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A SUNDAY IN ROME

By J. T. SUNDERLAND

OME comes nearer than any other city to being the religious capitol of the Christian world. It is the religious capitol of the Catholic world; and the Catholic world constitutes about one half of Christendom. Nor is Rome's connection with Christianity confined to the present. On the contrary no other city holds so central a place in Christian history. Throughout a long array of centuries the history of Rome was essentially the history of Christianity for

from Rome went out the power that governed, and the influences that shaped, nearly the entire Christianity of the world.

It follows that to study Rome is to put oneself in condition to obtain important light upon the great world movements of religion, present and past. Surely then a Sunday in Rome may be most appropriately and profitably spent in visiting some of the spots associated with the religious history of this famous city.

Of course the first of these is the church of St. Peter's, the magnificent cathedral associated with the vatican and the Pope.

Crossing the Tiber near the massive and striking Castle of St. Angelo, or Hadrian's Tomb, the distant view of St. Peter's which we get is particularly fine, showing the dome much better than do nearer views. We approach the church across a broad paved open plaza or circus, shut in by long imposing circular colonades on either side. In the plaza stands an Egyptian obelisk of red



St. Peter's

granite, 130 feet high, brought from Heliopolis by the Emperor Caligula. There is neither tree, nor shrub, nor flower, nor any green thing on the plaza: everything in sight is stone. But the monotony, and in summer time the heat, are a little relieved by two fine fountains which play into the air vigorously a little way to the right and left of the obelisk.

By far the most impressive feature of the church seen from the outside, is the dome. It is the largest dome in the world. Seen from the various hills on which Rome is built, and from many places in the country miles away



Michelangelo. The Creation of Woman

from Rome, it lifts itself up magnificently into the air, and is a thing of glorious beauty. But the church is so large upon the ground, and the dome is placed so far back upon the church, that as you approach near the building the dome is soon hidden from view, which is a fault in the architecture of the church. In this respect the dome of St. Paul's Church, London, or that of the National Capitol of the United States, in Washington, is far more satisfactory.

The facade of St. Peter's is ornate but weak. It lacks the nobility and grandeur that makes the dome so impressive. The interior of the church is immense, and its magnificence is beyond description. But it does not seem

like a church; it seems motes like a series of palatial rooms opening by vast arches into one another. Nor is its style of furnishing and ornamentation like that of a church, but rather like that of a gorgeous palace. Everything seems designed for display.—the polished marble, the rich gilding and brilliant colours, the mosaics, the statues, the paintings. One is overwhelmed with the vastness of the display, dazzled with the brilliancy of the show, but it arouses no sense of awe or solemnity; no feeling of worship is awakened in the soul. One place is an exception however. Standing

at the intersection of the nave and transept, and looking up into that vast and splendid dome, rising, perfect in every proportion and glorious in colour, 400 feet above your head, you are stirred by its sublimity, and you feel that here one could worship. As one wanders about amidst the forest of pillars and under the wilderness of arches it is easy to get confused, and for the moment to lose one's self. Everything is on a gigantic scale. Under these lofty heights and beside there gigantic statues men and women seem like pigmies.

There are numerous shrines in different parts of the church. At some of

them we see persons kneeling, counting their beads, crossing themselves, and performing other acts of devotion.

In a chapel leading off from one of the aisles a religious service is just beginning. We go in. About a hundred persons, evidently of wealth and position, are present. There are a dozen or more priests arrayed in splendid robes, and a finely trained choir of forty men. The altar is magnificent with its candles, its crucifix and its furnishings of gold. But how lifeless and perfunctory is the long service! The singers have superior voices, and their music would be excellent and enjoyable if it had any soul in it. But it has none. While the long prayers in Latin go on, the singers

turn uneasily, yawn, and some of them repeatedly relieve the tedium by taking snuff.

When the service is over we go out, and finding another in progress in another chapel, we enter there. This is evidently a service for the poor. It is conducted by a single priest, with one small boy attendant to lift up his long robe as he walks about, to tinkle the little bell, and to carry the Bible from place to place. There is no choir or music. because the poor do not need these things? About 200 persons are in attendance, among the number some 50 girls and young women dressed all alike in very cheap clothing, probably from some charity school. Here the part performed by the priest seems as hurried and as perfunctory as in the other chapel. But the congregation seem earnest and sincere, and they give the place something of an air of devotion, so that we do not go away without at least a slight feeling that we have been in a place of worship.

At the close of this service we go out again into the great, gorgeous church. is one place to which all steps tend, and which seems to be the centre of interest and devotion in the vast room. It is the spot where stands heavy black statue, and as the people approach it they kiss its toe or reverentially rub their foreheads against it. It is the famous statue of St. Peter, cast by Pope Leo the Great from the old pagan statue of Jupiter Capitolinus. This history of the statue has given rise to the rather cynical pun, that the pagan Jupiter has become the Christian Jew Peter. We stand and watch the proceeding in amazement. the people in the church pass the statue, most of them, men, women and children, Italians or foreigners, kiss the toe.

In the church are four other specially sacred objects. They are what are known as the relics. Each is kept in its own shrine. They are first, as we are told, the spear with which the side of Christ was pierced at his crucifixion; second, the head of St. Andrew, one of the twelve disciples; third, a part of the true cross; and fourth, a handkerchief (called the napkin of St. Veronica) containing the impress of the countenance of Christ—the same being, as the guides declare, a handkerchief on which he wiped his face on his way to Calvary, leaving on it his likeness.

Even if all these relics were genuine, what

would be the effect of using them in connection with worship? Could it be anything else except to create superstition, and draw attention away from that true worship which is of the heart?

But there is not the slightest evidence that a single one of these relies is genuine; on the contrary, there is every reason to believe that they are every one mere make-believes, kept here, to awe and impress the people. Oh, how much of this kind of thing the traveller

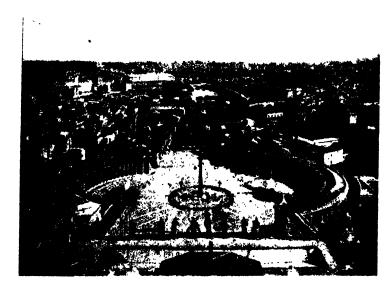


Raphael. Dante. a detail of the Parnassus

sees in connection with the Roman Catholic Church: the Greek Church, the Coptic Church, the Armenian Church; yes, and outside of Christian lands, in connection with Muhammadanism, with Brahmanism, and with Buddhism. It is the attempt to hold the people beneath a religious yoke by an appeal to superstition. And wherever ignorance prevails it is successful. Only knowledge, only enlightenment can break the bonds, and give men a religion of freedom and truth.

As we wander about this vast and magnificent room, and gaze upon its architecture, its

sculpture, and its paintings, certain thoughts mar the pleasure which we might otherwise receive from it. What did this church cost? It is estimated, about \$60,000,000. Where did the money come from to pay for it? From many sources, but one source is notorious. It was to raise money to complete this church that Pope Leo X sent letzil up through Germany selling indulgences, at the time of Martin Luther. Luther was shocked when he found that absolution from the most



Panorama of Rome from St. Peter's

heinous sins, was being sold for money, and he denounced the traffic. That was the torch that lighted the fire of the German Reformation. As one stands here and looks about, he can hardly help wondering, into what part of all this magnificence did Tetzil's iniquitous money go? Was it into this wall, or that ceiling? See, in this marble there are stains. Are they the stains of that iniquity against which the indignant soul of Martin Luther protested?

Another thought mars our pleasure. Says Lanciani, the great authority on Roman archaeology:

"Of the huge and almost incredible mass of marbles, of every nature, colour, value and description, used in building St. Peter's not an inch, not an atom, comes from modern quarries; they were all removed from classic buildings, many of which were levelled to the ground for the sake of one or two pieces only."

What does this mean? It means that this

gorgeous edifice, instead of being a creation, a new thing of beauty added to the earth, was ten times more a destruction than a creation. Its builders, instead of going to the quarries, as they ought to have done to get their marble for its creetion, did, like Vandals, tear down for material, numberless precious old classic buildings, rich in historic interest,—to the irreparable loss and impoverishment of the world. Thus in this showy structure we see really the wreck of old historic Rome.

Alas! how much of this kind of thing has there been in the world!-not only in Rome but in many cities and lands;—one Pharaoh in Egypt carving out the name of a preceding Pharaoh wherever it appears on the monuments, and carving in his own name - one King tearing down the work which the Kings before him have wrought, that it may not over-shadow his own glory! -one religion tearing down another religion that the latter may build itself on up on the ruins of the earlier! When will the world leave behind this kind of barbarous vandalism, and become really enlightened! When will men learn to respect

and preserve whatever is beautiful and good, whoever may have been the creator, and from whatever source it may have come?

Still another thought lays its hand upon us like an oppression, as we look around us in this magnificent room. What was this costly and imposing cathedral erected for? Was it for beauty's sake? Was it to promote virtue or any good to humanity? Was it not rather to give prestige and power to the Roman Catholic hierarchy? Was it not erected in order that through it Europe and the Christian world might be a little more securely overawed and dominated by that ecclesiastical power in Rome which would henceforth send out its decrees to the nations from this august pile? Then does not this gorgeous building really mean spiritual tyranny? Alas, how far had the Christian church wandered from the simplicity and freedom of its great Founder even before the foundation of this building was

laid! And has not the effect of all this magnificence been to carry her still further away, and to give her simply more power to overawe and enslave the soul of man, which God made for freedom?

We have now lingered quite long enough in St. Peter's. We will go next to the Catacombs,—which will offer a striking contrast to what we have seen here.

To find an entrance to this strange underground city, where the early Christians buried their dead, and held religious services, and hid from their enemies in times of persecution, we must go a mile or two outside of Rome. We take a carriage and are driven out along the old Appian Way, the most famous of the roads leading from the ancient city.

We stop in an open field, green with grass and bright with wild flowers. Here and there in the vicinity are hedges, scattered trees, small houses, old ruins of one kind and another, and grain fields. In the hedges and trees I see many birds, and occasionally catch a song. We employ a young monk for a guide. He supplies us with candles, and leads us down some stone stairs, when very soon we find ourselves in the Catacomb of St. Calixtus. Our guide proves intelligent, but he is a different kind of monk from any that we have ever seen, being an inveterate joker in the style

of the grave-digger in Hamlet. We like jokes in their proper place, but prefer to have them somewhere else than amid underground sepulchres and by the ashes of the historic dead. To have a skull selected out from a pile and held up as one having an "American expression," and then to hear a hilarious laugh ring through the long black corridors, is not wholly inspiring or agreeable. However our afternoon is only a little marred—it turns out on the whole very instructive and interesting.

These catacombs came into existence in a wholly natural way. The common Roman manner of disposing of the dead was by cremation. But when Christianity arrived on the scene a change began. Christianity

came from Judaism; the Jews buried their This would naturally have its influence with the Christians. Jesus was buried. This would naturally have much influence: for the Christians liked to imitate him in everything possible. But a third thing probably had most influence of all. The early Christians seem to have believed in a literal resurrection of the body. They thought the second coming of Christ would occur speedily, and then they would all be raised from the grave with the same bodies with which they fell asleep. This would naturally make them strongly averse to having their bodies burned. Hence they adopted the Jewish plan of burial.

But the Roman law would not permit

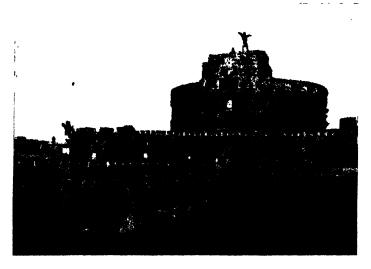


The Appian Way

burial within the limits of the city. Hence the Christians went outside, and began excavating underground burial places here and there where they could find opportunitygenerally on the land of some friend. But land was precious, and they must make the most of it. So instead of digging one grave, and then another, they dug down into the ground and opened a subterranean passage or tunnel, and extended it on and on, excavating tombs or receptacles for their dead on cither side. One very common way was to open these passages in the sides of hills, digging for indefinite distances. Of course as time elapsed and the Christians multiplied, more and more, these underground passages

would have to be extended very far in order to furnish burial accommodations for all. Thus in the course of two or three centuries they grew into all these claborate and almost endless labyrinths.

At times the early Christians were allowed to excavate these burial places for their dead



Castle of St. Angelo

in peace. But at other times they persecuted severely, and then they found these subterranean passages good hiding places from their persecutors, and here they could with most security hold their religious meetings. How many persons have been thus saved from being thrown to wild beasts in the amphitheatre, nobody knows. How many have been dragged from these solitudes to death, nobody knows. What tragedies these dark labyrinths have witnessed, will never be revealed in this world. Certain it is that they have all been places of song and prayer, of hope and tears, and of as deep experiences as the human heart can know. These catacombs are of almost incredible extent-the total length of their narrow underground lanes and streets being not less than about 350 miles. They run in all directions; they cross each other at different levels; sometimes there will be three, four and even five sets of passages or streets one above another. Of course in many of them it takes the greatest skill to avoid getting lost.

One of the most interesting features of

the catacombs is the great number of relics and inscriptions found in them. We may almost say that the history of Christianity for three hundred years is written here. In this place, hidden from the sight of the world, the young Christianity grew strong, until it was able to master the Roman empire.

> mystery of The catacombs stirs the imagination. While the Rome of Trajan and the Antonines was moving on its lordly way, proud and complaisant, with its poets and historians, its triumphs, grand spectacles in the Coliseum, its majestic buildings rising as if by magic, looking upon the Christian sect with contempt, there was all the while "living beneath the visible, an invisible Rome-a population thought of vaguely, vaguely spoken of, and with the indifference that men feel who live on a volcanoyet a population strong-hearted, of quick impulses, nerved alike to suffer and to die, and in

numbers, resolution and physical force sufficient to have hurled their oppressors from the throne of the world, had they not deemed it their duty to kiss the rod, to love their enemies, to bless those that cursed them, and to submit for their Mister's sake to the 'powers that be.' Here in these catacombs—these 'dens and caves of the earth'—they lived, and here they died—a 'spectacle' in their lifetime 'to men and angels,' and in their death a triumph to mankind." Such was the young Christian giant that was growing to strong and noble manhood in this hidden and invisible Rome.

What kind of a Christianity was it, which the catacombs reveal? Was it the same kind as that which is represented by St. Peter's Church? It would hardly be possible to conceive of two forms of religion farther apart. The Christianity of the catacombs was simple and spiritual; all who professed it were brothers; its ministers were simple pastors leading the flock; Jesus was the Good Shepherd over all, gathering all into his fold; death was illuminated with the bright and sure hope of immortality. There was no

pope: there was popular ecclesiastical hierarchy; there was no mass and no elaborate ritual; there was no St. Peter holding the keys of heaven and hell; there was no theological erced laying its burden upon men's souls.

We return from the catacombs with many thoughts and emotions. Above all others is that of amazement at the distance that Christianity has wandered from the simplicity, the spirituality, the naturalness, the equality in brotherhood of its early years.

We have one more visit to make, before our Sunday in Rome is ended. It will not take long. There will be no labyrinths to wander through. There will be no great and magnificent church to inspect. What we shall now go to see is a simple monument, standing in one of the less known public squares of Rome, —but a monument that will tell us a tale to stir our blood, and whisper in our ears hope for Rome and Italy and man.

The sun is far down the West. We order our driver to take us as quickly as he can to the Camp di Fiori—the old square where the Inquisition used to burn its victims at the stake. Here in the centre of this square, a little more than three centuries ago, a tragic event occurred, which has taken a great

place in history. It was the burning of the illustrious apostle of free thought, Giordano Bruno. On the spot where the fire did its cruel work, a later Italy erected a noble monument to that great martyr's memory. It is this monument we have come to see. We stand before it with bared head. Men call Rome "the Holy City." Aye, it is a holy city, for it contains Bruno's ashes: wherever a man dies for truth or freedom, there is holy ground. In that far away past which the catacombs speak to us of, St. Paul was in Rome. He too was a hero, and a martyr for conscience' sake. Thus Paul and Bruno clasp hands across the centuries.

The significant thing about this Bruno monument is that it should have been erected in Rome,—that it stands on the very spot where the Inquisition did its horrible work, telling that the days of Inquisitions are for ever gone. Even the Pope has never ventured to disturb this monument, though it stands in his own capitol city.

"Truth forever on the scallold, wrong forever on the throne, -Yet that scallold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

THE VEDA AND THE AVESTA

By NAGENDRANATH GUPTA

Comestudy and attention to the very remarkable similarity between the Vedas and the Avesta, but the parallelism has not been explored thoroughly and exhaustively. It is one of the most fascinating and fruitful studies in comparative theology and comparative philology. There was a time when the Aryans of India and the Aryans of Iran were the same people, following the same religion and the same customs. Then at some time in the remote past they divided into two sections and went different ways. Before they parted

there was a religious schism of which there is evidence in their scriptures. There must have been considerable bitterness of feeling, though there is no circumstantial or suggestive evidence and no tradition that there was any actual feud or fighting between the two sections of the tribe.

In order to trace the similitude between these two ancient faiths to the fullest extent it is necessary to have a full and accurate knowledge of Vedic Sanskrit and also the language of the Avesta. The scriptures of both languages should be carefully studied and great patience will have to be exercised in

making comparisons. There should be no predilection and no prejudice. It should be calm, dispassionate research work with the sole object of finding the truth. We have to wait for such a gifted and devoted scholar. Meantime the spade-work may continue and any contribution in this direction, however humble, may prove useful.

So long as the original Indian Aryans and the Iranian Aryans lived together there was no need of separate prayers or different forms of worship. The art of writing was unknown and was not introduced till many centuries later. Long before that the tribe had divided and gone different ways The scriptures that existed were retained merely in the memory. The tongue was the stylus, the memory was the tablet. The Vedas were ultimately collected and put together in India, the Avesta in Whether these two are derived from a still older language, or whether they are the same dialect in which differences have appeared on account of change of locality and surroundings is mainly a matter of conjecture. It is a common experience that shades of difference appear in the same language or dialect by reason of distance alone. A spoken dialect undergoes changes in the countryside at the distance of a few miles. There are changes in accent, in idioms, in pronunciation, in the grouping of letters. This is noticeable everywhere. Cockney English and the English spoken in Yorkshire are so utterly at variance that they sound like two different languages. The difference in the sounds of certain letters in the Veda and the Avesta is very noticeable while it is impossible to overlook the similarity in the use and the meaning of words. Specially, the spelling and pronunciation of Avestan words have been markedly influenced by other Iranian languages which are not of direct Sanskritic origin. Vedic Sanskrit differs from later Sanskrit but all the sacred literature of the Aryans and the later Hindus are in Sanskrit, while Pahlavi and Persian in which a portion of the Khordeh Avesta is composed are not Sanskritic at all.

It is impossible to ascertain the circumstances under which a schism appeared and the Aryan tribe was divided into two, but there are certain indications of the stage of religious advance at which the division took

place. Any suggestion made is only inferential, nor can any theory be put forward with any degree of confidence. It can only be offered for what it may be worth.

The hymns of the Vedas as well as the existing parts of the Avesta must have been composed at different times spread over a considerable period. Part of the Rig Veda may have been in existence when one section of the Aryans came to the Punjab, then known as Aryavarta, or the first settlement of the Aryans. It is certain, however, that the concluding portion of the Rig Veda and the hymns contained in it must have been composed in India, for there are references to the Indus and other rivers of the Punjab and the Sarwasvati, to which hymns are dedicated, is believed to have been a river near Ambala, adjoining the eastern boundary of the Panjab. This river has disappeared, but its bed can still be traced. In the Avesta the Gathas are the oldest portion as is apparent from the evidence of the language, but in the Vendidad, Fargard I, it is mentioned that the fifteenth and best of places created by Ahura Mazda was Hapta Hendu, named Hidus in the Cuneiform Inscriptions. Hapta Hendu is the same as Sapta Sindhavas, the seven rivers, in the Vedas. This is India, or rather the Panjab. This makes it clear that the ancient Aryans of Iran were perfectly aware of the existence of India.

The split among the Vedic and Avestan Aryans must have taken place early. Part of the Vedas was then in existence and the rites and rituals of worship had be definitely settled. To what was the schism due? To this question no answer can be given, but it may be surmised that some difference arose as regards the position assigned to Vedic gods and also because one section of the tribe showed an inclination to depart from ancient customs. The number of gods in the Vedas ' is thirty-three; some are worshipped by hymns, others by oblations and sacrificial offerings. Of the higher gods Mitra and Varuna are named often together, sometimes Indra-Varuna, and some hymns are addressed to Varuna alone. Varuna is chief of the Asuras (Ahura in Avesta). The root Asu means life and in Zend Ahu has the same meaning. In the Veda, Varuna is called Maha

(great), which is the exact equivalent of the Avestan word Max. The letter h in Sanskrit becomes x in Avesta, both words conveying precisely the same meaning. *Hotar* in Sanskrit and *Zaotar* in Avesta have the same meaning.

In the Rig Vcda the hymns gradually display a tendency to assign to Varuna a secondary place and to make Indra the principal divinity in the pantheon. Perhaps this was resented by one section of the people. Among the 101 names of Ahura Mazda in the Khordeh Avesta Varuna is given as the 44th name. is not improbable that differences also arose about some customs. Consanguinous marriages are not permitted by the Vedas; the allegory of Yama and Yami is an instance; they are allowed by the Avesta. The original custom about the disposal of the dead was the same as that practised by the Zoroastrians up to the present day. One section might have introduced the burning of the dead and this must have given great offence to the conservative and orthodox section. It is mentioned in the Vendidad that Angre-Mainyus 'created the curse of inexpiable acts, the burning of the dead.'

The resulting breach and religious hostility assumed a very curious form. The word Deva is from the root dir, to shine. The Devas are the Shining Ones, the Celestials. In the Avesta this word is slightly changed to Daevas, and means evil spirits. We shall presently see that this does not mean that the Vedic gods are rejected in the Avesta. They are invoked under other names. Moreover, the word Daeva is very comprehensive and includes many spirits, such as the pisachas, which haunt the places of the dead and are called evil spirits in the Veda. The Druh the Veda are *Drukhs* in the Avesta and are evil spirits. Besides, the Avesta does not contain such an anomaly as giving to the same word two diametrically opposite meanings. The Daevas are evi! throughout the Avesta; on the other hand, Asura in the Rig Veda means the highest among the gods in the major portion of the hymns, while in some other portions Asuras mean demons. No explanation whatsoever is forthcoming. So brilliant and gifted a commentator as Sayana, or Mahidhara, or any one else never explains why the word Asura, in the same Veda, should mean the highest among the gods in so many hymns and why the Asuras should be degraded to demons in other hymns. But this is a sure indication of the parting of the ways. When the Protestants broke away and exalted Asura Varuna to the highest and denounced the other Devas, Indra in particular, the other section changed the great god Asura into a demon and called Agni (Fire) Asura-slayer. Indra became the tutelary god of the Indian section of the Aryans. In hymn 124 of the 10th book of the Rig Veda it is clearly indicated that Agni, the fire-god, has left. Varuna-Asura, originally the supreme deity, whose power was waning and associated himself with Indra who has superseded that god. The firegod declares kingship alternates and he favours Some time later, the word Asura lost its original meaning altogether and even the root was perverted. Λ new word which cannot be found anywhere in the Vedas-Sura-was coined to mean the Devas, the prefix a implied the negative and a new classification of gods and demons was made, Suras and Asuras. This invention is in defiance of Vedic grammar and the original etymology of the word Asura.

Excluding the Puranas and judging from the Veda and the Avesta the feeling of hostility in the latter is far more vehement than in the There is no book corresponding to the Vendidad in Sanskrit. Vendidad is Vidaeva-data, the law against the Daevas, but there are laws against human offenders also and they are draconian in their severity. One wonders whether the penalties prescribed were ever enforced. As has been pointed out the Daevas are not only the Vedic gods but all kinds of evil spirits and evil-doers, and there are men among the Daeva-worshippers. Part of the daily worship of a Zoroastrian consists of the denunciation of the Daevas. Among the Indian Aryans there are no set prayers for denouncing the Asuras, nor is there any declaration of faith laying down opposition to the Asuras as a paramount duty. It is undeniable that the bitterness on the part of one party was much greater than of the other.

In the tenth Fargard of the Vendidad certain Daevas are named as those to be combated with. The 17th verse says, 'I combat Indra, I combat Sauru, I combat the

Daeva Naonhaiti away from the dwelling, the clan, the tribe, the region.' Further on it is said, 'I combat the Daeva of rain, I combat the Daeva of wind.' Indra, who wields the thunderbolt, is called Andar in the Bundehesh. Sauru is identified as Siva, or it may be Rudra. Naonhaiti is the name of the Asvin twins, called Nasatya in the Rig Veda. The Vedic Deva of rain is Parjanya and the wind is named Vaya. This exclusion, however, is not so final as would appear from the passage quoted above for they are to be found under other names in the Avesta. The Vedic gods are the Yazatas of the Avesta.

One of the most important Devas in the Veda is Agni or Fire, who is invoked in numerous hymns. He is also called Vaisvanara, the god 'who is present with, and benefits, all Arvan men.' In the Avesta and among the Zoroastrian community Fire is the chief symbol of purity and holiness. The common place of worship is a temple where the sacred fire is kept permanently alight like the fire in the temple of Vesta in ancient Rome. This is the reason why the Parsis are called Fire-worshippers or Atashparast. It is clear that Fire is not among the Daevas. It is called the Son of Ahura and in the Veda also it is said that Fire was born from the womb of Asura. The notable point is that the Vedic words Agni and Vaisvanara are never used in the Avesta anywhere. The word used in the Avesta is Atar, from which comes Atarsh, Atash. But this word also is not outside the Vedas. Athar is a special name of Agni, the fire-god. Hence the Atharva Veda and the fire-priest, Atharvan. This word is retained almost unchanged in the Avesta as Athravan. In the minutest detail the rite of the Homa, Haoma, is the same in the Veda and the Avesta. The Barhishi, trimmed grass for the fire, of the Veda is the Beresma of the Avesta, the priests Hotar and Atharvan of the Veda are the Zaotar and the Athravan of the Avesta. The famous libation of Soma in the Vcda is Haoma in the Avesta.

Indra or Andar, the opponent of Asha-Vahistha himself, and second only to Ahriman in malignity, may be driven away from the realm as a Daeva chief, but who is Verethraghna of the Bahram Yasht if not Indra himself under one of his Vedic names? There is scarcely any change even in the name

itself. Verethraghna is Vritraghna, the slayer of Vritra, the Demon of drought. The root is han, to kill. In the Ramayana the youngest brother of Rama is named Satrughna, the slayer of foes. The legend of the slaying of Vritra, who is named Daeva Apaosha (Drought), is told in the Tistar Yasht. Vritra or Apaosha is a demon both in the Veda and the Avesta. In the latter the star Tistriya (Sirius) plays the part that is assigned to Indra in the Veda.

The Daeva of wind is to be exorcised energetically. In the Gatha Vahistoishti this Daeva (Vayu) is named twice, the a being written short as in call. But under the name of Ram the wind is invoked in the Ram Yasht and calls himself Vayu and addresses himself to Zarathushtra as one of the great Ones. Mihr Yasht is an invocation to Mithra, the Vedic Mitra, the sun. Aban Yasht is like the Vedic hymns to the waters and the river Ardvisura is invoked just like the Sarasvati or the Indus. An examination of the Avesta shows that in actual practice very few of the Vedic Devas are really treated as Daevas.

The resemblance in the names is so close that any notion of an accident or coincidence must be ruled out at once. The names are identical, only the inversion of ideas are sometimes very curious. Yama in the Vedas and Yima in the Vendidad are identical. Even the name of Yama and Yima's father is the same. In the Rig Veda Yama is called the son of Vivasvan; in the Vendidad he is repeatedly addressed as the son of Vivanhao. In the Avesta Yima is later designated Jima, which is again transformed into Jamshed. In Vedic lore Yama is the Ruler of the land where the departed souls of men go. He is called the king who gathers men together. Vendidad Yima is the ruler of the fabulous region of Airyanavaeja, the first land of happiness created by Ahura Mazda. common feature of both these regions is that the dwellers live in the enjoyment of all bliss and happiness. Fargard II of the Vendidad contains an account of Yima's kingdom. It is always expanding as must happen in the land of the dead since the number of the dead is always increasing and the dead from the beginning of creation must exceed the living.

In Persian mythology, however, Jamshed was a king who ruled over the living. On the 21st March every year the Jamshedi Nowroz is observed by all the three sections of the Parsis, the Shahenshahis, the Kadmis and the Faslis, and it is also celebrated by the followers of Islam in Iran.

One of the most extraordinary coincidences between the Veda and the Avesta is in regard to a certain rite performed in connection with the dead. When a follower of the Zoroastrian faith dies, a dog is brought in into the presence of the dead. This rite is called sagdit; sag is a Persian word meaning a dog, dit is derived from the Sanskrit drishti, seeing. With reference to this a fuller account is to be found in the Rig Veda than in the Vendidad. The 14th hymn of the 10th Book of the Rig Veda is an invocation of Yama. The spirits of the departed, the Fathers, are advised to 'run and outspeed the two dogs, Sarama's offspring, brindled, four-eyed, upon the happy pathway' that leads to the kingdom of Yama. These two dogs accompany the departing soul. Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people. May they restore to us a fair existence here and today, that we may see the sunlight.' Sarama is the bitch bound of Indra and all dogs are considered her offspring. In the Vendidad, Fargard 8, only one dog is mentioned, though the description suggests two, 'a

yellow dog with four eyes, or a white one with yellow ears.' That is brindled; the four eyes mean certain peculiar spots over the eyes. Nothing is said about the origin of the dog. Elsewhere in the Vendidad it is stated that the beautiful and pure soul goes to the Bridge of Chinvat accompanied by a dog. In the Sanskrit epic of the Mahabharata it is related that a dog accompanied King Yudhisthira to heaven. The rite of saydit is still practised by the Parsis whereas it has been discarded by the Hindus, who look upon a dog as an unclean animal. It is a Vedic rite as well as an Avestan ceremony. It is allegorical but most Vedic rites come under that description.

There is inherent evidence that the dispute that divided the ancient Aryans into two sections did not materially affect the religious beliefs of the Indian and the Iranian Aryans. Most of the Daevas of the Avesta are also the demons of the Veda. The few Vedic Devas that are denounced by name or designation in the Avesta are invoked under other names in other parts of the Avesta. The Yasna, the Gahs, the Yashts are all like Vedic hymns. The Gathas alone, though not quite free from the Vedic tradition of a variety of divinities, invoke a single supreme deity as the Creator and Sustainer of the universe.*

·INDIAN NATIONAL CONGRESS"

(A Review)

By Dr. SUDHINDRA BOSE

TO students of contemporary India, a carefully detailed study of the Indian National Congress is of first-rate importance. It is not only the dominant political organization, but it has been a vital factor during the last fifty years in creating many of those great social forces which have gone to the making of modern India. I say this most deliberately, in spite of all the bleatings of the sleuths of bureaueracy and the squawkings of the kept Indo-British press.

The English rulers of India treated the Congress leaders as if they were dirt under

their feet, Worse. They were stinking dung. The rulers operated on the hypothesis that Congress did not count; it was worth less than nothing. That, it is now evident, was wishful thinking.

There was once a man in France by the name of Louis XVI. One day returning from Fontainebleau, after spending a day shooting and killing nothing, he wrote in his diary the single French word rien, meaning "nothing.". He was convinced that nothing of importance had happened that day, since he had killed no birds. But the day was July 14, on which the

^{*} Written for the Silver Jubilee commemoration volume of the Young Men's Zoroastrian Association, Karachi

Bastille was torn down. That started the French Revolution.

The Indian National Congress, it is quite possible, has set off the spark to a train of dynamite which may some day blow off the pretensions of those who are opposed to restoring India to the Indians.

Josh Billings, the American wit, said: "It ain't so much people's ignorance that does the harm; it's their knowing so many things that ain't so." That's exactly the trouble with so many foreigners who turn out political books about India, which do the most harm.

In his little book, Indian National Congress,* F. M. De Mello attempts to trace the development of Congress from its early years almost right up to the present. He slices the subject into three general divisions: the trial of the purliamentary method (1885-1904); success of constitutional agitation (1904-1916); failures of mass action (1916-1934). He records briefly the achievements of Congress and also what he terms its "failures." The book appears to be fair and honest, done by a man capable of understanding the English gentry representing the imperialist-capitalist civilization. Mr. De Mello is not a jo-hukum, yes-sayer. He shows no particular admiration for producers of "moral effect," as revealed in his discussion of the Jalianwalabagh incident, He writes without guile and without fanaticism.

His brochure is not, however, entirely free from superficialities and misunderstandings. It is, for example, nonsense to say that Mr. Tilak's sole contribution to Congress was "to stir up ill feeling against government". On the contrary, he was fighting to constitutionalize the government, and to put the imperialists in their place. Again, it is a slapdash assumption to assert that Mahatma Gandhi has "no use for history or economics". How did De Mello make such a discovery?

I agree with the author that Lord Curzon gave a great impetus to indian nationalism wholly unintentional and unconscious though it was. There is, however, room for doubt that

• The Indian National Congress, an Historical Sketch: By F. M. De Mello, Oxford University Press, Nicol Road, Bombay, pp. 121. Curzon had "courage in abundance". He wasessentially a cad. In verything he did or pretended to do, he showed he was a bully. But when a bigger man came along and spanked him, he did not act like a "Superior Person".

I recall a story I learned from Count Carlo Sforza, former Italian Minister of Foreign Affairs. He said that when he was the Italian Ambassador in Paris, he met Lord Curzon one day immediately after he was snubbed by Premier Poincaré. The ex-Viceroy burst out sobbing to Count Sforza: "Do you not think it terrible that I should be treated in this manner? Never before in my life have I had to endure such a castigation". He was about to collapse. And pulling from the depths of his frock coat a hip-flask, this son of a Victorian clergyman guzzled several draughts of whisky to brace him up. "This former Viceroy, this Foreign Secretary of the British Empire," commented Sforza charitably, "seemed to all appearences a man, but his soul was that of an Oxford student who weeps because he has not won a prize. His was a case of stunted inner development." Sforza also added that Curzon had "la larme facile", tears on the surface; he was a sob-sister.

It seems to me that Mr De Mello's treatise is too condensed to do justice to his subject. Even then the value of the chronicle would have been considerably increased if he, who claims to present "an historical sketch", had used more of the actual records of Congress and done less editorializing. Nevertheless, as an elementary summary of a vast subject, the effort is creditable. I do not know to what race F. M. De Mello belongs; but he is reasonably impartial and is not a bit like an average Englishman.

"When once a nation begins to think," said Voltaire, the intellectual god-father of the French Revolution, "it is impossible to stop it." No one can deny that India is today thinking as never before, and that much of its thinking has been started by the Indian National Congress. Whatever its shortcomings, its achievements are the proud heritage of the Indian Nation and will be cherished forever.

Is England in India's way or is India in England's way? That is the question at issue. All that the Indian National Congress wants is that India should be restored to its own people.



TJURUNA-OWNERSHIP

A glimpse into the life of the Aborigines in Central Australia

By T. G. H. STREHLOW

TJURUNA-OWNERSHIP

Introductory Note: The Aranda word "tjuruna" is a word which is used by the natives with a great variety of different meanings. It includes all sacred objects and ceremonies possessed by them. In the present paper I have used the spelling "tjurunga" to denote the sacred stone (talkara) and wooden (ititjunarierea) objects of the Aranda tribe of Central Australia: the word is well known and generally accepted in scientific circles in this form and in this sense. The proper phonetic spelling "tjuruna," whenever it occurs in this treatise, implies that the word is being used in its very wide and indeterminate native significance. Generally speaking, "tjuruna" in this paper denotes the sacred stone and wooden objects possessed by private or group-owners, together with the legends, chants, and ceremonics associated with them.

SACRED objects and sacred traditions are the greatest treasures possessed by the natives of Central Australia. They rank amongst the very few possessions which fall to the lot of individual owners. The laws of ownership are fairly simple; but provision has had to be made for exceptional cases, and consequently a large number of rules to meet such cases has had to be added. As a result, some of the finer details of the tribal code governing the ownership of the sacred objects and the transmission of the sacred ceremonies and traditions are rather intricate and often somewhat difficult to comprehend. An attempt has been made in my full paper entitled "Tjuruna-Ownership" to trace out in detail all the laws governing the ownership of the sacred objects and traditions of the various Aranda groups of Central Australia. In my present paper I shall have to confine myself to a statement of the property-rights in normal cases. This account will concentrate on two main issues, ri:::

- (1) The property-rights of the individual;
- (2) The property-rights of the totemic clan.

A. Property-rights of the Individual.

(1) THE CONCEPTION-SITE

Private ownership of the sacred objects and traditions is determined by the "conception-site" of every individual member of a patrilineal totemic clan. The "conception-site" occupies by far the most important place in all the arguments which centre around the possession

of the myths, chants, coremonies, and sacred objects owned by any large local totemic clan. There are many ways of determining the conception-site of individual persons; two instances must suffice for the present.

A case from real life—which has been condensed considerably from an account given by my father thirty years ago—(C. Strehlow, Aranda und Loritja Stamme, H. p. 53)—will illustrate one of the Western Aranda forms of belief concerning conception:

"In the vicinity of Arkokorinja, a place west of Mt. Zeil on the Kukatja border, there is a ramaia totemic centre, where in the beginning a ramaia (yellow goanna) ancestor belonging to the Paltara class passed to his last rest, his body changing into a prominent rock. A man called Urbula is living here together with his wife Kaltia. Urbula belongs to the Knuraia marriage-class, and his wife Kaltia is a nala Noman; a child born to them would be placed at once in the Paltara class.

"One night the ancestor emerges from the rock and visits Urbula's camp. From the talk of the people in the camp he gathers that Kaltia is a nala woman and hence his class-mother. That very night Urbula dreams that a totemic ancestor is standing at his side. Next morning Urbula goes out hunting; he is accompanied by the ancestor himself, who of course remains invisible to him. In the evening Kaltia, who has been watching for the return of her husband, sees I'rbula coming back from the hunt in the distance. She sees him in the company of another man who suddenly vanishes when they are drawing nearer to the camp. Urbula gives a piece of the meat which he has obtained on this hunt to his wife. It is really the gift of the ancestor who has assisted Urbula to procure it. Kaltia tastes it and immediately feels sick in consequence."

On the following day Kaltia passes the sacred rock of Arkokorinja. She sees a man standing there, adorned with a white band around his forehead, who is carrying in his hands a hurling-stick (tnauia) and a small bull-roarer. It is the ramaia-ancestor himself. He hurls the bull-roarer at Kaltia; she feels a sudden pain as it pierces her body immediately above her hip. The ancestor vanishes; the bull-roarer assumes human

ancestor vanishes; the bull-roarer assumes human shape in the body of Kaltia.

She returns and relates her experiences to her husband. Her husband and her husband's father question her closely concerning the exact locality where she had seen the figure of the ancestor. They then tell her—"You have conceived a child. Its name shall be Loatjira." (Loatjira is another name given to the yellow goanna).

Similar beliefs are entertained in the Northern Aranda area. In all cases the conception-site of any person is the place where his mother experienced the first symptoms of morning-sickness and the first pains associated with incipient pregnancy.

The Southern Aranda version differs somewhat from the beliefs found amongst the Western and Northern Aranda groups. The following account was obtained at Horseshoe Bend on the lower Finke River. In this area the sacred tjurunga of a given district are no longer kept massed together in one large cave, but are hidden away in small bundles containing only two or three each at the exact sites where the ancestors lived and wandered about and passed to their last rest.

"If a woman should approach one of these caves, the spirit of the ancestor who is resting there calls out; and his voice causes the woman to turn around. The woman gazes behind her, she sees nothing "No one is coming from behind." Failing to see anything she continues with uncertain steps; she muses: "A child is crying for me; it is about to enter into my body". She rests for a moment, feeling unwell -"The child is beating me now." Again she muses—"Whoever cried for me?" And another woman in the camp tells her--"It was a baby". An unmarried girl does not hear a child calling out, only a married woman has this experience.

Another woman, perhaps after hearing a child crying, actually sees the form of a child vanishing suddenly behind a tree or a rock or a tuft of spinifex grass. The child disappears just before a catters into the body of its future mother. The mother sees the child only for a fleeting moment hidden as it were behind a veil of mist. On her return to the camp other women who are present will tell her -"You will certainly conceive a child, since it has been crying for you".

All these differing traditions are of great practical value to a native community since they serve to fix the "conception-site" of every man, woman, and child in the tribe beyond doubt and dispute. The "conception-site" pointed out by the tory of the future mother finally settles the totem of the child that she is going to bear. To a large extent, too, it determines, as will be shown below, the rank which the child will enjoy amongst the initiated members of the group after reaching the years of maturity. The actual birth-place of the child is of no account, and consequently is never remembered in later life: the true home of every man is the site where he once lived and moved without fetters in a more glorious age than the present, at a time when the world had first become awakened out of

A brief note may be added here concerning the status of women as owners of sacred objects and traditions. Every living person in the various Aranda groups by reason of his or her

eternal sleep in the thick, silent darkness that

had encompassed the earth ever from the begin-

ning of time.

conception-site is entitled to a share in the tjurauna of his or her claff, irrespective of age or sex. But at the time of birth totemic ancestor or ancestress who has undergone reincarnation is totally unaware of his or her former glorious existence. The preceding months have been a "sleep and a forgetting". If an ancestor or an ancestress is reborn as a boy, the old men will later on initiate this boy and reintroduce him into the ancient traditions and ceremonies which he himself had instituted in his previous existence. If the ancestor elected to bear female form, or if an ancestress is reincarnated as a girl, no such enlightenment ever takes place. The women of the Aranda tribe must remain uninitiated and pass their days in comparative ignorance. Male relatives, i. e., fathers and brothers, undertake the duty of guarding the heritage which is indisputably theirs by reason of their conception-sites. In the words of the natives, male relatives must 'gurad a woman's tjuruna', since her sex prevents her from tending them in her own person.

This is all the more remarkable since the female ancestors which are celebrated in Aranda myths are usually very degnified and sometimes fear-inspiring figures, who enjoyed great freedom of decision and action. Yet Aranda men, who are reverently proud of the powerful femiaine characters described in their ancient legends, look down upon their own women with a certain measure of pitying contempt:

"Our women are of no use at our ceremonial gatherings. They are altogether ignorant of the sacred tjurnna. They have fallen from the estate of our great feminine ancestors. Why, we do not know."

The locality of the conception-site then decides the totem of every person in the tribe. On the birth of a child or soon afterwards, the old men of the group determine its tjurunga: this is a stone or wooden object, often marked with simple engraved figures, such as circles or parallel lines. It represents, or is symbolical of, the original body of the ancestor or ancestress who has been reincarnated in the person of its new owner. Often, however, ancestors changed into rocks and trees when their days were come The boy Loatjira in my earlier to a close. example was the reincarnation of the ancestor whose body changed into the large rock at Arkokorinja; this rock is now regarded as the boy's other body; it is his tjurunga. If the tiurunga is a huge immovable object, for instance, a rock lying outside the sacred tree flourishing nearby, the old cave or a men of the group, on the birth of the child such a rock or tree, reincarnated from usually fashion another tjurunga for it from mulga wood; this is then engraved with the traditional patterns proper to the totem of the child, rubbed with fat and red ochre, and then put into the storehouse. It is regarded as a replica of the original tjurunga, from which it

derives its sacredness, and some ill-defined magic properties.

(ii). Initiation Period

Before a young man is allowed to take possession of his own tjurunga, before he is admitted into the sacred traditions which are woven around his own personal totem, he has to pass through a great number of ordeals which are traditionally associated with the native initiation ceremonies. A description of the latter falls outside the scope of the present paper. It must suffice here to state that the young initiate, during the many months which intervene between various tortures and operations, is introduced cautiously into the sacred traditions of his own clan. He is allowed to witness some of the less important ceremonies of his clan, and he has to learn a number of sacred chants. The novice, in short, receives his first glimpse of the secret religious life of his clan. His progress depends on the zeal which he shows in learning and on implicit obedience to his elders.

(iii) The inkura festival

The inhura ground is, in the eyes of the natives, the real initiation-centre of any group; it is here that novices who have passed all stages of their physical manhood rites are instructed by their elders in the ceremonies and chants and legends of their own clan. Here they receive the final stamp of citizenship which entitles them to a recognized place in the social and cultural sphere of their people. The inkura ground is always put down at one of the most famous totemic sites of a given area. Ilbalintja in the territory of the northern Aranda, was once peopled according to legend by a large horde of gurra (bandicoot) men under the leadership of their great sire Karoru. Different mythical groups of bandicoot men sprang into existence at various other places situated in Aranda country. Most of these gurra men came to Ilbalintja, attracted by a desire to visit their kinsmen. All of these visitors passed to their final rest at the soak of Ilbalintja. The present Ilbalintja ccremonial chief proudly told me:

"Our fathers taught us to love our own country and not to lust after the lands belonging to other men. They told us that Ilbalintja was the greatest bandicoot totemic centre amongst the Aranda people, and that, in the beginning, bandicoot ancestors had come from every part of the tribe to Ilbalintja alone and had stayed there for ever; so pleasing was our home to them.

so pleasing was our home to them.

Here all their tjurunga and all their ceremonies (andata) have been left behind, at the bottom of the soak of Ilbalintja. We have inherited them all; there is no other place in the tribe which is the equal of Ilbalintja as far as tjuruna are concerned; if we were given six months in which to hold our sacred ceremonies, we should be unable to perform them all in that time; a great abundance would still be left over. Our ceremonies draw to them men from all Aranda groups."

Ljaba, also in Northern Aranda territory, is a widely known honey-ant totemic centre. Honeyant men migrated from here to all other honeyant centres situated in the Northern and Western Aranda, Unmatjera, and Kukatja group areas. In addition, most of the ntjuiamba (honey-suckle) ancestors who once dwelt on the Burt plain swept through the mulga expanse of the great plain and "flowed like a stream" to Ljaba. They united with the remaining host of honey-ant men and passed to their final rest at the home of their new friends. "All their tjuruna", in the words of the natives, "have been left behind at Ljaba".

These traditions explain why in the Northern Aranda area the inkura initation-grounds are (or were) always laid down at Ilbalintja, or at Ljaba, or at one of the remaining principal totemic sites where tjuruna from all parts of the group territory and from neighbouring sections are believed to have been massed together and hoarded ever since the mythical times when the ancestors roamed about on this earth. The inkura rites of each centre are held at times when they will not conflict with those of other places in the same group-area. The inkura festival will be held at Ilbalintja when there is an adequate supply of young men in readiness to undergo the initiation ceremonies. It is not necessary that all of these men should belong to the fandicoot totem. Many minor totemic centres are to be found in the vicinity of Ilbalintja; and probably some of the youths will belong to the rarka (sun) totem of Ilbalintia, others to the ntiniamba totem of Tjoakana, others to the tjilpa totem of Mallal' Intinaka. But their father- or grandfathers or brothers, as the case may be, have belonged to the bandicoot totem of Ilbalintja; and hence all these youths undergo the final initiation rites on main inkura ground of their own "totemic clan". where the greatest trea-ure-grove of their "clan tiuruna" is to be found. Invitations are sent to men resident at all other bandicoot totemic centres and are -olemnly accepted: every man feels compelled to attend the Ilbalintja inkura festival of his own ancestor or those of his nearest bloodrelatives have paid a legendary visit to the home of the Burt plain gurra clan. Visitors encourage their own immediate relatives and friends to join them on the occasion of a great inter-group assembly of this nature: the tjuruna of the ancestors which lie at the bottom of the sacred of Ilbalintja draw towards them men from every group of the tribe.

Ljaba used to enjoy a position of equal eminence; it never failed to attract a large concourse of visitors whenever the inkura ground was to be laid down. Ltalaltuma, in Western Aranda territory, had a similar importance amongst the Western Aranda, Kukatja, and Matuntara groups, as I have stated in a different paper ("Three Aranda Sub-Groups"). In Southern Aranda territory Ungwatja on the middle Finke

River, and Imanda on the middle Hugh, were two of the most famous inkura grounds in the lands held by their group. Ungwatja was an emu totemic centre, and Imanda was the home of the ulbolbuna (bat) ancestors.

The inkura festival usually lasts four months or even longer; and during all these months ceremony follows upon ceremony: all the sacred ceremonies pertaining to the totemic centre where the festival is being performed must be exhibited both to the members of the resident totemic clan and to visitors from other groups. The lives of the original ancestors who once lived at the site now occupied by the inkura ground are exhibited by means of short dramatic pieces. If the inkura ground has been laid down near an emu totemic site, then emu ceremonies naturally occupy pride of place. If the initiation ground is situated at a tjilpa (native cat) ceremonial centre, performances connected with the tjilpa totem will predominate. In all cases, native custom demands that the claims of the original totemic ancestors of the chosen site must receive consideration before all others.

During the months which they spend on the inkura ground, the iliara are expected to learn many of the traditional chant-verses relating to the ceremonies which they have been shown. Their store of knowledge steadily increases. By constant rapetition of the verses their peculiar metrical form is impressed indelibly upon their minds. Frequently they are not explained to them properly by their elders; they are still regarded in many ways as "mere boys" (wora kurka): they are still "too young" to merit detailed instruction. The teaching of their elders makes heavy demands upon their powers of mechanical memory. It purposely ignores the intense youthful craving for intelligent enlightenment. The great traditions of the group, its treasured tjuruna, must be preserved accurately; their complexity and elaborateness demands that teaching should begin early when the faculty of memory possessed by the youthful mind has reached its—full—development. The habit of mental alertness must be inculcated. An overpowering interest in the sacred traditions must be stimulated, but not satisfied. Satisfaction is deferred to a later time, when the young man in the course of his own independent life at home has shown himself to be a worthy guardian of the sacred traditions of his clan.

The long months on the inkura ground come to an end, and the visitors disperse, every family to its own home, and the young initiates are now admitted as fully-qualified members into the society of the mature men of their own particular group.

It must be stressed that up to this time the young man has a knowledge only of the tjuruna (i. e., the sacred ceremonies, chants, and traditions) relating to the "pmara kututa", the "Everlasting Home" of his group, where the most highly-honoured totemic uncestors of his clan lived ever

from the beginning, and where they went to their final sleep when they had grown tired of living. He himself has been initiated according to the rites traditional at this "Everlasting Home." Whatever his own personal totem may be, he has in a sense become a citizen of this pmara kutata.

After a probation period, which usually lasts for a few more years, the day comes when his elders determine to make him the owner and guardian of the tjurunga relating to his own person. The young man is taken to the storehouse containing the stone or wooden object which represents the original deathless body that he possessed in his previous existence. His father or his father's brother has the special duty of instructing him on the significance of the different physical objects at the ceremonial site. The tjurunga is then taken out of the cave and shown to the young man for the first time. A young Western Aranda man who belonged to the tjilpa (native cat) totem, was thus addressed on this occasion:

"Young man, see this object. This is your own body. This is the tjilpa ancestor who you were when you used to wander about in your previous existence. Then you sank to rest in the sacred cave nearby. This is your own tjurunga. Keep close watch over it."

The young man is now taught the sacred chant associated with the ancestor from whom he himself has sprung. The legend connected with the ancestor is related to him in detail. The tjurunga is then replaced in the cave, and the party returns home. In the evening, however, the fully-initiated men go some distance away from the main camp, and a few secret traditional ceremonies are shown to the young man. These illustrate some of the striking events in the life of the ancestor whose story he has heard in the morning. In addition, the chant which relates the doings of the ancestor is sung during the decorations for these ceremonies. The young man is told to treasure both the chant and the ceremonies ever after: they have now passed into his personal possession.

After being entrusted with the tending of his personal stone or wooden tjurunga, the young man has to make a duty-offering of meat (tjauerilja) to the old men. For all succeeding tuition, in regard to both the ceremonies and the chants, he has to offer similar "tjauerilja" of meat to his teachers. The individual ceremonies and chant-verses connected with his personal totem are all carefully graded in ascending degrees of secrecy and sacredness, at the time of receiving his tjurunga-body a young man may be twenty-five years of age. He will often be thirty-five or forty years of age before the most secret chants and ceremonies that are linked with it have passed into his possession.

Attention must here be drawn to the fact that a young man, whose conception-site has entitled him to the chieftainship of a great

ceremonial centre in his group, will have a far more rapid rise in the assembly of group leaders than a man whose "origin" has been more lowly. Thus my Northern Aranda friend Gura was regarded as the reincurnation of the ancestral bandicoot chief Tjenterama. The legendary Tjenterama had been the chief of Ilbalintja, the most famous bandicoot centre within the borders of the Northern Aranda group. Hence Gura himself soon attained to a position of eminence amongst the members of the bandicoot clan; and his elders extended every consideration to him, since he early showed promise of developing mto an ideal native chief. He was always a dutiful and respectful pupil; and his diligence reaped its own just reward:

"The old men took me apart from the other young men of my own age at an early date. They showed me many gurra ceremonies which they withheld from the other members of the bandicoot clan because they were still too young. I remember their teachings well. I often had my veins opened to supply blood for the ceremonies. I dutifully paid large meat-offerings for the instruction that I had received. Some of the ecremonies were too secret to be shown even to ordinary men of the bandicoot clan only the oldest men of the clan and the born chief were allowed to witness them. None of the gurra men of the present generation have seen them. My elders kept on repeating these ceremonies time and again in my presence: they were afraid that I might forget them. No other man of my own age was allowed to see them. Had I forgotten them, no one else would now remember them. Our old men have been dead for many years past, and our ceremonies have not been performed at Ilbalintja for a long time. They told me that after their death I should pass these ceremonies on only to proved men of their own age, when I felt that I was getting old and weak, and that my memory was beginning to fail me. I was to pledge these men to the same degree of secrecy."

At the end of this section a brief note may be acceptable concerning the nature of the rights which an individual exercises over his personal tiuruna once they have passed into his possession. His personal tjuruna, i. c., the objects, the chant, the legend, and the ceremonies associated with his own totem, are regarded as After he has his personal property. intitated into them, no one may, until the time of his death, tell the legend to other men, act the ceremonies in the presence of others, teach the chant to strangers, or show the stone or wooden tjurunga to visitors, except in the presence and with the consent of the man whose personal property they have become. To break any of these prohibitions is called "stealing the sacred tjuruna"; and a man who has been found guilty of stealing the tjuruna of another man is liable to be murdered when the victim learns of the theft. At the same time, under the old order men were afraid of the tjuruna which were their property; they "handled" them only when their experienced elders were by their side.

All tjuruna were "arunkulta", dangerous death-dealing agents if treated with contempt or carelessness. The old men's advice—"Leave the tjurunga in their caves; do not show the ceremonies to strangers, nor sing the chants in the presence of the uninitiated"—was probably never disregarded until the days when the white man arrived.

B. Property-rights of the Totemic Clan

We must now proceed to a consideration of the functions and powers of the totemic clan from which the individual owners have sprung. Private ownership of the sacred tjuruna is a necessary institution, since even the members of the same family commonly belong to different personal totems. This is the logical outcome of the official doctrine of the "conception-site" according to which the totem of the individual is determined arbitrarily by some whim of the legendary ancestor which cannot be controlled by the leaders of the local patrilineal clans. The inevitable disruptive effect exercised upon a native community by the doctrine of the conception-site is deliberately counterbalanced by the strong emphasis laid upon the unifying ties of membership-obligations to the local patrilineal totemic clan.

By way of example an account will be given of the constitution of the Krantji kangaroo-elan in the Northern Aranda area. Its greatest *pmara kutata" ("everlasting home") is the little soak of Krantji, in whose depths the kangaroo chief Krantjirinja first came into being:

"From the soak of Krantji sprang into life Krantjirinja himself, who was a true kangaroo. He emerged from it in the beginning with limbs like those of a kangaroo. During the day he was shaped like an animal: he used to eat grass and green herbage in the neighbourhood of the soak. At night he assumed human shape; he decorated his body with down, with marevellous figures wrought in down. At the bottom of the soak a shield was lying face downward: in the depths of the soak was the home of the ancestor: his wind-break was below the ground. Beneath the shield lay all his tjurunga: from beneath this shield did all kangaroo ancestors arise in batches. They emerged in the form of kangaroos, and then assumed human bodies.

Great hordes of these kangaroos" peopled the district surrounding the soak for a radius of several miles. Like their present human descendants they all belonged to the Purula-Kamara classes. They spent all their lives near the soak, and finally reclined for their last sleep either at the soak itself or at other spots situated within easy distance of the place whence they had originated.

Krantji is today the great Pmara kutata of all members of the Purula-Kamara classes residing in the ancient territory of these kangaroo-ancestors. A few minor totems occur in this region. An Ulbmeltja (bird species) ancestor

lived at Ntartja, north of Krantji; he was armed with a huge tnatantja-pole with which he boldly slashed deep valleys into the mountain mass of Ulamba. Fish ancestors went past the eastern side of the Krantji range of hills. Tnaueria (native fruit species) women roamed about on the banks of the Ekrar 'Ulbaia (Charley Creek). The flood-swamps in which this creek terminates were the haunt of an agia (native plum) ancestor. At Lakura Teinta, Ljankua, Tjilpapura, and one or two other places, individual kangaroo-men came into existence. On the southern side of the Ulamba mountain there lived an ancestor who went on distant raids, destroying and devouring human victims. Accordingly the devouring human victims. Accordingly the Purula-Kamara men who peopled this district within living memory belonged to a large variety of different personal totems. In addition, their clan included a few persons who had been "conceived" while their mothers were paying visits to the homes of other groups: Ljona belonged to the ragia-totem of Parr' Erultja in the MacDonnell Ranges; his father was reinconceited from an altiston (grass-seed species) carnated from an altjatoa (grass-seed species) man who used to reside north-east of Ulaterka (Mt. Zeil). But the bond of a common pmara kutata linked all these individual members together in a firm totemic clan whose centre was the greatest ancestral home of their own forefathers. Their "ever-lasting home" was the soak of Krantji. It was here that they were initiated, and that they witnessed their first sacred performances. The first myth and the first chant-verses which they learned, and the first ceremonies in which they were allowed to take part as iliara on the inkura ground, were all intimately associated with the kangaroototem. Ever afterwards, irrespective of their personal totem and their personal tjuruna to which they were introduced at a later date, all these men were proud to belong to the kangaroo clan of Krantji.

The important part played by considerations of class at such an ancestral home must be strongly emphasized. The original class of the legendary ancestors determines that of the present inhabitants of their home. Their tjuruna are all in the safe keeping of men of their own class. Before the old native order of society had been disrupted, the sacred objects rarely left the cave where they had been stored, some of them for centuries.

This process ensured the preservation of the traditional totems at the great ceremonial centres in all tribal groups. Despite all accidents which introduced strangers into the local totemic clans from time to time, the pmara kutata remained in the protection of men whose class was identical with that of the ancestors who first peopled it. Again, provided that the individual members of totemic clans did not stray too frequently across the boundaries of adjoining groups, the original totems in their clan-territories would be fairly

well preserved. This desire to preserve the legendary character of their pmara kutata in regard to both the class and the totem of its later human inhabitants explains the carnestness of the old men of the clan in exhorting the younger generation not to leave the ancient soil that had cradled them.

"Do not leave the home of your fathers, the home of your forefathers, the home of your ancestors ever from the beginning. Do not youch the sacred tjurunga. Leave them in the caves where they have rested through all the ages. Tend them, revere them, honour them. Do not rove continually through the territories of other clans: honour the homes of your own ancestors. Keep their ceremonial sites free from grass and bushes. Guard all sacred objects lest they should be stolen, lest they should decay".

The territories occupied by the various Aranda groups are accordingly divided up into a large number of smaller areas occupied by local totemic clans. The centre of each district is the local pmara kutata, and its totem supplies a suitable name for the clan in question. Members of the clan belong almost entirely to two classes standing in father-son relation to one another. The Northern Aranda term for a group of men consisting of fathers and their sons is "njinana"; and in my paper I have attempted to introduce the term "njinana section" to denote a group of men forming a local totemic clan.

The local totemic clan, the patrilineal njinana section which is associated with the greatest pmara kutata of a given district, is the powerful agent through whose efforts the myths, chants, ceremonies, and general traditions of each subdivision of an Aranda group are preserved carefully and accurately, in their entirety and interdependence, as they have been handed down through untold generations. It is the clan which preserves the sacred tjuruna during the long intervals, sometime extending probably for more than a century. which elapse before a man is born who interits them as his personal property by reason of his conception-site.

Some traditions probably never passed into the possession of private owners. It is almost certain that the Southern Aranda Ditjiratijira myth always remained clan-property. The ditiiratiira woman brought forth only mis-shapen children, with frog-legs and tail-stumps. Unfortunate babies, who showed these or similar physical deformities upon birth, would not have been acknowledged by their horrified mothers: they would have been left to die of starvation, the mother refusing to touch such "devil's spawn." A number of places in Southern Aranda territory are still labelled as "arudkulta kdanintja": their totem is "arunkulta," something connected with evil, death-dealing magic. Unfortunately legends and chants dealing with such matters were kept a close secret from the younger men of the clan by their old leaders. With the passing of the old men all knowledge

of them has become extinct in a great part of Southern Aranda territory. The old men of today spent the greater part of their lives on cattle stations and were hence deemed unworthy to become the bearers of these traditions. Amongst the remaining Aranda groups, however, which came under the influence of white settlers at a much later date, many of these arunkulta legends and malignant charms can still be recovered. Here again only a small number of very old men know them, and these refuse to pass them on to the younger men of their own clan.

The leadership of the totemic clan is in the hands of the old men who have full knowledge of all the sacred traditions of their njinana section. They are the guardians of all tjuruna which for the time being lack a private owner; and even the latter has to wait many years before the elders of his clan deign to part with the most highly-prized and most secret ceremonies and chants which are part of his inheritance.

The numerous local totemic clans of the various Aranda sub-groups are joined together by links of common traditons which have been torged by the legendary trails of wandering ancestors. One instance must suffice. The legendary North-Western Aranda ancestor, who lived at Ulamba, undertook several raids into the lands occupied by Central and South-Western Aranda totemic clans. After his last fatal *combat he returned to Ulamba mortally wounded, and sank to his last sleep at the sacred cave. The Ulamba clan contents itself with the opening and closing chapters of his life-story, since these alone are placed within the borders of their territory. The remainder of the myth is known to the members of the Ulamba clan only in outline; a detailed account of the missing sections would have to be obtained from Central and South-Western clansmen, whose lands were the original scene of the exploits of the blood-thirsty raider. The Central and South-Western men, however, prefer to relate the story in the presence of an Ulamba man, so that no charge of encroaching over the Ulamba borders, no accusation of "stealing sacred tjuruna," can be preferred against them. Such a charge would be almost as serious as an accusation of having stolen the sacred stone and wooden objects from the Ulamba cave. It would be regarded as a serious form of sacrilege.

Sometimes hordes of wandering ancestors travelled through the group-territories of several successive tribes, passing through the homes of a large number of local clans. In such cases one totemic clan after another takes up the story and the chants and the veremonies; and the language of myth and chant changes whenever the border of a new tribal group is reached. Each totemic clan is concerned only with that part of the tradition which is placed in its own immediate territory; the preceding and successive portions

of the myth are known to it only more or less imperfectly. In order to record such a myth accurately, an investigator must travel from tribe to tribe, from one group to the next, from one totemic clan to its neighbours, until the actual sites are reached where the foundation members of the travelling host originated, and where its last survivors passed to their final rest.

A word must be said about the powers of the old men in their own totemic clan. The place of leader in every local totemic group is filled by the oldest man of the clan whose intellectual powers have remained unimpaired. At a festival gathering the voice of the oldest man present always commands attention: he has known more ceremonial chiefs belonging to earlier generations than any other surviving man in his own group. The leader is assisted in attending to the ceremonial and social affairs of his clan by an assembly of elders consisting of all old men of importance who belong to his own totemic group.

Nor was the power of these old men a negligible factor in the daily life of their own community, though hasty observers have often asserted that there were no chiefs amongst the tribes of Central Australia. No man ever forgot the lesson of obedience which he had learnt through bitter experience of their power on the initiation ground and at the inkura festival. Their undisputed wisdom in the religious and ceremonial sphere evoked the admiring veneration of all members of their own clan who belonged to a younger generation. Their superior knowledge of magic spells made them objects of fear amongst the newly-initiated; it increased the respect which they commanded amongst more enlightened and experienced men in all neighbouring clans. Sometimes their renown extended beyond the borders of their own group. They enjoyed many extraordinary privileges in their own group. They enjoyed many extraordinary privileges in their own community; but the discussion of these privileges falls outside the scope of this paper.

We are now in a position to understand the painstaking accuracy with which the sacred traditions of every section, every group and every "tribe" in Central Australia have been handed down over a long series of past generations. The native myth is not indeed memorized word for word by its owners; but every detail mentioned in it is based on the ceremonies and chants which are rehearsed assiduously year after year under the guidance of the oldest men of the owning clan, upon the possession stone and wooden objects which of sacred must not be removed from the local sacred existence of various. caves, and upon the physical objects of religious significance in the landscape commemorated by the myth. The myth is the sum-total of the many and varied explanations given by the old leaders of a

10 the younger men concerning the traditional chant, the sacred ceremonies, and the physical features of the landscape associated with the life-story of any given totemic ancestor who is revered by the group, Every incident in the myth is firmly fixed : rocks and hills and mountains do not change, and even trees outlive many generations. The members of the totemic clan guarding the pmara kutata are pledged to tend both the ceremonial site and the sacred cave. Members of a clan do not leave the borders of their own ancestral home except on temporary visits to the haunts of their neighbours. It is the duty of the ruling elders of the clan to inculcate the chants, ceremonies, and myths firmly and accurately into the memories of younger men in their pristine purity. The voice of the old men invested with the authority of knowledge settles any dispute amongst the younger members of the clan in regard to religious matters. Every njinana section tends its own traditions. Whenever these interlink with those of neighbouring clans. both sections become responsible for

safe-keeping. Garbled versions could arise only through ignorance on the part of newly-initiated men about their own traditions or through hearsay tales recounted by strangers about the legendary ancestors of their neighbours. "To steal tjuruna," however, was a very dangerous proceeding; the "thief" was deemed guilty of sacrilege, and scarilege was liable to be avenged by the penalty of death. Under this system there is hardly a possibility of local sacred traditions undergoing a change even in respect of minor details during centuries of oral tradition. The closely-meshed network of totemic sites which dot every portion of the landscape, the eleborate ceremonies associated with all these centres, and the intricate verses of the sacred chants, which contain many obsolete words and have been composed in a variety of clever metres, all tell the same tale : the sacred traditions of the present-day inhabitants of Central Australia are not the spontaneous effusions or the hastily invented productions of primitive savages, but the amazing heritage of an age-old native civilization of no mean order.

A GLIMPSE OF SOVIET RUSSIA

By Major D. GRAHAM POLE

Have just returned from a cruise to the Baltic and Russia visiting most of the Northern Capitals. Most of the places, like Stockholm, Copenhagen, Leningrad, I had visited before the War and had not seen since.

I was not struck by any outstanding change in places like Stockholm and Copenhagen, but Leningrad I found intensely interesting and wonderfully changed from the St. Petersburg that I knew in pre-war days. Then there seemed to be only two classes, the very wealthy with their wonderful houses and palaces, and the very poor in their hovels. The workers were badly clad and badly fed. They had the depressed and hopeless look that one would expect in serfs, which they practically were. Beggars were numerous and now I did not notice a single one.

One of the most conspicuous things in Russia today is the wonderful cleanliness of the streets. Every sixth day is a rest day, which means that it is to all intents and pur-

poses a general holiday for the great mass of the people. Imagine such a general holiday in London or in any other capital where the people can go to enjoy themselves in parks and pleasure grounds. Every open space in and around London where people congregate on a general holiday is, at the end of the day and in the morning of the following day, an unsightly mass of litter. Torn paper, banana skins, eigarette cartons, half-burnt eigarettes. tins, boxes and bottles, disfigure the landscape. In Russia, as you pass along the street, you see receptacles for litter at the side of the wall at intervals of thirty or fifty yards. Everyone deposits eigarette ends, eigarette boxes, waste paper etc. in these receptacles and anyone seen throwing about waste paper or litter is fined one ruble. But so great is the sense of each for all and all for each that we saw no litter whatever and were amazed at the cleanliness of the streets and the thoroughness with which the people responded to the official instructions about the disposal of litter.

this were usual in this or in any other great capital it would mean the saving of hundreds of thousands of pounds annually in the bills for cleaning.

I visited the palaces in and around Leningrad which I had seen years ago and others, like Tzarskoya Selo (the Czar's village) how known as Detskoya Selo (the children's village). Here is the palace in which Czar Nicholas lived and which in the old days was not open to the public. It is all left and maintained in exactly the state it was in while the Czar was in possession—even his private grooms, with his personal possessions and tamily photographs standing as they were when he was arrested and taken from the palace.

Some of the superfluous furniture has been removed and is being sold in the Torgsin Establishments which in some cases looked like great museums of art, so full are they of appestries, jewellery, paintings, and other works of art removed from the palaces of the Czar and the old nobility. I was fortunate in being able to buy a set of wooden furniture beautifully carved which belonged to the former heir to the Russian throne, the Tzarevitch Alexis, and which was removed as superfluous from the palace in which the Czar byed at Tzarskoya Selo. This set was made by the famous court furniture manufacturer. Meltzer, by special order of the Czar.

I was also able to acquire for comparatively small sums an ivory penholder mounted with the imperial crown which was used by the imperial children in the palace and the playing ords in a wooden box used by the Grand Duchess Olga, one of the daughters of the Czar.

In the Winter Palace and Hermitage in Leningrad there is what must be one of the finest collections of pictures in the world, meluding many by Reubens, Rembrandt. Titian, Van Dyck. These are all open to the public and in every palace and museum we visited we found crowds of Russians passing arrough and enjoying the marvellous collection of works of art. The Summer Palace of the Czars at Peterhof, just a few miles out of Leningrad, with the wonderful fountains surrounding it, is much as I remember it in pre-War days. It is all wonderfully kept in its former state and not a speck

of dust is to be seen anywhere. We were taken to the Treasury where we saw marvellous specimens of gold and jewelled work, much of it dating back to the time of Peter the Great and some of it to a much earlier period.

I remember the beauty and richness of St. Isaac's Cathedral in its pre-War days. It contained marvellous mosaics and paintings and many of the ikons were studded with jewels. These last have now been removed, presumably to be sold. The Cathedral is no longer used as a sacred building and has been turned into a museum. The wonderful mosaic pictures are still there and on view. But it is with rather a jar that one sees specimens of all the "Anti-God" posters, which may perhaps be kept there for historical interest as I certainly, saw none of them elsewhere. There are still however not merely Christian churches which Russians can and do attend, but there are also Jewish synagogues, a Muhammadan mosque, and a Buddhist temple that I saw and doubtless there are many others.

Every place of ground that can be turned into a flower garden and rest place for the people is made use of. Building is being actively carried on to provide houses and flats for the workers. Many of these flats have They are well every up-to-date comfort. built, well finished, and all have large gardens and play grounds for children. The care of the children is particularly noticeable. Both men and women work and sex discriminations have as far as possible been done away with. On her way to work a mother can leave her children at a créche where there are baths, beds, toys and games, with doctors and nurses constantly in attendance. The children are well cared for and well fed and the mothers on finishing their work can call and take their children home. Even the railway stations are provided with créches where tired mothers can deposit their children and have them well looked after while they are waiting for their trains. We saw a number of children in the grounds of one of the palaces with the nurses Every child is medically in attendance. examined before being admitted to make sure that it has no disease which may be conveyed to the other children. They look happy and well cared for.

Many of the old mansions of the wealthy have been turned into rest houses for the workers. Some of these we visited. The marble staircases, the tapestries, the statuary, and the furniture are still there and in one we saw about thirty or forty men and women having what seemed to be a most substantial meal. These were workers who were on their vacation, some for a fortnight and some for a month.

Wages vary. Some may draw 200 rubles a month but others may draw as much as 3000 rubles a month. The rents paid for flats or other accommodation vary not with the accommodation supplied but with the amount of the salary drawn by the occupant. So that you may have two people living next door to one another in identical flats, one paying 30 rubles and another 300 rubles for exactly the same accommodation.

We went over some of the big stores which resemble the big department stores of London and New York. There we found the place thronged with purchasers. There is no dead level either in dress or in possessions. Many of the women go about with a handkerchief tied over their heads, but many other women go about smartly dressed and in these large stores we saw exposed for sale and being purchased radios, gramophones, furniture of all kinds, household necessities—and even silk stockings and lip-stick, both of which seemed to be having quite a good sale.

Although there is no private ownership in land in Russia, there is in personal possessions. There are many "houses of culture" with fine libraries well patronized. We attended one light opera. The building seemed to be a large temporary wooden structure set in a garden where there were bands and side shows. The acting was excellent and the ballet showed that Russia has little to learn from other countries in that respect.

Expectant mothers are well looked after and get the best of advice free. They may go into a home one month before and stay there until one month after the birth of the child. Although they are advised "to do this, it is not at all compulsory. I went to one of the Registry Offices and saw there a young mother, who had not gone to one of these homes, register her two weeks' old baby. She immediately got an order for 75 rubles so that she might be in a position to purchase the clothing and necessities that the child required. Every working mother is paid her full wages during these two months before and after the birth of the child and for a longer period should her convalesence require it. Medical attendance of course is free.

I thought the people better fed, better clothed, and certainly happier than when I was in Russia before the War. There is no doubt that the experiment they are embarked upon is a tremendous one, but they seem to be progressing towards their ideals. Russia is a Communist Government although there are comparatively few Communists in Russia—I believe only about three per cent. Certainly while I was there, although I met many members of Trade Unions, I did not meet a single person to my knowledge who was a member of the Communist Party.

If the Russian experiment succeeds, it is bound to have a tremendous world effect. They have factories equipped with the most up-to-date machinery and are already exporting quite a large amount of their manufactures.

We were received everywhere with courtesy and kindness and I found everyone to whom I spoke ready to give me every information—even in reply to what I am afraid we in this country would consider rather impertinent questions.

These of course are only impressions of a few days in Russia. But my impressions were such that I felt I should like to have a few months to live in the country and to study quietly many of its intensely interesting problems and the manner in which they are being tackled.

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9th August, 1935.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERJI

CHAPTER XVI

What Befell Our Hero

HREE days had elapsed since the occurrences of the last chapter. The night was dark, and the brilliant and trembling light in Madhav's room, which could be seen from afar, showed in rich contrast with the impenetrable gloom beyond. Madhav Ghose was alone. He sat reclining on a mahogany couch covered with satin. A single, but well-fed light illumined the chamber. Some two or three English books were scattered over the couch, and one of these Madhay held in his hand but he hardly read it. He sat with his abstracted gaze fixed on the dark but star-besprinkled heavens which were visible through the open windows. His pensive thoughts rambled over a variety of subjects. He feared the uncertain result of his lawsuit, and he was aware that there was everything to fear from the unprincipled agency employed by cunning and clever antagonists, whom he had neither the will nor the power to fight with their own weapons. And should they succeed what was to be the future? Then again he thought of the strange and unknown fate of Matangini. He had been informed of her retreat to Mathur Ghose's house, her return thence, and of her sudden disappearance. He was ignorant of the events which had driven her to seek shelter under a stranger's roof, except of what rumour gave, but Madhav knew Matangini too well to suspect that a light cause could have driven this brave-hearted girl to a step which published her own unhappiness and her failure to evince the patience of a woman and a wife. He well understood and appreciated the reasons which had deterred her from seeking shelter in her sister's house when shelter had become necessary to her. But he was unable to account for her leaving home, and still less for her sudden and strange disappearance. That Matangini had come to know of the conspiracy formed against his property by dacoits and that she had given the timely warning which frustrated their purpose, drove Madhav into a thousand torturing conjectures as to her fate, but each surmise he rejected as wild and unreasonable. Certain he was, so well did he know her character, that whatever might have been her misfortune,

she had not been guilty of a dishonourable desertion of her household. Assured, therefore, in his mind that she had come by some misfortune, his heart underwent excruciating torments. The deep and tender feeling which he had stifled in his breast at such cost, seemed to burn with redoubled fervour. His thoughts long dwelt on the remembrance of that parting scene; he recalled every word that she had uttered, and tears rushed to his eyes. Long did he muse and weep in silence. At length he rose from his seat and, as if to forget his reflections in the touch of the balmy air that blew outside, he went out to the His reflections pursued him there. Leaning against the balustrade, his head supported on the palm of his hand, his eye fixed on the starry heavens and the range of tall Devdaru trees that stood in **bold** relief against the blue vault, he again lost himself in a melancholy reverie. As he gazed and gazed, a curious object caught his attention. A protuberance on the trunk of a Devdaru [which] stood out in relief against the sky, and on which [he for] some time fixed his listless gaze, seemed suddenly to vanish. It is a singular trait in the human mind that when most intensely employed in brooding over its own gloomy feelings, the most indifferent circumstance will sometimes arrest its attention. The disappearance of the protruding object on the circumference of the tree, struck Madhav as singular. He was sure that the remnant of the stem of a lopped off branch, or a knotted protuberance on the wood, was no longer where he had seen it against the sky. Not attaching however any importance to the circumstance at the moment, and too busy with his own thoughts. he again resumed the subject which lay nearest his heart. A few moments after, however, his eyes again wandered to the same tree, and now he thought he could see the object once more where it was. His curiosity being now slightly awakened, he looked at it for some time with more care than before. Suddenly again the object disappeared. It distinctly exhibited motion in its disappearance. "What can it be?" he thought. Perhaps, he surmised, it was an owl or other night-bird sleeping on its perch among twigs invisible to him in darkness and distance. Again, however, the object reappeared. Madhay could not distinguish in its form the outlines of that

of either bat or bird, and it rather seemed to possess more of the shape and size of a human head than of anything else. The outlines could be clearly discerned against the sky, and he even fancied he saw part of the neck protruding from behind the tree. It appeared however on a height in the tree to which it was not usual for men to ascend. As the object appeared and disappeared again and again, his curiosity or apprehension or both, were excited. He thought of going to examine. Usually led on by first impulses, the thought no sooner struck him, than he decided on going himself to see who lurked behind the tree, if any did lurk. He armed himself with a small silver-handled sword that hung in his parlour, and descended the stairs. He again closely looked at the tree from his front gate, as the row of the Devdarus lay very near it, but could see nothing there where he had before perceived the strange object. He looked around but without meeting with what he sought. It was therefore necessary to go to the foot of the tree. Scarcely had he reached it when a wild shriek like that of a screech-owl startled him, and at the same moment his sword was wrested from him by a vigorous blow. Before he could turn to see who and where was this sudden assailant, the large and rough palm of a vigorous hand was laid upon his mouth. At the same instant a heavy body fell upon the earth from the tree, and Madhav Ghose saw before him a tall and sombre figure, vigorous and well-armed.

"Bind him, this is unexpected," said the man in a whisper to the one who had disarmed

Madhav, "gag him first."

The other man took out a napkin and some rope from his waist, and, gagging Madhav well with the napkin, proceeded to bind his limbs, while he who had descended from the tree, held him down. Madhav who saw the uselessness of struggling, and was powerless to call for help, quietly submitted.

"Now, take him up in your arms; you can singly carry him away," said the latter comer in

the same low tone.

The other took up Madhav in his large arms and bore off the unfortunate young man without much difficulty. The other followed, and the two left the spot without having given the smallest alarm to the household.

CHAPTER XVII

The Vigilance of Love

At the hour when his strange turn of fortune overtook the hero of our tale, for

such we believe the reader thinks Madhav, Mathur Ghose was resting, or, to be more accurate, endeavouring to rest in Tara's chamber. Tara was seated on the couch close by his reclining form, with a little delicate straw punkha in her hand, with which she patiently and affectionately endeavoured to lull to sleep the disturbed spirit of her husband. Her efforts however did not seem successful, for though Mathur was silent and his eyes closed, an occasional sigh which now and then escaped him, betrayed an anxiety of mind proceeding from some cause unknown to Tara. She at length broke silence and spoke.

"You do not sleep," said she.

"No I cannot; this you see is not my hour

"Then why come to sleep at all? I fear to speak, but will you forgive me if I am bold?"

"What have you to say?"

"You are unhappy; may one who sincerely loves you learn the cause?"

Mathur gave a start. Then checking himself he answered with an assumed lightness of air which was too transparent to deceive the eyes of affection, "Why, who told you that? What have I to grieve for?"

"Do not try to deceive me, love," returned Tara in a tone of earnest but affectionate remonstrance. "I know you care little for me or my love, but to a woman, her husband is—I cannot say what he is not. Deceive the world, but you cannot deceive me."

"You are surely mad to think me wretched," said Mathur, in a tone that most significantly contradicted his words, "What put that fancy in

vou?"

"Yourself" replied she. "Listen: you have many things to think of; your taluqs, your lawsuits, your rents, your kacharis, your houses, gardens, servants, family, and of much more: I have nothing to care for, but my husband and my daughter. Do you wonder then that for the . last three days I have noted before others, that your step had lost its wonted pride? That your eyes wandered and had a strange look; that you spoke less often, and that when you smiled, your smile came not from your heart; nay, can you suppose that a mother's eye would forget to note that her child met not from its father his former warm embrace? Yes, often during these three days has Bindu held your finger, and played round your knee, and you have not spoken to her; and even my sister," here an arch smile, which passed off as soon as it came, momentarily interrupted the earnestness of Tara's manner, "and even my sister has pouted and stormed, and yes

have not listened with your wonted courtesy: and that sigh! Nay, can you longer deny that something troubles you?"

Mathur did not reply.

"Do you not think me worthy of sharing your griefs?" continued Tara, seeing that her husband did not reply. "I know you do not love me." Tara hesitated. Mathur still continued silent. He gazed steadfastly on the angel purity of his affectionate wife's countenance; his bosom slowly heaved, and a sigh escaped him.

"You are unhappy; conceal it not, deceive me not," sobbed rather than uttered Tara, with an intensity of agony in the stifled tones of her voice beyond the power of language, "Deceive not, conceal not, tell me all. If my life will purchase your happiness, you can yet be happy."

Mathur still continued mute.

He no longer jested, prevaricated, or denied, but maintained a sombre and determined [silence, and] the look of cold and hypocritical levity with which he was presently attempting to evade the questions [of] his wife, had given place to a serious earnest gaze which seemed to seek and vet repel sympathy. Tears rolled down the cheek of Tara as she perceived, with a woman's sensitiveness and a woman's depth of feeling, this unusual change in the expression of her husband's

"Cursed be the hour of my birth!" burst from the lips of the mortified wife. "Not even this! . I would lay down my life to make you happy, but cursed be the hour when I was born! I cannot even know what it is that makes you unhappy."

Mathur was touched. "It is useless now to conceal from you that I am unhappy," he confessed at last, "but do not grieve that I confide not my troubles to you. Human cars will not

hear them.

Tara heard these words, a fleeting expression of intense pain shot across her pallid but noble features, but the next moment she stood

calm and apparently without emotion.

"Give me one poor request then," said she now calmly, "will you promise?" A wild and hollow shriek like that of a screech-owl interrupted her words. Her husband started to his feet at the sound.

"Why do you start?" enquired his wife. "It is a screech-owl only, though certainly the sound was fearful to hear.

The sound came borne once again in still more fearful notes upon the wind. Before Tara could speak, Mathur bounded out of the room.

Tara was surprised. She was certain the

shriek was from a screech-owl, or if not, of nothing more fearful, and to her mind, there was nothing in it to apprehend except as a sound of ill-omen, which however people daily hear and tolerate. She had also some perception that the sound they had heard, rather bore a resemblance to that of the night-bird than presented its unmistakable notes in their reality. Her curiosity was awakened, and she came out of her apartment. Finding that her husband had gone downstairs, she ascended the staircase which led to the terrace overhead in order to see what had so much startled him. Looking earnestly and long in the direction whence the sound had proceeded, she could discern nothing. Thinking therefore that the sound could have been nothing more than what it had appeared to be, and that the bird itself perhaps sat concealed in some leafy branch or invisible cornice, and also that her husband had left her in that abrupt manner only perhaps to avoid yielding to the emotion which she had seen rising palpably in his bosom, she thought the matter unworthy of further attention, and was in the act of returning, when the unusual sight of a human figure, evidently that of a man too, and not of a female inmate of the house, issuing out of the postern gate, caught her eyes. A second glance convinced Tara that it was her husband, making swiftly towards the jungles. She was A cold tremor seized her limbs, and staggered. she felt overpowered and ready to faint. A thousand vague fears and harrowing suspicions swept over her mind. She loved her unworthy husband too well to think him the agent in some dark or unhallowed purpose, but gloomy conjectures of approaching dangers and of some fearful risk which her husband ran, rushed through her mind. She stood rivetted to the spot. Bending over the low parapet, which surrounded the edges of the terrace, she gazed and gazed and followed his motions with distracted eves. Suddenly she lost all view of him. She still gazed and turned her eyes on all sides, but could no longer perceive his vigorous form gliding amid the darkness. Her fears increased tenfold. Long, long did she gaze in this attitude, silent and unmoved like a marble formed ornament of the huge edifice. She was on the point of giving up the [search in] despair when a last and sweeping glance met the [object] of her solicitude as he lightly leaped into the small iron-door which opened outside from that tenantless part of the house already known to the reader as the godownmahal,

Tara's heart felt greatly relieved when she saw her husband within the shelter of his own roof. Still her apprehensions were not entirely quieted. This nocturnal and clandestine walk outside and a visit at such an hour to a part of the house rarely visited by any, coupled with his previous anxiety and loss of spirits and the ominous sound of the night-bird which still rung in Tara's ears, spoke some approaching misfortune. Tara did not leave her watch but continued anxiously waiting for the reappearance of her husband. But again she watched in vain. More than half an hour elapsed, still her husband did not repass through the secret gate. She felt tired with standing and as she was more sure of her husband's personal safety, she at last for the present descended and returned to her apartment.

A sudden light had flashed upon her. Would not this furnish a clue to her husband's secret? Her resolution was now formed.

In the course of a few moments, her husband re-entered the room. His manner was restless and uneasy, but there was exultation in his eyes. Tara spoke not a word to him of what she had seen.

CHAPTER XVIII

Captors and Captive

Let us shift the scene. A solitary and feeble lamp lighted a gloomy and low-roofed room, whose sombre and massive walls looked more grim in the dim light. The room was as small in area as it was low in altitude. and altogether wore the appearance more of a habitation destined for the reception of criminals than of an ordinary residence of any who could find another shelter. A low small thick door of iron shut the only entrance to this gloomy apartment, and was furnished with bolts and bars of a proportionately massive character. As if still suspicious of the character of the security of this cell, the architect had taken the unusual precaution of plating the very walls with a coat of iron. The black metal frowned by the dim and flickering light as if it inclosed a living grave. There was another passage or resemblance of a passage from this room besides the iron-door already mentioned. It was another door, precisely of the same character, placed in one of the corners and leading apparently to a side-room; but it was even of smaller dimensions, so much so that a child had to creep through it. The gloomy apartment was without a single article of furniture. It was totally empty. One solitary individual, the sole occupant, was pacing it in the dim and fitful light of the single lamp. It was Madhay Ghose.

Our readers need not be apprised that this was the place where Madhav had been deposited by his captors. But his captors were not there. The hour was about deep midnight. The bolts were drawn outside; and Madhav Ghose for the present at least was shut up in a living grave. Still his mien was not stricken down or dejected or hopeless. Resentment more than any other feeling was foremost in his mind; and as he continued unceasingly to pace the silent chamber with a lofty step, he gathered resolution to meet the worst he had to expect from the desperate character of his captors.

At length a sound was heard of a key turning in the lock which closed the door outside. Next followed the sound of the bolt and bar and chain being cautiously unfastened, the massive doors slowly creaked on their hinges, and his two savage captors silently entered the room, shutting the door after them with the same carefulness.

Madhav cast a glance of unbounded resentment but, without taking any other notice of their entrance, continued pacing the chamber as before. The sardar and Bhiku seated themselves by the lamp, and taking out a little ganja from a bag which the latter carried in his waist, as well as a small and almost headless kalika,* began pounding the drug on his palm by the strong pressure of his thumb, preparatory to its ignition. The sardar trimmed the lamp and, while thus employed, observed sareastically, "The Baboo seems particularly submissive tonight."

Madhav stopped short in his walk, and faced the miscreant; his features worked as if he would reply, but he suddenly turned without saying anything and resumed his previous employment of pacing the chamber. The ganja was now ready for the kalika, and it being duly ignited, the robbers commenced smoking. The silent contempt of the prisoner now began to irritate his captors, who had hitherto been restrained from offering needless insult by that habitual awe and respect which compels even the most reckless among the vulgar to observe a proper distance to those entitled to deference. The sardar was no vulgar ruffian, as our readers have doubtless perceived, but the lofty mien and stern deportment of the prisoner had restrained even his petulance. But now the fumes of the ganja loosened his spirits.

"Baboo," said he with a malicious smile on his lips, "will you deign a pull at the *kalika?* It is done exactly to a millionaire's taste, I can promise you."

Madhav again disdained replying, and the

^{*} Earthenware pipe for smoking.

discomfited sardar went on smoking, carrying on a horribly obscene conversation with his associate.

"Will you tell me what your master intends doing with me?" at length inquired Madhav, speaking for the first time.

"We have no master," answered the sardar gruffly, without further interruption to the smoking

and the obscene dialogue.

"Your employer then?" asked Madhav

"We have no employer," said the sardar in the same tone, and went on pulling at the kalika. "He who bade you do this deed?" said Madhay.

"No one bade us," said the sardar.

"No one? Have you seized and confined

me for play?"

"Not for play," retorted the sardar. "We have seized and confined you for money." The cool and collected demeanour of Madhav Ghose and the imperious tone of his language had mortified the ruffianly pride of the bandit. who piqued himself upon being the scourge and humiliator of the rich and the great, and he was resolved to be as mortifying in his answers.

"And who gives you this money?" enquired

Madhav.

"Guess," said the sardar.

"I need not."

A deep and hollow sound interrupted the speaker and his auditors.

"What's that?" ejaculated Bhiku in amaze-

"What's that?" ejaculated the sardar in his turn.

All three remained silent for a few moments.

"Can there be another in the room? That would be a fine affair indeed," said the sardar.

"Let me see."

Although the whole room was visible with the distinctness that the faint light would permit from the place where they sat, the sardar nevertheless got up and scrutinized every corner, but of course with little success.

"It is strange," he observed as he resumed his place, "but let it go. You were speaking of my employer, sir; who do you think he is?"

The presuming tone of the question highly irritated Madhav Ghose, but suppressing his resentment he briefly answered, "I know he is Mathur Ghose; now tell me what are your instructions."

Bhiku gaped in surprise, and leering towards the sardar. observed, "How is it that he knows it already?"

"Fool!" said the sardar "do you gape at

this, who else in Radhaganj has an iron-walled dungeon to cage his prisoners in?"

But he returned no answer to Madhav's question, true to his determination of humbling the yet lofty pride of his captive and perhaps to mould him to that state of mind which would facilitate his object. But Bhiku was getting impudent, and warmed by the fumes of the ganja, his usual taciturnity was fast giving place to an uncontrollable propensity to chatter.

"In truth," said he, "what are we to do with our booty: booty of flesh and blood I mean?"

"Eat him up, I suppose," said the sardar.

Bhiku broke out into a hoarse laugh at this sally of his chief. But his rude laugh was suddenly checked by another plaintive groan which seemed to issue this time from the ceiling.

"Again!" ejaculated the startled sardar.

Bhiku sat aghast, superstitious fears now coming over him. Madhav also felt uneasy though from other causes.

"This place has been long untenanted," observed Bhiku speaking in a whisper, who knows what beings may have made this room their abode."

Though, of course, equally given to superstition, the much stronger mind of the sardar did not so easily yield to such influences. Generally, their lawless and terrible profession renders people of this class habitually conversant with those scenes which are best calculated to give rise to fears of a superhuman character, and though they as firmly believe as other ignorant people in the existence of superhuman agencies, habit renders them less liable to their impressions.

"Or somebody may be lurking somewhere," said the sardar, "this must be looked to; you watch our friend here."

The sardar tore up an edge from his small dhoti and rolling it up into a wick, dipped it in the oil of the lamp, and ignited it in its flame. Thus furnished with a light, he cautiously opened the door. He then proceeded to examine every creek and corner of the veranda which lined the single row of rooms, of which the one now occupied by Madhav and his watchers was the middle one. Not finding anything in the veranda to explain the cause of his alarm he proceeded to search the open ground in front, which was enclosed by the walls already mentioned. But there also the search proved equally fruitless, and he returned vexed and doubtful. Bhiku was now really frightened and, in his anxiety to get rid of the place, gave a hard and significant pinch under

sardar complied.

"It is getting late," he said, addressing Madhay, "and this is no place for us to sleep in. If you will comply with our conditions you can regain your liberty.

"What are they?" inquired Madhav with

indifference, for he saw his advantage.

"Deliver up to us your uncle's will."

"It is not with me here," said he laconically, and turned round to resume his walk.

"Remain here then," said the sardar with

equal brevity; "we go with the keys."

"And suppose I am inclined to give up the

paper, how am I to get at it from here?"

The bandit in his turn perceived his advantage, and replied, "That is your own concern. Devise the best means in your power. If I were you I would think of sending a note by one of my captors to a friend at home, asking him to send me the paper by the bearer."

"And if my friend asks you where is the writer of the note, what answer will you give?"

Again the same unearthly sound burst upon their cars. This time it was a low stifled shriek such as no human being could utter. Again the sound seemed to proceed from the ceiling.

The robbers started to their feet; even Madhav

himself was shaken.

"Is there an upper story?" said he.

"No. no." answered both the robbers at

"Stop: I will go up to the roof and sec again," said the sardar.

It was easy for such a practised dacoit as the sardar to scale the no great elevation of the rooms. When up, however, his search proved as fruitless as before.

Bending over the edge of the roof he gazed intently on the ground on the back of the building, but here also his search proved equally unsuccessful. He returned once more, vexed and troubled.

A sudden light broke upon Madhav.

"Are there not two other rooms, similar to this, in the row?"

"Yes," said the sardar, "it seems so."

"Did you bring any other captives to these dungeons?

" No."

"Perhaps then others did; some unfortunate victim of this wretch's cupidity is undergoing a horrible fate in one of these cells," said he, more as speaking to himself. "Can you go and see if there are any there?"

"You say right," replied the sardar.

the elbow of his chief to hasten negotiations. The musingly. "Probably in that case, these doors are locked; but I can speak, and the prisoner, if any there is, will doubtless reply." The sardar again made a wick and proceeded to examine. To his great disappointment the doors of both the rooms were open and the rooms entirely empty.

Utter amazement now seized on Madhav, who clearly saw that every possible existing source had been enquired into, while the robber-chief now began seriously to give way to superstitious

apprehensions.

Bhiku cowered with fear and crouched near the sardar.

"We have no heart to stay any longer," said the sardar to Madhay, "the ways of gods are known to themselves. Give your answer at once, or we shut you up and go."

Madhay saw that his only chance lay in compliance. If they left him shut up, he could not guess how or when he could expect release. If he complied, it was probable that his note would cause enquiry and afford a clue to his friends by which they would trace out his place of confinement. Still he was determined to make a last effort.

"You expect money," he said to the sardar, 'if you get the will from me; name the sum and I will double it, if you will let me go without giving up the paper."

"We are satisfied with what has been pronised to us. Who can be fool enough to think that you, once free, would give us the money you

promise now. The note, or we go."

Clothes rustled somewhere in the rooms. The dacoits looked at each other, as if ready to fly without waiting further. Madhav understood the look and inquired if they had pen and paper, to which they replied that they had come provided with them. Madhay took the pen and paper, and commenced writing a note to his chief amlá

"I will dictate," said the sardar, "so that I may be neither doubted nor entrapped, nor your retreat found out. I could once read and write like you."

Madhav looked up in surprise, but signified his assent and the sardar began to dictate, though from the supernatural fears which agitated him, he was far from being cool enough for the purpose. Madhav began to write.

At that moment a heavy clanking of chains, followed by a tremendous clattering sound, came thundering on the already frightened party, and then again issued the same unearthly moan, more loud and piercing. At one bound Bhiku cleared the veranda, and ran out of the house with a

scream. The sardar also rose startled and leaped into the veranda. He was petrified with the vision that there met his eyes and, without turning back even to lock the door, precipitately ran out of the house, leaving Madhav entirely free.

But Madhav himself was just then too much bewildered by the mysterious sounds and the sudden impetuous flight of his captors, to be able fully to comprehend his position. For a moment he remained motionless and undecided. But he was soon ashamed of himself and shaking off unmanly apprehensions jumped into the veranda. Nothing was to be seen. He looked and looked and perceived

a small streak of light creeping through a crevice which opened from the veranda into the open ground. Bounding in that direction he found that the door was not locked, and throwing it open saw a female figure standing in that lonely spot. A small lantern was on the ground. Eagerly holding it up for closer examination, he was staggered at what he saw.

"Tara!" escaped from his lips.

"Madhav!" murmured Tara, speechless with astonishment.

But again came [the] plaintive cry from above.

(To be concluded.)

ASIATIC WOMEN IN INTERNATIONAL CONFERENCE

LESSONS OF ISTAMBOUL

CCTHAT very soon in the future, the opinion of the women of the world will have to be taken seriously into consideration before deciding upon any grave world problems", was the enthusiastic observation made by Mrs. Hamid A. Ali, the leader of the Indian Women's Delegation to the International Women's Conference held at Istamboul, just before leaving Satara for Poona for presenting her report to the All India Women's Conference, half yearly meeting, to be held on the 27th instant. "The Asiatic Women have taken a wonderful part in such conferences for the first time, and we had representatives from various Asiatic countries," continued Mrs. Hamid Ali, "and with the exception of China and Japan all other important countries had sent delegates. Turkey, Iran, Iraq, Beirut, Damascus, Baghdad, Arabia, Egypt, Jamaica, and many other places and countries were fully represented. Among the personalities that made their impression on the Conference, the most prominent was the figure of Madame Hoda Cheraui Pasha, who led the Egyptian delegation. Possessing the confidence of all political and other parties in her country, Madame Cheraui Pasha was given an extraordinary send-off at Alexandria when the people's representatives followed the ship six miles out in a gaily decorated launch. The beautiful French custom of having salons where the best literary and artistic talent, the most popular political leaders, leading Court officials and ministers in Egypt, can gather, is followed at the house of Mme. Cheraui Pasha. She has given the lead to modern Egyptian womanhood to take her rightful place in the re-construction of her country.

Quite apart from the many political questions that were brought before the Conference, a sensation was caused when Miss Marston, the delegate from Jamaica, in her quite unassuming manner explained the position of the Negroes in Jamaica.



Madame Hoda Cherani Pasha

and described the civil status of women in her country. The un-moral laws which were current up to a few generations ago had led to the degradation of her people. There was hardly at

woman unmoved in the whole conference when savage and brutal I manner in which lynching is resorted to in America was discussed later; but representatives of the West-who while not upholding or defending lynching-tried to explain



Stamps issued by the Turkish Government showing various spheres of women's activities and the leaders of the women's international movement. These include Madame Curie (last in 2nd row) and Jane Addams, (3rd in the 3rd row).

the reason by referring to the grave provocation caused by the "unrestrained instincts of Negroes and their attacks on white women. The very mild manner in which Miss Mareton made her statement, without any bitterness in her voice—a



Mrs. Hamid A. Ali at Istamboul

characteristic of the whole Negro race—contrasted vividly with the horrible picture she drew. There was hardly a tearless eye in the whole of the Conference



Mrs. Hamid A. Ali and others at the Acropole, Athens

"If any thing was required to show the soli-Jarity of Asiatic women, it was this statement about the character of Negroes. Representatives of Egypt, Arabia, Iraq, rose one after another and entered an emphatic protest against such wholesale accusation against the Negro race.

They said that they had experience of Negroes for hundreds of year. The Negroes were first slaves in many of these countries, and later they were citizens with equal rights with the other residents. So far as Asiatic women are concerned, there had never been any cause to complain about the Negroes. India and Iran were in agreement. So the representatives of all Asiatic countries solidly took up the stand that such an attack on the Negroes was entirely unjustified. The incident caused a small breeze in the conference circles but it was indicative of the solidarity of Asiatic women's attitude against any assumption of racial superiority by any nation. A very strong re-olution was passed against the outrageous and barbarous practice of lynching.

This particular characteristic was again evidenced when the Civil status of women under various forms of Government, was being discussed. India, Egypt, Syria, Iraq and many other

countries stongly protested against any domination of one race or one country by another. These protests were tully supported by the reports of the delagations sent by the Conference itself to various countries in Asia and Africa.

Thus for the first time in the history of the International Women's Suffrage Conference the Asiatic Womanhood was fully represented, demanded and was readily granted an equality of status and opportunity in trying to solve the problems which affect the womenkind of all countries and nations. It was realized there in this conference at Istamboul that among the women who required urgently the sympathy and support of world opinion, there are many from Europe itself. In the countries ruled by Dictators lot of women was certainly bad. They required the strongest help that women all the world over could possibly give."

MULU OF SANTINIKETAN

By C. F. ANDREWS

[Mulu was the pet name of Prasad Chatterjee, founder and first teacher and story-teller of Bhubandanga Prasad Vidyalaya.]

SUALLY, I have great difficulty in coming into close touch with the younger boys whom I teach in the Ashram at Shantiniketan. This is due partly to my own temperament and partly to my ignorance of the Bengali language. This difficulty of contact, about which I have been at times painfully conscious, has caused a reticence on my part which has been hard to overcome, and it has naturally created a shyness in the boys themselves.

But, with Mulu, from the very first day on which I met him, there was no difficulty of that kind at all. On the contrary, a peculiar sense of companionship and comradeship became easy from the very first. It was as though difference in age did not count and as if we fully understood one another by some natural impulse.

Fortunately for me, my work as a teacher soon brought me into close association with Mulu soon after his arrival in the Ashram, because he was placed in the third group. With this group of boys I had special duties

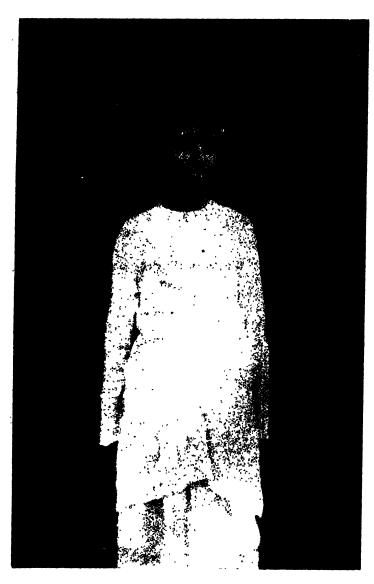
to perform as a teacher of English. I shall speak of these latter on.

Mulu also from the very beginning of our companionship worked laboriously for me in trying to get together, from among the very young boys of the school, a company of actors. In this somewhat thankless task, he showed more persistence and perseverance than I had expected in one whose health was never robust, and who was subject from time to time to days of illness. He would come to me and bring the other boys with him even when it was clear he was not well; and more than once I asked him not to stay for the rehearsal, but to go and lie down.

As an actor he was good. He had no trace of self-consciousness. He also enjoyed, to his heart's content, making fun and being made fun of by others. Among the little boys who were acting in the play he was very popular. He used to look after them, during the rehearsals, and to persuade them to learn their parts. He did not finally act in the play itself, but I was under a great obligation to him for helping me to carry the rehearsals over the initial stages.

Mulu was just like an elder brother among

these younger boys, and they treated him in every way as such. I used to think of him as a kind of Thakur Dada, such as is represented in our own Gurudev's plays for his boys. The little boys, at the rehearsals, would gather round him, and make jokes with him, and have all sorts of fun. That is why the thought of 'Thakur Da' so often came to my mind.



Prasad Chatterjee (Mulu)

The awakening of Mulu's own intellectual powers came through the Poet's 'English' classes. Continual bad health in his earlier

days and the consequent interruption in his school work had retarded him in his studies. When I first knew him, he seemed to me to be backward compared with the other boys of his age. But a change came over him when he attended the Poet's classes. He was not the only one to be stimulated, for the whole class was roused to enthusiasm in an extraordinary manner.

The Poet at this time was engaged in working out with his pupils a new intensive method of explaining and illustrating the construction English sentences. He would take some difficult passage, from the best English prose writers, and build up a whole series of parallel English sentences, which might illustrate the construction and idiom of the English passage in the text. When the actual phrases of the English prose writer came at last, the boys in the Poet's class would find them to be simple, on account of the preparatory sentences already gone through. The Poet made his experiment of the new method while teaching the third group.

Though the Poet's class was conducted entirely through the medium of Bengali, it was a great joy to me to attend and to listen to the boys' answers in Bengali and to gain instruction. I could not, of course, follow much of the Bengali, but I could look into the boys' faces and watch their keen intelligence and enjoyment. There was not a single dull moment in the class from beginning to end.

The enthusiasm of Mulu and Dhirananda for these wonderful lessons of their Gurudev was equally strong, and it made a natural bond of companionship

between them. When the Poet's class was over, they might constantly be seen comparing notes and going through doubtful passages

and clearing up debatable points. Girija and Shishi were in the outer circle of the same companionship. Abani, who was far the ablest boy in the class, was with them also; but he remained somewhat solitary and apart.

I have never in all my life seen a class of boys so keen as this class was. I have never in all my life seen any class of boys improve so much in so short a time. It was like witnessing the mystery of growth. The boys were in a great measure their own teachers. They were determined to understand, and looked forward to this class as the one class in the whole day which was a supremely awaited joy. Mulu had his days of illness, but it was very rarely indeed that Ite could be kept away from Gurudev's classes. Once or twice, the Poet would tell him to go back to bed, when he was clearly unfit for work.

As time went on, extra classes were taken by the Poet in English poetry as well as English prose. Shelley's poems 'Hymn to Intellectual Beauty' and 'Ode to the West Wind' were explained in Bengali by him to these boys.• It seemed a desperate adventure, to take up such a task as this with the third group but the boys and the Poet together had all the eagerness of youth on their side, and every obstacle was overcome. It would be hard to say, who was the most eager, the Poet himself or his pupils.

There was given into my hands a revision lesson each day, which came just before the Poet's lesson began. It was an amusement to me to find that, as the end of my own period drew near, the excitement of the boys would become so great that they could hardly attend to me at all. It was a custom with us that, at the first sound of the gong, my own class should be dismissed at once. For we were at the opposite end of the Ashram, away from the Poet's room. Mulu and Dhirananda were the quickest to hear the gong and they would be up in a moment and ask leave to go and then have a race with each other across the playground in order to see who could get to Gurudev's room first. Again, when Mulu was told off for special duty as 'manager' for the day, he used somehow or other to manage to be free from work in the kitchen at the time that Gurudev was giving his lesson.

One of the most interesting of my experiences with Mulu was while looking over his essays. The boys had absolute freedom as to the number of essays they should write. They could come to me at any time of the day and bring me their written essays. At the beginning of each term I used to give out a list of about twenty subjects and each boy would bring me an essay about once a week.

But Mulu's appetite for essays was omnivorous: he used to come with a freshly written essay nearly every day. Once he broke through all records and brought me one essay in the morning and another in the evening on the same day.

These essays of his were always short. He never repeated himself or wrote long English words. Whatever vocabulary he had, he used pithily and tersely. He went at once straight to the point, without any beating about the bush, and gave his own decided opinions. I constantly chaffed him about these and he used to enjoy it thoroughly.

In these circumstances, it was naturally difficult for me to keep Mulu supplied with essay subjects. Long before the other boys had got half-way through the list I had given them, Mulu would come to me for more. I was obliged to keep him occupied with a supplementary list of his own. There used to be a twinkle in his eye, when he came back to me again and again for further supplementary lists. I think he rather enjoyed my discomfiture, when I could not manufacture subjects fast enough for his essay enthusiasm.

Mulu was at all times a fiery patriot. His essays on national subjects were full of the ardent extremism of boyhood. He would have nothing for India but out and out independence; no half and half measures would serve his turn. There was often unbounded contempt expressed for those who flattered the Government in order to get their own selfish rewards. He was equally pronounced in writing about the wrongs done to the lower castes by the orthodox caste system. He was a radical all round, in his own boyish way, and a passionate lover of freedom. I think the happiest times he spent. at the Ashram were the hours when he was among the Mussalman, Hadi, Dom and Santal villagers, teaching their children and playing



Bhubandanga Prasad Vidyalay

games with them. This work occupied nearly every evening. It was no formal 'duty' with him, but an eagerly expected pleasure at the close of cach day's work.

Others among his teachers must have known Mulu far more closely than I did ; for his own mother tongue, Bengali, was especially dear to him, and English was foreign language in which it was difficult for him to express his intimate thoughts. What I felt myself was that he was giving to me in friendliness and good-hearted comradeship far more than I could possibly repay. I sought his help in many difficulties and I used to talk over with him quite freely the terrible problems I had met with in Africa and Fiji among Indian men and women abroad. His eyes would kindle as I spoke to him about them and he was a very eager listener. It was always the downtrodden and the oppressed—that appealed most of all to his heart and I found I could talk on with him about things that were very near to me more easily than I could to other boys. He wanted so much to hear all that I had to tell.

It was this fact which accounted for an experience which I had during an extremely difficult time quite recently in East Africa and Uganda. I felt that he was helping me, and his memory came back again and again to me. I had seen so often his young face strained with eagerness and his eyes flashing fire while I had related to him something I had seen of injustice and wrong to Indians abroad. It was the memory of this face that came back to me in Africa some months after he died. I had also known previously the same nearness of his spirit in the Panjab, when I was enquiring into the sufferings of the poor people in that province.

It is this spirit, this young, eager heart, indignant at the thought of wrong, passionately ready for self-sacrifice, burning with love for those who were cruelly treated, that has remained with me.

We may be certain that this spirit has not been touched (except to purify and refine) by the change which we call death.

September, 1919.

INDIAN WOMEN ABROAD

By SASADIIAR SINHA

TIOSE who have stayed long in the West have watched with interest the increase of Indian students from year to year at the different seats of learning in Europe. This increase is all to the good, despite the alarm raised by the authorities, and by some of our public men, who should know better. What is truly alarming, and, indeed, a source of enormous waste in men and money to India is the vast disproportion of the sexes in our stude at population abroad. Compared with our men, our women This is in students are a mere handful. striking contrast to the Chinese students in Europe. In recent years, the numbers of the latter have grown by leaps and bounds, a large proportion of them being women. This is a phenomen in of profound sociological interest.

Obviously, China is more keenly conscious than we are that modern education, in order to be fructifying, must be open to both men and women on equal terms. Its hitherto predominantly male bias in the East has defeated its own end inasmuch as education remains a hot-house plant without roots in the native soil in the homes, and in our womenfolk who are the vital agents in its regenerative process. The gulf that it creates between men and women has been destructive of its life-giving force.

Nowhere is this illustrated more devastatingly, more tragically than among our students abroad. Away from home, having to live for years on end in an environment on the whole hostile, their education remains in most cases an outer facade and never becomes a part of their total personality.

Education is a social process. Its adequacy and fulness depend on how far one is integrated into its social background. In Europe, and in England, in particular, we always remain a foreign body. We are tolerated, but never accepted. Hence the

inevitable bifurcation in our personality, in our mental outlook and the inadequate return in our educational efforts. The inner citadel of our minds is not touched by education. Modern ideas pass us by. Intellect remains unquickened. At last we return home to relapse into the inertia of body and mind that is India's bane, unsuited to fit into the old surroundings, and without courage to create a new and more vital environment.

China's example is before us. A large proportion of Chinese scholars in Europe are married couples. By reproducing miniature Chinese communities in different European China is not only centres of learning, establishing more direct touch with the best in European life and thereby avoiding that fatal unreality which characterizes our education, but is also solving some of the social problems which face every Indian student individually in a foreign country. Through their womenfolk, access to European society becomes possible for the Chinese. toleration to recognition is a big step. reconized social status is essential to normal intellectual life. This is already reflected in the greater intellectual and social activity of the Chinese students in London and elsewhere. A visit to the China Institute within a stone's throw of the Indian Students' Union in London is an eye-opener.

Our task is two-fold. First, that education in foreign countries should no longer remain a male monopoly. It is educationally wasteful, because it divides men and women and creates a class of individuals who are uprooted and misfits everywhere. They are neither at home abroad, because they are socially unacceptable nor at home in India, where they do not often meet women, who are inspired by common hopes and fears, similarity of tastes, ideals and intellectual aspirations.

Secondly, young married people should be encouraged to come abroad together, so that

they may share the same experiences and similarly enjoy the educational facilities that the West can offer and return home the richer for them, the better fitted to carry out the tasks for which they were sent out. This, to my mind, is the only way of reconciling modern education with progress in India, because it presupposes a certain community of interest of husband and wife and a certain amount of enlightenment on the part of both, which are now lacking.

Nor need this raise insuperable practical difficulties. Expenses for husband and wife, as everybody knows, are not twice as much as the single individual spends on himself. At the most, they may be half as much again, but with foresight couples should be able to manage even on less. Parents, as well as the Government, should take note of this, because

the forcible and prolonged separation of husband and wife is neither educationally economical nor morally wise.

The foundations of a miniature Indian community would thus have been securely laid abroad. Besides helping to minimize considerably the many indiscretions that young men are heir to abroad out of sheer boredom and loncliness, it will also help to bring them closer to the society of which they form part, however temporarily. And it is only through closer social contact that we can hope to receive the best that the West can give us. With a recognized social status will come self-confidence, mental integrity, better educational effort and above all the avoidance of waste, intellectual and otherwise, which India can ill afford.

London, July, 1935.

THE UNEMPLOYMENT PROBLEM

By SANTA DEVI

SHIBRAM had just sat down to his breakfast, when his mother began: "Now look here, Shibu, the children have got no winter clothing, and I have not been able to bring over your sister from her husband's house all these years even once, If anyone falls ill, I cannot give him a drop of medicine. How long can one carry on like this?"

"As long as we are destined to," replied the son, his face turning sullen at once.

His mother poured another ladleful of hot soup on his rice, and said, "You amaze me, my dear! I have spent everything I had on your education, and you have passed the M. A. And now all that you can do is to bewail your fate. I have poured money on you for sixteen years. Even if you could have given me back a quarter of what I gave you, I would have been happy. You are eating your meals in time and going out with clean clothes on. Is that right and proper? One must try to earn money."

Shibram sprang up from his seat in anger and cried: "Am I not trying as hard as I

can? Shall I walk on my head? Do you think I go out everyday to enjoy the cinema or the theatre? I go to hunt for jobs."

"Do what you think best. I can but give you advice," said his mother in despair. She went back to her kitchen with the ladle and the pot of soup. Shibram went to the outer room and flung himself down on the wooden bed-tead with a bundle of newspapers by his side.

He had no money to buy newspapers with. There was no one who could give him money. He himself canned only thirty rupees, and this had to suffice for the household expenses, added to his mother's slender savings. He served as a private tutor in the family of a barrister and brought home their old newspapers, mostly an Anglo-Indian. He had to return the papers next day. Nearby stood a shop which dealt in khaddar. Shibram borrowed an Indian paper from it. He used to get by heart the "Wanted" column. He had sent in applications by scores and had got only two or three replies. From

these places, too, he had been turned back, when he went to try his luck personally. No one

had given him any encouragement.

Shibram again went over the advertisements. Nobody wanted an M. A. in history. It seemed the whole country had turned into a vast Insurance Office and everybody wanted only agents. He had no objection to becoming an But he knew full well that he could not earn much that way Shioram closed his eyes and tried to visualize in his mind the circle of his acquaintances. Ninety per cent. amongst them were too destitute to go in for life insurance. The remaining ten per cent, were themselves insurance agents. He could think of only two persons, who were solvent, yet not insurance agents. One was his employer Mr. Mukundaram Goswami, Bar-at-Law, and the other one was his professor Mr. Sen. Both were getting on in years and it was unlikely that all the insurance agents in Bengal had not got at them long ago, Shibram gave it up in despair. He would never be a success as an insurance agent. He was not temperamentally fit for going about canvassing from door to door. He could never understand how to begin.

The remaining advertisements were for private tutors and midwives. He was working as a private tutor, both morning and evening and could not undertake more work of that sort. The latter 'job was a lucrative one. He had seen midwives who wore more jewellery than the wives of the rich. But he could not avail himself of this job, at least during this life. He had been born a man through the accumulated merit of seven previous births. If he could do away with all merit in this life, the next one might be more advantageous.

Shibram thrust away the Indian paper and drew the Anglo-Indian towards himself. But also for him! It seemed, only Nurses, Midwives and pretty Anglo-Indian girls had any business in this mortal world. The rest were superfluous.

At this juncture, his friend Nitu came in, smoking an indigenous 'biri'. He leant over Shibram and asked, "How many jobs did you

secure, Shibu?"

Shibram flung away this paper too and said, "Jobs indeed! Do you think it is the Golden Age? If you want a job now-a-days, you must paint your cheeks, use a lip-stick and put on a gown. If ever I marry, my dear friend, I shall pray for daughters every morning, and if I get them, I shall call them Mary, Katie and Dolly. I am a mere man, and have been cursed with the name of Shibram. So, no luck for me this time. Yet my mother is about to turn me out of the house, because I cannot secure a job."

"Don't weep, my dear chap," said Niu, putting him on the back. "This is the age for self-help. You need not be a clerk or anything necessarily. Why don't you try some business? I am willing to join in with you. Perseverance

leads to success, you know. If we try honestly, we are sure to prosper."

"Don't be over-optimistic, Nitu," said Shibu.
"Money begets money you know. Where is

our enpital?"

"We must try something that does not require a big outlay," said Nitu. "A restaurant, for instance. You will sell your chops and cutlets everyday and realize money every day.

Thus we shall build up some capital."

"Oh indeed!" laughed Shibu. "Who told you that we shall sell all our chops and cutlets every day? These things taste very nice, when we buy them from another's shop. But they won't taste half as nice, when they shall be left unsold on our own hands and we shall have to carry back home, whole trayfuls, of them, from our shop. Instead of increasing your capital, it will thus decrease, from day to day."

"What a coward you are!" cried Nitu. "A man must possess some courage. Don't you remember the Sanscrit saying, "Only the lion-like

man of enterprise ever attains success?"

"I have forgotten every bit of Sanscrit I ever learnt," said Shibu, "I never opened a Sanscrit book after I left my school."

"Very well," said Nitu, "let us try something absolutely safe. It does not need any capital at all. You require only an ochre-coloured robe

and turban and a book on palmistry."

"Safe indeed!" said Shibu, "What do I know of palmistry? I shall tell people something or other, which won't come to pass; then they will come and thrash me. Besides, how can you disguise and hide yourself in Calcutta? If I ever get caught by my student friends, they will give me hell, sure enough."

"Oh, what a saint you are!" said Nitu.

"Why, is it a sin to become a palmist?"

"I consider it a sin to obtain money under false pretences," said Shibu. "If it is not a sin, then nothing short of murder is a sin."

"All businessmen obtain money under false pretences," said Nitu, "as well as all professional men. Pleaders, barristers, priests, goldsmiths, washermen and barbers, tell far more untruths

than truths."

"That may be, but I am not going to follow them," said Shibu. "And I don't want to enter into a discussion about it either. I am thinking of going out in search of inspiration."

Nitu took the hint, and lighting another

'biri', he went out.

Shibu put on his shirt, and took the opposite road to that taken by Nitu. He looked at all the hair-dressing saloons and all the dying and cleaning shops. These people did not need much capital, and their stock, too, was not perishable like chops or cutlets. But Shibu did not know the art of cutting hair or washing clothes. If he had to pay people to do these jobs for him, he would be bankrupt on the second day. He

would have to pay rent for the shop, besides. If he could not secure enough customers, things

would go very hard with him indeed,

He might become an apprentice at some barber's shop. Then, if he put on a suit and began to work in a saloon, nobody would dare to jeer at him. But it was rather hard to keep one's identity hidden in Calcutta. Shibram was rather nervous about losing his reputation.

In the evening he was coming back home, after teaching his pupil. He was thinking of taking an agency for cintments, cheap hair oils and some infallible remedy for malaria. It was not a hard job to secure such an agency. But nobody gave him any encouragement. "If you go about with a big drum, you have some chance of making people listen to you," said one and all. "Otherwise your stock will remain on your hands for ever."

As he returned home, he found a big congregation of ladies in front of the kitchen. Most of them were oldish or old. They seemed to be harbingers of some sort of good news, as his mother was listening very eagerly to them, neglecting even her cooking. She went in now and then and turned the hotchpotch over, then came out ag in to hear the news. A hurricane lamp hung on the wall, and east a faint light on the faces and figures of the ladies. But they were all quite well known to Shibu, so he could tell who was who from their sizes and voices without seeing their faces.

As the ladies heard his footstep in the outer room, they became restive. Every one of them got up rather painfully, and prepared to go: Old Tarini-didi, who seemed to be the leader of the deputation, pulled a veil over her bald head and whispered in Shibu's mother's ear, "Your son has come home; go and give him his evening meal. But don't forget what I have told you. Think it over. I shall come to morrow and receive your answer."

Shibu's mother retreated backward to the inside of the kitchen, saying, "You are with me in weal and woe, can I ever forget your words?"

The ladies started for their respective homes, talking as they went. They stopped once at the onter door and, delivering their final oration, went their ways.

Shibu's mother shut the door with a push of her elbow, then came back to the open verandah. "Shibu, go and wash your hands and feet," she called out. "Take your meal while it is hot. You won't be able to eat these poor stuffs when they grow cold."

Shibu came and sat down on his wooden seat. He was glad to find his mother in a better

temper now.

His mother brought his meal of bread, fish soup, and vegetable hotchpotch and set it before him. By the grace of God, you have turned twenty five now. Won't you ever marry?"

"Have you found out by careful calculation

that we are not enough in number to consume your wealth? You want another person to help us do it?" asked Shibu

"I don't want your clever words" said his mother. "Every man marries at the proper ago and it is but right that he should do so Times are bid, and every young man should be properly tied down to his home, lest he go astray."

"If you can feed and clothe & daughter-inlaw," said Shibu, "I have no objection to morrying. I have but to mount a gaily decorated

palanquin, go in and marry."

"Why, you are as fit as anybody else to maintain a wife," said his mother. "You have got all the degrees of the University. But though Saraswati (the goddess of learning) favoured you, Lak-hmi the goddess of wealth) always remained adverse."

Shibu felt like laughing at this pride of the poor mother over her son's learning. Alas, for an M. A. of our Universities! He has only

become unfit for most kinds of work.

Seeing that her son was silent, his mother began again: "People have Lrought forward various matches to which I have not listened. But now I have heard of a girl who is a veritable queen of beauty. I have seen her myself, but she was a child then. But they went away somewhere else and I lost sight of them. But now Tarini-didi was telling me that the girl has turned seventeen this month and she is well developed too. Her limbs are well rounded and her complexion is like that of a jewess. Her face is nearly perfect, oval in shape, and her hair is wonderful. Only one of her teeth is a bit big, and encroaches on the lower lip."

Shibram was not at all anxious to marry this paragon. Yet he felt that this slight defect must have add d to her beauty.

"A girl who has pleased such a fastidious judge as aunt Tarini deserves to get married at once," said Shibram. "But mother, your son, too, has a defect in his face."

"What a thing to say!" said his mother.
"As if that matters in the case of a man. That mark on your chin was caused by a fall in your

"I am not speaking of any mark," said Shibu, "It is a far greater defect. I have a big hole in the middle of the face, which urgently demands four meals a day."

His mother began to look displeased. "The girl's father is dead," she said, "else she would have been married away long ago in some rich family. It is because they are in difficulties now, that they have approached poor people like us. Instead of trying to be witty, tell me plainly whether you will marry or not."

"Let me think it over first," said Shibu. He finished his meal in a hurry and went out again.

Shibram had forgotten all this while that marriage, too, is a sort of profession in this

blessed land of Bengal. He remembered it now with a pang. So the queen of beauty had no father? Then evidently she was not bringing much of a dowry with her. A Bengali beauty seldom retains that title for long. Within ten or twelve years she was likely to become the mother of as many children, and lose every vestige of good looks she ever possessed. So it was better to marry in a family who had something more substantial than beauty to offer him. Besides, though the degrees conferred by the University did not confer certain ability to earn money, these always seemed to impress the prospective fathers-in-law and made them open their pursestrings wider.

At night Shibram lay thinking. He wanted to marry an ugly girl and get a fat dowry with her. A plan begun to mature slowly in his brain. In the morning, he took a rupce and started for an Indian new-paper office. There he inserted an advertisement in the 'Matrimonial' column. He wanted a bride with dowry.

After he had taken this momentous step, Shibram began to look forward to the coming of the postman with a good deal of anxiety. He could all afford to lose one whole rupee, if it did not bring him any results. After three or four days, a reassuring letter arrived for him, with the photograph of a girl enclosed. Shibu's face became wreathed in smiles. But he wanted to keep all this a secret from his mother and from Nitu, in the initial stage, for fear of everything falling through. So he suppressed the smile and went about with a careworn expression, when he had to face his mother or his friend.

But he must go and interview those people, since they had been courteous enough to write to him. Shibram sent an urgent message to his washerman and got his clothes cleaned in time.

The house stood in a lane in Bhowanipore. There was no door facing the lane. There was a big signboard hanging on the wall. Shibu entered the lane and went forward some twenty yards, without meeting anything, but blank walls. After he had exhausted the supply of these he came to an open yard, where a naked boy was busy bathing himself by the side of a cistern. "Which is Madan Babu's house?" asked Shibu of this boy.

The boy stared at him for a while, then

replied; "Go on straight."

Shibu went on and passed two or three more cisterns like the last, one, and at last came to a place where he found the picture of a finger, pointing to a name plate. On the plate appeared the name of Mrs. Radhabinodini Guha, licensed midwite. As there was a door close by, Shibu entered and found himself facing a narrow and steep staircase. As there was nowhere else to go, Shibu slowly mounted the stairs and arrived on the first floor. On his right, he found a red curtain, with big white chrysanthemums painted

on it. Shibu understood this to be private premises and turned his attention to the left. Here within a small room stood two benches, a chair and a small table of cane, profusely covered over with dust. Shibu knocked loudly at the door and entering, took his seat on one of the benches.

After two or three minutes, a gentleman entered the room and bowed to Shibram. He was extremely thin and was dressed in a small dhoti and a coat of black printed cotton. Shibu did not know what to say to him. The gentleman noticed his wee-begone expression and asked, "Are you coming from a 'case' house?"

What on earth was a "case house?" Shibu was too amazed to speak. "Do you require a midwife?" asked the gentleman again to make

himself more clear.

Shibram now remembered the signboard. He turned red in emb trassment and said, "No sir, I have come to Madan Bibu. He replied to my advertisement and asked me to see him."

advertisement and asked me to see him."

"Is that so?" asked Madan Babu, growing cheerful all of a sudden. "I am Madan Babu. Please forgive me for not recognizing you, (which he had no aneans of doing, never having seen Shibu before). Please make yourself comfortable. Excuse me, if I ask your relationship to the bridegroom. We are as yet strangers, you see."

Shibu was in a fix. After a while, he stammered, "I am the bridegroom, sir. As I have no father, I had to come myself. Please don't take it amiss."

"Certainly not, certainly not," exclaimed Madan Babu, with an amiable smale.

"It is better for an adult man to conduct the negotiations himself. I shall be able to gather all the necessary information from you."

all the necessary information from you."

"Of course," said Shibu. "But the only useful information about myself is the fact that I am an M. A. of two years' standing. It was mentioned in the advertisement."

But Madan Babu wanted to know his father's name and his grandfather's name, the name of his native village, his caste and his clan. He also wanted to know what Shibram earned, and whether he had a house of his own. When he had exhausted all his questions, it became Shibram's turn. Shibu was a novice at the game, but he tried his best. "I wrote in the advertisement that I wanted to marry the daughter of rich parents," he began. "I hardly need remind you of it. Still, may I know, sir, how many children you have got?"

Madan Babu twirled his small moustache and said, "Really speaking I have got only one daughter."

"You must be a man of means," said Shibu again, "May I ask about your profession?"

Madan Babu laughed. "Well, you can call it that, since I eat, drink and lead a comfortable life. But it is difficult to say what my profession is, My wife is a lady doctor. I have borrowed

some money from her and opened a loan office. I earn a decent bit from it."

A very corputent and very dark lady was seen at this juncture, mounting the stairs. "Have you forgotten that you must collect the interest due from Jugipara, today?" she was saying.

Shibram, As she noticed she suddenly disappeared behind the red curtain, not waiting

for a reply from her husband.

Shibram had a good look at the lady. She was loaded with gold ornaments from head to foot, "It is clear that she has lots of money," he thought. "Have you any house of your own?" he asked Madan Babu.

"The four houses you saw along the lane, all belong to my wife," he said. "We have let out three of them, while we live in the fourth.'

"Is it not rather secluded for a practising lady doctor?" asked Shibram.
"Oh, not at all," said Madan Babu "We have put up a signboard on the main road. Did not you notice it? We do quite well here. All our tenants act as guides to my wife's patients and show them the way. Those houses fetch a bigger rent, comparatively. We realize a hundred and fifty rupees from the three."

Shibram had made up his mind finally. He must marry this girl, no matter how she looked. It was no joke to get Rs. 150 every month. There were other properties, jewellery and liquid cash also.

Madan Bibu was most polite. "You must have some refreshments," he said, folding his hands.

"Please, don't stand on ceremony with me," stammered Shibu. "I want to see your daughter once." he managed to say somehow.

"Very well," said Madan Babu," I must go in

once, and inform them."

As he went in, anxiety seemed to descend on Shibram, like an avalanche. He wondered what kind of a girl Madan Babu's daughter would be perfect, if the girl was beautiful. Even if she was not a beauty, a fair complexion, and a big tooth encroaching on the lower lip, as his mother had described another bride, would have been sufficient. Or, if the complexion were rather dark, a pair of very large eyes, with decorative eyelashes, could make up for much. It did not matter whether the nose was straight as a flute.

The maid-servant's voice was heard, "I shall be back in a minute," she cried shrilly and hurried down the stairs, trying to tuck in some

monev at her waist.

Shioram's heart began to palpitate rather unpleasantly. The girl must be coming. What would be do, if she was a perfect fright? He dared not back out at this stage. He could take to his heels, there was still time. But who would again offer him four houses in Calcutta and a loan office to boot? The thought made Lim pause again and think.

Sounds, suggestive of the bride, were heard from the other side of the door. Silks rustled, bangles tinkled and voices whispered. Shibram took courage in both hands and sat down

The maid-servant entered with a plateful of sweets. By her side was the girl, with a small silver bowl in her hand. Madan Babu accompanied his daugter. Shibram could hardly look up. He saw only a pair of gold embroidered slippers and a pink Benardsi sari.

"This is my daughter, Tarangini, sir," announced Madan Babu, "I have brought her

to introduce her to you."

Shibram had perforce to look up, and bow to her. He was relieved to find that the girl was not humpbacked or squinteyed. But God had probably come to know about Shibu's preterence for big pearl-like teeth. Not only one tooth, but all the teeth in the upper row in the mouth of this beauty were rather big and encroached much on the lower lip. She was trying valiantly with the aid of her upper lip to cover the lustre of his row of pearls, but to little avail. Her complexion was dark, but not absolutely black. She was slight of figure and bore no resemblance to the lady of ample proportions whom Shibu had seen a while ago.

"Please ask her something," said Madan

Shibram smiled shyly and asked, "Where

do you read?"

Tarangini had to show all her teeth as she answered, "I am in the Matric class at Beltola." she closed her lips again.

The conversation did not progress any further. Shibram had a good number of sweets and

some tea, then he rose to depart.

The bride had gone in before that. "I must know, whether you approve or not," said Madan Babu.

"I am satisfied," said Shibu," you can arrange about the wedding."

Madan Babu rubbed his hands in joy. "But there are certain preliminary ceremonies, that must be gone through," he said. 'Shall I go and see your revered mother about these things."

"Please don't," cried Shibram in consternation. "My mother is extremely old-fashioned. She does not like the independence of women. She might say that she did not want the daughter of a midwife as a bride for her son."

He spoke with a great deal of reluctance, but the fear of his mother's intervention drove

him to speak.

But Madan Babu was not at all offended. "Yes," he said, "as an orthodox Hindu widow,

she might object."

So the marriage was solemnized in secret. Shibu had not told his mother anything. The bride's father gave Shibu everything a bride-groom could want, including a diamond ring, a wrist-watch of gold, dress of Benares silk and a set of silver utensils. Tarangini, too, was loaded with gold ornaments. The price of gold had risen considerably, Shibram thought to himself, and the ornaments must be worth about two thousand rupees. There were some furniture also. Shibram valued the whole lot of presents at three thousand and deplored Madan Babu's lack of wisdom. Instead of locking up so much capital in unnecessary things, he should have invested it in the loan office. He would have got about three hundred rupees in interest annually. But he was a newly married bridegroom and could not say anything.

These people were not very orthodox. So Shibram got an opportunity of speaking to his wife in private even on the wedding night.

There was nobody else in the room and the bride was seated, holding her tired head with both her hands. Shibram tried to make his voice as soft and loving as possible as he said, "Are you feeling this parting from your mother too much, Tarangini? I won't take you away just now from her."

Tarangini raised her head and said: "Where is my mother that I should feel about parting

from her?"

Shibram's eyes nearly jumpe out of their sockets in consternation. "Are you not Madan

Babu's daughter?" he asked. "And is not his wife, Mrs. Radhabinodini Guha, your mother?"

"I am Madan Babu's daughter, of course," said the bride. "But Radhabinodini is my step-mother."

Shibu's voice sank to a mere whisper. "But does not your stepmother love you?" he asked desperately. "I have heard that she has got no other children."

"She has no child by this marriage," said Tarangini. "I am the only child of my father. But my step-mother has two sons by her first husband. They did not come to the wedding, as they were offended with father and mother for having hidden the truth from you."

Shibram covered his face with both hands

and became silent.

Tarangini felt the necessity for some explanation. "I asked father not to do this," she said. "But father said, he would not tell you any lies and would give you very good presents. Besides, he would send you so many things as Puja presents that you would be surely satisfied."

Shibram could not but admit that the girl was speaking the truth. Madan Babu had not told him any lies. It was his own bad luck that had made everything go wrong. But the loan office still remained. He might get a job

there.

(Translated by Sita Devi.)

PATHANS AT HOME

By Prof. DEVENDRA SATYARTHI

people" the national name of the Pathans. Though it seems to be a historical fact that the Pathan country,2 where Great Asoka sang Lord Buddha's song in the 2nd century B. C., has been the cradle of Aryan civilization in its past, the Pathans themselves according to their national tradition seem to trace their lineage from Israel and generally call themselves "Ban-i-Israel or "Israel's children." The Pathans have divided themselves into many tribes of which the following are worthy of special mention:

THE KHATTAKS

In Akbar's time the Khattaks³ came under one Khan (chief), who got a royal grant of the

1 The non-Pathans pronounce the word "Pukhto"

² By Pathan-country is meant India's North-West Frontier, Afghanistan, and Azad Ilaqa or the independent tribal territory lying between India and

The Khattak villages lie in the British Territory of Kohat and Peshawar Districts. They are

territory between Khairabad and Nowshera, as a reward for his services in protecting the grand trunk road. The chiefs of the Khattak Khans remained loyal to this bond of submission to the days of Aurangzeb. But at last Khushal Khan, the celebrated Khattak chief, raised the banner of freedom and to his last day he spared no effort in making the warlike Pathans into a free nation. A poet, a patriot, and a warrior of high order, his name will ever shine like a bright star in the annals of Pathan history. He was once captured by the Moghul forces and kept in confinement in the Agra fort as hostage against a few members of the Moghul nobility who were kidnapped by the Khattaks.

Khushal Khan's name is a household word not only among the Khattaks, but also amongst other Pathan tribes. Many of his war-songs have become extraordinarily common with the people and his message of patriotism

divided into two sections—Teri Khattaks, and Akora Khattaks. The former, enjoying a majority, are the residents of Kohat, while the latter pass their days and nights in the Peshawar District.

Azad Ilaqa or the Independent tribal territory

still lives on the lips of the wandering minstrels, who sing it to the accompaniment of rebab.

THE AFRIDIS

The Afridis are generally tall in stature and are very athletic, brave, and impressive. Though they very often suffer from inter-tribal differences, they know very well to form a united force against a common enemy. Their past history will tell you that the Persian conquerer Nadir Shah gave up his idea of conquering them once for all, when he was informed that they were capable of resisting their enemy for months together, finding sustenance merely in the wild roots and berries.

The lower and easternmost ridges, running

out from the Sufed Koh range, the Bazar and Bara valleys and Tirah's northern pertion, form the home of the Afridis, who are divided into eight Khels (clans)-Kuki Khel, Kambar Khel, Kamar Khel, Malik Din Khel, Sipoh Khel, Zakha Khel, Akal Din Khel, and Adam Khel, Leaving aside the Adam Khels, almost all the Afridis are birds of passage—in summer they live on the verdant slopes of Tirah highlands and return to their villages in the Kajuri, Bazar Khyber valleys when summer is no more and winter spreads its wings. The Khyber folk-lore accounts for the outward barrenness of the Pass in that Allah had given all other gifts away elsewhere

save useless rock and stone when it was Khyber's turn. As the clans living in the Khyber had no chances to make their living by the auspicious work of agriculture, they had to indulge in looting the caravans and later on imposing their own duties on the merchandise passing through their country. But things are different in these days under the British Political Agency at Landikotal.

THE MOHMANDS

The warlike character of the Mohmands has its characteristic lights and shades, and every one of them, though an agriculturist by occupation, has his own rifle and the martial spirit to use it. They have divided themselves into three clans-Tarak Zai, Halim Zai, Bae Zai. Nature has favoured their country, lying towards the south-west of the land of the Utman Khels in Azad Ilaqa with rivers like Swat and Kabul,



and they can make a good living by agriculture.

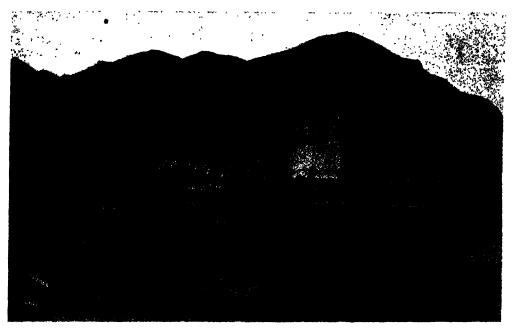
The Turis

The original home of the Turis, according to their national folk-lore, is said to have been in Persia and they passed a long period of nomadic life before they came to settle down in Kurram valley, which was the home of the Bangis Pathans in those days. Owing to internal dissensions and migration of many families towards the Miranzai country the Bangish power gradually declined and by the dawn

of the eighteenth century, they had lost all their power.



A group of young merry-makers: their names may be Tota (parrot), Nakhtar (a pine tree), Baz (eagle), Zamare (tiger) and Sher-Dil (lion-hearted) etc.



When the landscape beauty lends a new colour to the warlike nature of a village watch-tower.

Photo by R. B. Holmes, Peshawar

A spur of the Khost hillshas divided the Kurram valley4—the land of the Turis—into the upper and the lower Kurram. There is a British Political Agency at Para Chinar in the Upper Kurram, which is beautifully besprinkled with pine-hills, and where the Miris, enjoying vivid and picturesque life, make a good living by agriculture.

OTHER TRIBES

There are some other tribes of the Pathans, too, which play their own part in their country's life. The names of the Wazir, the Bangish, the Marwat, the Bannuchi, the Shinwari,

⁴ Kurram valley is about 300 square miles in area.
⁵ The hill-country, lying between Kurram valley and Gomal river, known as Waziristan, is the home of the Wazirs. The Northern and Southern portions of Waziristan, being 2300 and 2700 square miles in area respectively, have separate British Political Agencies, with their headquarters at Miram Shah in the Northern Waziristan and at Wana in the Southern one.

one.

⁶ The Bangish have divided themselves into three clans—the Miranzai, the Baczai, and the Samalzai; and the majority of their villages lie in the Kohat District.

⁷The main clans are five in number—the Musa Khel, the Acha Khel, the Khud Khel, the Bahram Khel, and the Topi Khel. Their villages lie in the Lakki Tahsil.

⁸ The central portion of the Bannu Tahsil, lying between the Kurram and Tochi rivers, is the home of the Bannuchis.

The Shinwaris are divided into Sangu Khel,

the Utman Khel,¹⁰ the Yusafzai,¹¹ the Khalil,¹² the Mohammadzai,¹³ and Daduzai¹⁴ are noteworthy.

The Pathans may aptly be called a nation of villagers. The number of towns is inconsiderable in the Frontier¹⁵ and Afghanistan as compared with the number of their villages, and again Azad Ilaqa is absolutely a land of villages.

The nomenclature of Pathan villages has its own characteristics. There are names like Takhat-Bhai, Hund, and Sarai-Bahlol of Buddhist origin; names like Burj Hari Singh and Shankar Garh speak of Sikh period in the Pathan history; the

Alisher Khel, Sepah Khel, and Mandozai; trade between Peshawar and Kabul is their main occupation. ¹⁰ The Southern portion of Bajour in Azad Ilaqa where there is a British Agency at Malakand.

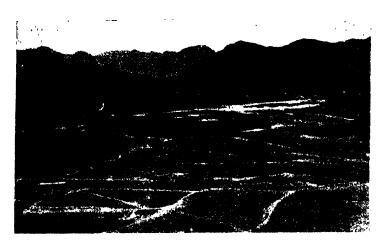
11 The name Yusafzai is aptly applied to a large number of people living in Buner, Swat, and Dir in Azad Ilaqa, as well as in the British territory of the North-eastern portion of the Peshawar District from the border of Charsada Tahsil to the river Indus.

12 The Khalil country lies on the left bank of the Bara river and along the front of the Khyber Pass in the British territory.

13 Mohammadzai villages are situated in the British territory of Hashatnagar.

14 The Daduzai country runs along the left bank of the Kabul river to its confluence with the Bara river in the British territory.

18 The number of the small towns in the Frontier as shown in the census report of 1931 is only twenty-six, while its villages are about 2,830.



A village in Azad Haqa cach "Kandi" (quarter) has its separate watch-towers.

villages like Utmanzai and Musa Khel are named after the tribesmen who live there; with the names like Sharifabad, Fatheabad, and Akora Khattak, are associated the names of the respective founders themselves or their lessees or relations; in names like Ghazi Baba, Pir Saddo, and Kaka Sahib is preserved the auspicious memory of some local saint. Along with these and many others are names like Sared China (cold spring), Gulaba (rose), Gulbadan (flower-like in structure), and Spina Varai (white mound) based on Nature's local aspects, and as such they speak of the people's asthetic sense. Again there are names like "Nava gai" (new bride), interesting for their own peotic touches.

The village-site is divided into separate quarters. Each quarter, known as KANDI is allotted to a particular Khel (clan) and has its own Malik (headman). In the villages situated

in the British territory, the Malik is a revenue-collector, while in Azad Ilaqa, where everyone seems to be the king of his own affairs, the Malik's personality stands as the genuine representative of his respective Khel.

Each village-quarter has its separate mosque, known as Jamat, It is generally located towards the out-skirts of the There is a separate village. class of the people's religious and social leaders. They are known as Mullahs and are in charge of the village-mosques, where they call the congregation to prayer as well as hold day-classes to make the children learn bу heart particular holy verses from the Quran—for all this they receive their proper reward from the villagers.

Each village-quarter in Azad Ilaqa has its separate watchtowers. A room with a low door-way on one side and a series of loop-holes on all sides, is built on the top of every tower; it may accommodate at a time at least ten to twelve persons, who clamber up by the help of a rope, slung from the door-frame. Again there are loop-holed parapets on the roofs of all tower-rooms for emergency purposes. Safe against all exposures to harm as these watch-towers are, the people use them for protection for days together.

"Kor" is the people's national word for the house; generally

it consists of two or three rooms within a walled enclosure, known as Golai. The mudwalls of the village-houses are in no way congenial for art-designs. But the Pathan housewives are fond of making an attempt inside the sleeping rooms and kitchens. The national flowers and song-birds may serve as the subject-matter of these rough drawings, which are sometimes the exponents of the women-folks' asthetic sense. In rich parts of the country where nature appears like a newly married bride among rivers and hills, the walled enclosure of the village-house may have a few fruit trees like "ber" or mulberry along with a patch of vegetables and flowery plants, serving the purpose of a kitchen garden.

The names of the Pathan boys and girls have their own poetic glamour An average Pathan mother compares her child to a flower and calls



Afridi village seene: both men and women, have an ear for the rippling music of the little brook that passes through their village.
Photo by Mela Rain & Sons, Peshawar.

him "Gul" (flower) or Taza Gul (fresh flower); sometimes she likes to choose the names of some native flowers for the purpose and "Kashmalu" (a very popular fragrant flower known as Gul-i-Rehan in Persia), "Gulab" (rose), "Anar Gul" (pomegranate flower) and Inzar Gul (fig flower) etc. play the leading part. A sweet-voiced boy is compared to a parrot and is named "Tota". The pine tree stands for the beauty and sturdiness, and a hero is sometimes nick-named "Nakhtar" (a pine tree). The names like "Baz" (eagle), Zamare (tiger), and Sher-Dil (lion-hearted) etc., generally borne by the village-

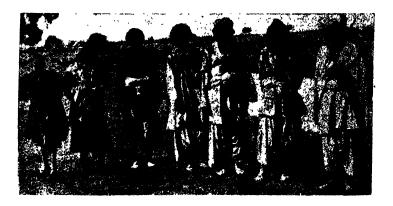
boys, are noteworthy for their martial character. The names of the daughters of the soil, too, are equally remarkable; "Shino" (verdure), "Parkha" (dew), "Rena" (light), Hiatai (life), Reshma (a silken girl), "Dur Jamala" (pearl-beauty), Dur-Khani (pearl-queen), Badar-Jamamala (moonbeauty), "Sosan-Jan" ('Sosan' flower-like girl), Bulbula (a bulbul), Kountra (a she-pigeon), and Khatonai (a maina) are a few.



Tillers of the soil.

Pho A Mela Ram A Sons, Pe

The every-day culture of the Pathans is full of many inspiring traits. Along with the common Moslem salutation "As-Salam aleikum" (peace be to you) which is generally exchanged by "waaleikum Salam" (peace be to you also), they have a series of their own national salutations and greetings. Whenever a guest approaches their doors he is greeted with "Harkala Rasha" (come every day) and the guest may reply "Neki Darsha" (may goodness come to thee) or "Harkala Osi" (may thy life be long). Courtesies are exchanged by the wayfarers as they follow their way on the road: one may say "Astare Mashe" (do not be wearied) and it may be interchanged by "Loe She" (be great), among the persons of equal age, and by "Ma Khawaregi" (may you



Pathan Types.

Photo by Mela Ram & Sons, Peshawar

not be degraded) if the latter happens to be younger. The spontaneous and fresh expression of heartfelt gratitude becomes all the more sweet when they say "Khudae De Ulekha" (may God forgive thee), "Khudae de Uloika" (may God make thee great), "Khudae de Osata" (may God be thy saviour), "Bache de loe she" (may thy sons grow up), and "Kha chare" (mayst thou succeed in thy mission) etc. While meeting after

a long time the friends enjoy a mutual embrace and seek information of each other's welfare in a series of questions, such as, "Jore" (art thou well?), Khushale (art thou happy?), "Kha Jore" (art thou quite well?), "Kha Khushale" (art thou quite happy?), "Kha Taza" (art thou fresh?) and "Kha Chakhe" (art thou active?) etc.

Love of home is an inborn trait of Pathan character. What could illustrate it better than the following proverb, which is so common among them?

"One's own motherland is a Kashmir for him"16

An average Pathan is a good lover of his native soil's beautiful spots and feels proud of them when he spontaneously says:

"Even Allah is in love with the beautiful spots."17

All Pathans have an earnest wish that death when it comes, should find them in their own home among their own people, and that they find their beds of dust in their own ancestral grave-yards. If some one dies away from home, the conveyance of his body to his village is popularly considered to be a mark of honour towards the departed soul. The native folk-lore is full of many interesting tales, the characters of which are seen travelling down to far-off places in order to find the bones of a hero, who died



Pathan Children

A brother and a sister

Please give me some alms

fighting, so that they may give them their proper burial at home.

As the Pathans are great admirers of their traditional culture, any gray beard will tell you:

"Bid adieu to thy village:

But forsake not thine manners and customs."18

The innate simplicity of the Pathan, inspite of the rough and ready life he has to live, is beautifully revealed, when he says:

"Do not grab my blanket, So I'll not grudge your shawl"19

Hospitality is a foremost trait in the Pathan character. Many are the proverbs that bespeak the people's original notions of hospitality. The host may say:

"Do not look towards my Dastar Khan dear friend!
Raise thy eyes towards my forehead (which is aglow with joy.)" 20

And the guest is expected to reply:

"Give me simple onions, More precious to me is the offer of thy love.²¹

Being the members of a martial race, the Pathans have known every aspect of war-life, and time has taught them to say:

"Sorrow and happiness are brother and sister."22

Every Pathan woman wishes to be the mother of a hero and rightly says:

"A childless woman would I prefer to be, To that thou shouldst show thy back in the battle field."²³ To the over-confident youth, the gray-beards are expected to say:

"A lion's heart it requires to be a hero.24

Agriculture goes side by side with fighting, so it is not strange that the Pathans can say:

"Even if thou art defeated: O sow seed in thine fields."25

An earlier harvest is as dear to the Pathan peasant as sons in his youth to a Pathan warrior:

"Sons are better if born in one's youth. Wheat-harvest is better if begot earlier."26

"As the peasant is worth, his land is worth" is revealed when some one says:

"Whosoever looks after his fieldwork himself, Ghee would it become all for him, if it is milk."27

Watering the fields without the proper ploughing is considered to be a useless task, and the peasant may be heard, saying:

"Dig thy field for twenty days, And then water it once.28

The Pathans have their indigenous code of honour, known as Nang-i-Pukhtuna. Badal or revenge comes foremost and is the root-cause of a bewildering chain of individual, tribal, and inter-tribal blood-feuds. Some of the gray-beards sometimes announce it a deplorable state of affairs and try their best to save the rising

18-28 are Pashto proverbs.



A Hindu girl in Tirah valley.

• Photo by R. B. Holmes



When girls go out to pluck springiflowers.

generation from this suicidal habit. But when all their efforts end in a failure they begin to believe in their native folk-lore that "none can save the Pathan mind from being absolutely honey-combed by blood-feuds, as this state of affairs is due to Allah's wrath, as just after the creation of the world He was displeased with

the Pathans' forefather." The characteristic notions of Izzat (honour) and Sharam (shame) have become the warp and woof of the Pathans' every-day life. While the unavenged damage is considered to be the symbol of the greatest shame, the blood-stained sword, used to take the proper revenge, is the living emblem of honour. The typical lights and shades of Nang-i-Pukhtuna, which is still in vogue in Azad Ilaqa, are as follows:



A daughter of the soil. Names of the daughters of the soil are remarkable. 'Shino' (verdure), 'Parkha' (dew), 'Rana' (light), Hitai (life,) Reshma (silken girl), Dur-Jamala (pearl-beauty), Dur-Khani (pearl-queen), bulbula (a bulbul), 'Kountra (a she-pigion) and Kharonsi (a maina) are a few.





A dancing girl in a marriage feast

(1) Anyone who murders an innocent person, is liable to being stoned to death and no other penalty is to be substituted in ordinary cases. But if the murderer is some near relation of the deceased, known as *Tarbur*, he is always expected to be slain with a sword. Again the murderer may save his life paying a sum of Rs. 360 as the price of the blood if the relatives of the deceased consent to compromise before the *Jirgah*.29

(2) Anyone who does not comply with the tribal Jurgah's decision of joining a battle is considered to be a traitor: the punishment in such a case is hard. The house of the guilty is set on fire after the confiscation of all his belongings and again he is to pay a sum of Rs. 40 for absence known as Nagah. If some

29 Jirgah is the National Council of the tribal elders. Along with many tribal Jirgahs, there may be an inter-tribal Jirgah, too, which may serve the purpose of a National League and may ask the people to unite together to face a common enemy—on such occasions the people generally exchange faithful vows of compromise over stones, placed amidst the members of the inter-tribal Jirgah, and these stones are then adored as the symbols of national truce, expected to last for ever or at least for a considerable time.

A Lukhtai or boy-dancer

one dares to neglect some very important decision of the Jirgah, he is to be exiled from his native land.

(3) In the case of adultery both the man and the woman are killed—the woman is generally killed first and then comes the turn of the man.

(1) No true Pathan is expected to turn a deaf car towards the pathetic cry of any known or unknown fugitive, who knocks at his door to save his life getting off unpunished from the avenger—the system of shelter in such a case is popularly known as Nanawata:30

Many are the wonderful tales, current among the people as the illustrations of Nanawatai. In one of such tales we see a murderer near a tower to have refuge at the hands of the tower-man in Allah's name. "Whom hast thou killed" asks the tower-man and after coming to know that he was the murderer of his younger brother, the tower-man says in a pathetic tone: "Ah me! thou hast killed my own brother, but as thou hast sought refuge in Allah's name, let me pay full attention to thy cry. Come on and I'll see that thou art safe and none ventures to injure thee." After a few days when it was all safe we see the tower-man releasing the refugee, saying: "Thou art now free, my guest, to go to thy house, but remember that I'll put an end to thy life and will take revenge for my brother's death whenever I happen to find thee anywhere in the near future."

(5) A successful raid by a tribe, class or an individual upon the neighbours' cattle is to be followed by a negotiation through influential persons and the stolen cattle may be redeemed on payment of money which may be at least one-fifth of the whole price of the cattle. Bongah is the term which is generally used for such a payment.

Pathan villages are rich enough to possess a separate public guest-house, known as Hujra in almost every quarter (kandi)—no hamlet is so poor as not to have even a single Hujra. The Hujras are generally Kacha houses, with a few apertures in the walls serving the purpose of windows, and in front of them may be seen clumps of shady trees lending an additional charm to their picture-value: they are generally in charge of the Maliks (village headmen) who welcome most happily all guests, and not only

offer them beds but also entertain them with considerable meals according to their national traditions. Every Hujra stands as a living symbol of Pathan hospitality and such nights are considered to be unfortunate ones when there are no guests there, known or unknown. The institution of the Hujras serves one more purpose, too: the mature bachelors of all village-quarters pass their nights in their repetive Hujras as it is customary with the Pathans not to allow youths to sleep in their houses before they are duly married.

Again the Hujras are the places of the people's daily feasts of national song and gossip which are confined, as a matter of fact, to the males only: after partaking of their evening-meals, the villagers assemble in the Hujras and along with many a swain, there may be seen a considerable number of gray-beards, seeing whom it may rightly be said that time has imparted to them characteristic tone of reverence and stateliness if it has taken away from them something of youth's delicate colour. Then commences the feast of song and gossip, contributed by the young and the old alike and goes on for hours together. These feasts at the Hujras are at their best during the gala days, when the Dooms⁵¹ who form a separate class of their own and may aptly be called the song-birds of the Pathan country, take a special part in these periodical gatherings. The personality of some

The dooms are also the village-barbers and again they undertake the cases of minor surgery, too,



"Let us have a bride for our son."

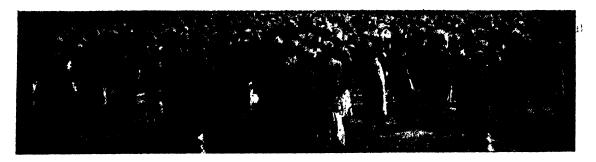
of the Dooms, gifted with a poetic heart, 32 becomes all the more inspiring when their minstrelsy plays the first fiddle in accomponiment to the village orchestra, composed of the Dooms themselves, who, a class of professional singers as they are, have full mastery over "Rebab" (the native violin), "Surnai" (pipe) and "Dhol" (drum). Again there might be seen Lakhtais or boy-dancers, who dance in female attire and are hired to exhibit their indigenous dance, illustrated with a good many songs, in the periodical song-feasts. Though the Lakhtai-dance, as a matter of fact, falls far short of the standard of that exacted by the native dancing-girls, the Pathan masses have a genuine liking for it.

The graves of the local saints are popularly

³² Some of the Doom minstrels are said-to have been fortunate enough to attain fame as poet-laureates of rustic standard in the eyes of the tribal Khans (chiefs).

(chief4).

33 The word Lakhtai seems to be derived from the Pashto word "Lakhtai" (lit. a twig): the masses seem to have compared a boy-dancer to a swinging twig. Again the word Lakhtai is the name of a particular type of ear-ring and it is just possible that the boy-dancer is also compared to a swinging ear-ring. Lakhtais belong to the dooms of Tirah valley. As soon as a Lakhtai is mature his parents ask him to give up the profession of dancing and to be a member of the orchestra: thus the mature Lakhtais retire and surrender their chances to the younger generation. One may find a considerable number of Lakhtais inside the Dabgari gate, Peshawar, wherefrom they go to entertain the countryside people, and again at Benna, where they are known as Nachas (lit. dancers).



A fair-scene

considered to be the places of pilgrimage and are known as Ziarats. Some of them have their annual fairs, when along with the pilgrimage, merry-making, too, finds a considerable scope. Holiday-joy of the people seems to be at its best, The people's life appears to be a rainbow, with its Elysian colours of Music, Poetry and Dance, The road-side place on a hill-top is considered to be the best place for the location of a Ziarat in Azad Ilaqa: under a close clump of the local trees lies some saint's simple grave, furnished with white pebbles, and on the branches of the trees may be seen many a series of torn pieces of coloured cloth, tied by the pilgrims as the symbols of their vows. The popular Ziarats are attended by them as the symbols of their vows. The popular Ziarats are attended by pilgrims, from far and near, who seem to have full belief that the magic touch of the holy spot suffering can confer good health on their kith and kin, when they bring them along with them to particular Ziarats.34

Akhtar is the Pathans' national name of 'ld and the life of the Pathan masses appears to be flower during the "Id festivities a blossomed when everyone's spontaneous joy comes forth like an inspiring song of beauty along with song-feasts and various other the national exponents of the people's joy. The sword-dance of the Khattak Pathans, which seems to be an exact reflection of their war-like soul, is noteworthy.

As a matter of fact, there is nothing like love-match among the Pathans-the boy and the girl are to play no part in the negotiations. It is the work of a Raibar or 'go-between' to arrange the whole thing and on a fixed day he takes the bridegroom and his father to the prospective bride's house. If the business³⁵ side

36 The boy's father is to pay a considerable amount of money known as Mahar or Thal to the girl's father who also demands a particular amount of

of the matter is duly settled, the rite of Kozhadan (engagement) is performed there and then. The majority of the wedlocks are celebrated in the months of "Shawal" and "Rajab" which are believed to be the most auspicious for the purpose. The national muse of the people takes the leading part in the bridals. The women folk sing innumerable songs, suited to the occasion; again they lend an additional charm to their song-feasts by the performance of a typical dance, known as Atan, which is performed in a ring and is illustrated with a variety of songs.

While the women's song-feasts, in the boy's house, commence a few days prior to the weddingday, there is nothing of the sort in the girl's house, where the women remain silent to symbolize the pathos. They feel for the girls' coming departure and break their silence only on the wedding-day when there is nothing so auspicious as the joining in songs. Of a great picture-value is the scene, when the singing maidens come forward to perform the girl's bridal bath on the wedding-day after massaging her body with a scented paste: not only the maidens but also the girl herself believes that she will appear to be a heavenly nymph just after the bath. Then comes the ceremony of braiding the girl's hair into seven plaits which is generally performed by her seven relations; the little tuft of hair known as Urbal, falling on her forehead as a symbol of maidenhood, is also joined in the plaits. After the coiffure comes the hour of dressing the girl in the bridal finery; among the Pathan tribes, nursed in Nature's ever young lap, native flowers are also used for her girl's bridal adornment. Extraordinarily charming are the chorus songs that the bride's maidens sing when the marriage-party arrives: even the old grannies, whose teeth are no more and age has stolen all the sweetness of their throat, try to be the songqueen of that hour. The marriage-party arrives along with the village-orchestra, which executes its music against the war-like background, created

rice, Shakaro, and ghee, which he may use in entertain-

ing the marriage party.

The Atan-Dance is known as Drie among the Marwat and Mundar among the Wazirs. The word Atan is from the Yusafzai country.

³⁴ The Khyber folk-lore states that there was a time when the Afridis did not possess even a single Ziarat in their country and as they were badly reproached for it by their neighbours, they killed a saint, who approached their doors as a guest, in order to give him a burial in their own country, to have a Ziarat of their own.

by the firing of the match-locks into the air, and the welcome-song, sung in chorus by the women, becomes all the more inspiring. It is customary with the Marwats that the bride, along with her singing maidens spends the last day of the wedding in swinging and thus it is known as Pengarrax or "the day for swinging". Then

to indicate the merry and successful future of thechild. No mother wishes to give birth on a stormy day, as such a child, according to the native folk-lore, very seldom enjoys good health and success in life. The Mullah is expected to get a rupee or so from the proud father for theperformance of whispering Bang (the profession of Islam) in the newly-born child's ear: in the cases



A mother and a daughter

comes the hour when the bride is asked to bid adieu to her parents and maidens to go to her new house. The maidens join in a chorus song, full of pathos from beginning to end. Songs are again sung constantly for about a week or so in the boy's house after the marriage party brings the bride.

Minstrels begin their music and the village swains exhibit their joy by firing volleys in the air, whenever there appears a new son on the scene: the women-folk seem to have the belief that all this not only symbolizes their pleasure but is also capable of taking off all the evil spirits from the nursery. Friday is considered to be a lucky birthday. As regards the time of birth, if it is some morning hour, it is believed



A little dreamer: her mother calls her 'Badar-Jamala' or 'moon-beauty.'

of rich people, the Mullah may even receive a sum of Rs. 20 or so. The women celebrate the occasion for days together, but the mother, who is to live in seclusion for about 40 days, takes part in the celebrations after this period of purification. There might be seen a "Zango" (cradle), suspended by ropes from the rafters: it may only be a small bed, while in rich families it is a piece of art, having some rustic colour-scheme as well as rough specimens of lattice-work.

Sar-Kalai or "the child's first shaving" which takes place between the third and sixth year, is again an occasion of festivities, when songs, too, may find their proper place. The child is brought out before the parents male kith and kin, and the village barber comes forward to shave his head: first he makes the hair wet with fresh water and then shaves it with a new

³⁷ The synonym of *Penga* (swing) is *Tat*, in Yusafzai Pashto.

razor. The usual fee of the barber for the shaving is only a couple of rupees, but in other cases when he may use rose-water, kept in a silver-cup, he is sure to get more.



"We are going to join the 'Id fair"

The ceremony of circumcision, popularly known as Sunnat, is performed when the child has seen eight springs in his life. Both the male and female relatives are sent for and many of them are expected to join this happy occasion when even the poor parents manage somehow or other to spend a considerable sum on feasting and rejoicing. The foremost item of the ceremony is a dinner, arranged in the court-yard and attended by all relations and friends alike. After the dinner is over, all the guests, except the near relatives, take leave and every one of them, before he departs, makes a little donation, known

as Nindrah to the proud father. Then takes place the proper circumcision when the child is asked to sit on a shallow plate of earthenware amidst the cheerful faces of his parents and relations.

the rippling music of life comes After the hour of the dirge, known as vir in the language of the people, when some pretty bird of life flies away to an unknown region and his kith and kin, with tears in their eyes, join in mourning. After the courtyard the women standing round it begin the dirge, much of which is generally extempore. So impressive are the elegiac key-notes of the dirge, rapt in sorrow from beginning to end, that they bring tears even to the eyes of the old. The senior matron who generally leads the dirge goes on in a particular rhythm. The picture becomes all the more pathetic, when bursting into loud sobs, the women join in chorus. Sometimes the women divide themselves into two parties and give vent to their inner-most sorrow in a particular kind of dirge which may be compared to the "Strophe and Anti-Strophe" of ancient Greece, as regards its diction. After the corpse is given the due bath and is covered in the grave-dress, the men take it to the grave-yard in a funeral-procession, and the women, engaged in the dirge, are left at home :-

Death! death! cruel death!
"Spring is no more, lo! here comes the autumn!"
Ories each bulbul in every garden.
Death! death! cruel death!
Rosy veils and golden nose-rings,
Death snatched away from the brides!
Death! death! cruel death!
Rifles, swords and armours,
Death snatched away from the warriors!
Death death! cruel death!



PROGRESS OF AVIATION IN SOVIET RUSSIA

BY TARAKNATH DAS, A. M., Ph. D.

A VIATION is possibly the most potent factor in national defence and communication of a nation. The leaders of Soviet Russia are working for modernization of their country industrially as well as in the field of national defence. It is an acknowledged fact that today Soviet Russia has a very formidable air force; and special efforts are being made to make the whole nation "air-conscious". Russian aviatrixes are establishing marvellous records. Recently six young Russian women, who are really girls, set a record of jumping out of the skies from the height of 22,000 feet even without oxygen apparatus and landed without injury! They did it at Khimki near Moscow.

The Soviet aerial explorers have again explored the upper air. 1-Bis is the name of the balloon in which Commander Prokofieff ascended 62,335 feet in 1933, again recently rose from the Kuntzevo Airfield near Moscow to start a stratosphere flight of three hours on which it ascended ten miles for a study of the Cosmic rays. It came back to the earth from this ten mile flight in safety. It landed on a collective farm 115 miles south of Moscow with data which are expected to add to the world's knowledge of Cosmic rays and phenomena of the atmosphere surrounding the earth.

In comparison with Soviet Russia, what is the position of aviation in India? Soviet Russia has tens of thousands of trained pilots. Soviet Russia's population is about half of India, and Bengal's population is a little less than one-third of that of Soviet Russia. On the basis of population India should have at least 25,000 trained aviators and Bengal should have at least 3,500. I am inclined to think that there are not even 250 Indian aviators and Bengal does not claim to have even 35.

The backwardness of India in aviation and other fields is generally attributed to lack of support extended by the Government. But one should consider whether Indian people are doing their share by taking the initiation in furthering scientific and engineering education as aviation. Is there any systematic movement to teach aviation engineering or allied subject of importance in the Department of Mechanical Engineering in the College of Engineering and Technology at Jadavpur? India's national efficiency cannot be increased merely by complaining against Government's apathy.

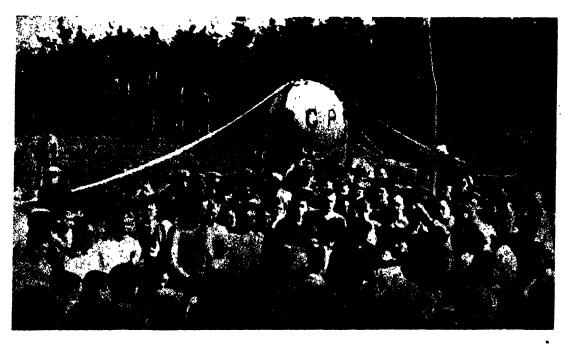


The Soviet explores the upper air again:

The 1-Bis, the Balloon in which Commander Prokofieff ascended 62,335 feet in 1933, rises from the Kuntzevo Airfield near Moscow to start a stratosphere flight of three hours on which it ascended 10 miles for a study of the Cosmic Rays. (Sovfoto.)



Six Russian women who set a record for jumping out of the skies. A group of girls who, without oxygen apparatus, leaped from a height of 22,000 feet above Khimki, near Moscow, and landed without injury. (Sovfoto.)



Back to Earth from a flight of ten miles in the air: The Soviet Stratosphere Balloon lands safely on a collective farm 115 miles south of Moscow with data which are expected to add to the world's knowledge of cosmic rays and phenomena of the atmosphere surrounding the Earth. (Sovfoto.)

BOOK REVIEWS

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Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, The Modern Review.

ENGLISH

QUACK, QUACK! By Leonard Woolf, London, The Hogarth Press, 1935, Pp. 201, 78, 6d.

The standpoint of this book inevitably recalls to the mind the thesis of M. Julien Benda's well-known trilogy, La Trahron des Clercs, Mon Premier Testament, and Le hin de l'Elernel. Both M. Benda (to whom Mr. Woolf are believers in reason and both deplore its eclipse in modern social and cultural life. But while the philosophic Frenchman throughout maintains an appearance of detachment and never provides more satisfaction for the emotions than what can be got out of an extremely subtle irony, Mr. Woolf, writing in a white heat of indignation, is naturally more frankly comminatory. On the other hand, he goes a step further than M. Benda in not simply recognizing and describing the triumph of unreason in modern culture and politics, but in diagnosing it as a definitely atavistic reaction. The keynote of his book is to be found in the following passage quoted from p. 19: "Civilizations rise, but they also fall; they flow, but they also ebb. And whenever there is a sign of faltering and failing in a civilization, one symptom invariably makes its appearance. A cry goes up against reason and intelligence; the superstitions of the savage creep back into popularity and respectability; the magician and the witch doctor reappear in new guises; and everywhere once more bold and unashamed is heard the great quacking of quacks."

unashamed is heard the great quacking of quacks."

The scale of Mr. Woolt's book is not large enough to allow him to work out this interesting hypothesis as a general law of history, but in so far as he applies it to certain contemporary trends he is as convincing as he is, in spite of the serious intent of his work, ingenious and amusing. It is his contention that in the age in which we are living the betrayal of civilization can be observed very clearly in the political and intellectual reaction against reason, intelligence and humanity, and in the reversion to the primitive psychology of magic

and supersition, and he proves it with a wealth of telling instances, two of the most effective which are the parallels between the modern dictators and savage witch doctors and tribal leaders, and between anti-semitism and scape-goat hunting. The feeling that a typical dictator of our times is not simply the mob's idol of the hour but a divinely ordained leader endowed with semi-mystical attributes is apt to come pretty strongly on one when considering the difference between the positions of Herr Hatler and Signor Mussolini. At his worst, Mussolini is a demagogue, a modern Cleon who has still to find his Amphipolis. But his position is at least intelligible, which, incidentally, is perhaps due to some shreds being still left of Latin reasonableness. There is no such check on the imponderable attributes of Herr Hitler. No effusive rigmarole is too absurd for him, and the worst of it is that some of the most ridiculous perpetrators of this jargon are the jurists who might have been expected to approach the Fuehrer's position from a more realistic point of view.

position from a more realistic point of view.

These, with the parallel between the features of the Hawaiian War-God, Kukailimoku and those of Haller and Mussolini, are some of the high-lights of the first part of Mr. Woolf's book, which contains, besides, ample material for reflexion even on an immediately practical plane. The second part is devoted to the intellectual quackery which has come in the wake of, or rather anticipated, the irrationality in practical affairs. This half of his book may be said to be a reiteration of M. Benda's indictment of the clercs. Lord Acton, the famous scholar, once spoke of learned apologists of historical blackguards as the weak men with the sponge who followed the strong men with the dagger. Philosophical advocates of purposeful living at times give one the same impression. They are not satisfied simply with making the intellect the tool of the more elemental urges of life; they would also deny this tool the right to have a shape and polish of its own. The result is a curious inversion of the function of the intellect. Pascal found the tragedy of man in the conflict between his reason and his passions. Some modern thinkers try to eliminate the conflict, and thus avoid the tragedy, by denying reason altogether.

Some of the most interesting pages of this part of Mr. Woolf's book, in which philosophers like Keyserling, Radhakrishnan and Bergson are lined up, are those dealing with the intellectual position of Oswald Spengler. This ponderous German historianphilosopher is rightly looked upon as one of the most profound thinkers of our times. But, as Mr. Woolf points out, his gifts and talents are nearly always being used in the service of quackery. This is evident even to an unphilosophical reader, who easily finds out that a part of Spengler's awe-inspiring apparatus of scholarship is pure claptrap.

Mr. Woolf closes on a note which is as true as it is tragic. Civilization is threatened not by the savages in our midst but by the civilized man. "It is only when civilized men begin to yield, often unconsciously, to the wave of unreason that the end is near. Civilizations are not destroyed by the Herr Kubes or even by the Herr Hitlers; they are destroyed when the Bergsons have to be numbered among intellectual qu eks.

 ${f LUDENDORFF}$: the Tragedy of a Specialist. By Karl Tschuppile. Translated from the German by W. H. Johnston. London. Allen and Univin. \ddot{P}_{p} , 282. Illustrations, 16s.

This is an account of the war-time activities of the great German soldier. Though Ludendorff was only the Deputy Chief of Staff to the Second Army at the opening of the war, within a few weeks he was given one of the most important military positions, and his rise continued till, by 1917, he became the virtual dictator of Germany and celipsed even the Kaiser and the Chancellor in power. The record of his war career is, therefore, bound to be the record of all the important military and political decisions and events of the war. The author discusses all these topics in his book and in general supports Ludendout's strategical decisions against his critics. But this support does not extend to political matters, for the handling of which Ludendorff was fitted neither by training nor by temperament. Hence the subtitle of the book, "the tragedy of a specialist."

Ludendorff was one of the best and, one should add, most highly specialized, products of the Prussian military system. There was hardly a detail of warfare too difficult for him, but this very mastery of his trade made him ignorant of everything else. He had no more political sense than Hindenburg, but he differed from the Field-Marshal in seeing a positive advantage, and not a defect, in the limitations imposed by his military mentality. This made him insist on unrestricted submarine warfare and the declaration of Poland as a separate kingdom, two of the outstanding

blunders of German policy during the war.

Herr Tschuppik is, however, careful to show that political power was not all of Ludendorff's seeking. It was rather the outcome of the political evolution of Germany, which left the country without an intelligence and energy in the political field comparable to Ludendorff's in the military sphere. On p. 144 Herr Tschuppik quotes with approval Dr. Rosenberg's opinion that Ludendorff did not strive to be the ruler of Germany, but that it was his mistortune to exercise power at a turning point in German history, when the Kaiser had ceased to play the part assigned to him in the Bismarckian constitution and a new constitution had not yet been evolved.

The book is an interesting and informative contribution to the discussion of German strategy and policy during the war, though it gives one the

impression of being rather harsh to Falkenhayn, an able soldier even if he was not an out and out 'Schlieffenian.' There is one little slip on p. 11, where the name of the commander of the I Reserve Corps of the Eighth army is given as Buelow instead of as

THE HISTORY OF THE KURAMOTO INCIDENT: Being a Full Account of the Mysterious Disappearance of a Japanese Vice-Consul at Nanking in the Summer of 1934. Comacrib Press, Fed. Inc., U. S. A. 118 Museum Road, Shanghai. 1934.

When Mr. Eimei Kuramoto, the Japanese Vice-Consul at Nanking mysteriously disappeared from his house in the summer of 1934, students of Far Eastern questions anticipated another decisive move of the Japanese Government in respect of China. these fears were not unjustified would be obvious to all who know what part the Nakamura incident played in the creation of Manchukuo in 1931. Fortunately, however, the trouble blew over, and the incident which for some hectic days threatened a first-class crisis was found to be the result of Mr. Kuramoto's feeble-mindedness. The Japanese Government was made to look rather ridiculous by its eccentric representative and has no doubt taken proper steps to prevent a recurrence of such anticlimaxes.

The whole history of the incident is set forth in this small book with excerpts from documents and newspapers. The treatment is on the whole judicial and detached, though, naturally, there is no inclina-

tion to temper the wind for the shorn lamb.

LIVING PICTURES: By Mirxa Ahmad Solirab and Julia Chanter. Illustrated. New York. The New History-Foundation. Pp. 96. \$1.25.

The Bahai movement, which takes its name from Abdul Baha, its venerable founder, has long passed the stage of persecution and is now spreading its spiritual message in almost every country of the world. This illustrated and vividly written book gives a history of the movement from the Bahaist point of view.

PREFACES: By Bernard Shaw. London. Constable and Company. Pp. 802. 12s. 6d.

Both the author and the publishers deserve the thanks of all English-reading men and women for following up the one-volume collection of G. B. S's plays with an one-volume collection of his prefaces. A review of such a collection is not the place for discussing Mr. Shaw's opinions, but those who might be inclined to consider them more or less out of date will do well to read the following lines from his preface to his prefaces. "As these prefaces, forming a series of pamphlets and essays on current political journalistic in and social problems, are quite character, and cover a period of nearly thirty years, most of them should be by this time left completely behind the march of our supposedly progressive civilization. Alas! it is so stationary, not to say stuck-in-the-mud, that the prefaces are still rather ahead of the times than behind them, and I dare say many of their new readers will conclude that I am a daring innovator of eighteen instead of what I am in fact: a sage of seventy-eight who having long ago given up his contemporaries as hopeless, looks to future generations, brought up quite differently, to make a better job of life than our present

respectables and right honorables and reverends can."

Of the printing and general get-up of this breviary of Shaw's wit and wisdom, and also, it must be added, of the excellent index, no praise is really necessary. Wonderful value for twelve and six.

THE LITTLE ENTENTE: By Robert Mashray. London. George Allen and Unwin Ltd. Pp. 394. 12s. 6d.

This is a full and authoritative account of the origins and history of the so-called Little Entente, that is to say, the defensive alliance of Czechoslovakia, Yugoslavia, and Rumania. In writing this work, which is the first to be published in English on this more or less unfamiliar subject, the author has drawn upon all the existing literature on the subject, and particularly on the writings and speeches of Dr. Benes, the Czechoslovakian Foreign Minister. A good bibliography, a map, and ten illustrations enhance the value and interest of the book.

A STUDENT'S MANUAL OF BIBLIO-GRAPHY: By Arundale Esdaile, M.A. London, George Allen and Unwin Ltd. and the Library Association. Pp. 12s. 6d.

This is an indispensable book for all collectors, students and librarians, who must have accurate information about the process of book-production in order to carry out their searches, researches or duties as the case may be. Bibliography is the art and science of recording and making books. It only takes books into account as material objects, and not as vehicle of ideas, and as such may be considered to be a humble branch of learning by some. But as everybody who has to do serious work with books knows well enough, it can be neglected only at the cost of the value and soundness of one's literary and scientific contributions. So, there is ample justification for the author's admonition to bibliographers to be proud, and to think highly of their calling. The book is excellently written and contains chapters on the material of books, printing processes, history of printing and publishing, illustrations, binding, description and collection of books, and principles of compiling bibliographies. There are at the end specimens of different kinds and qualities of paper which serve to illustrate the observations of the author about paper.

THE TREATY OF VERSAILLES AND AFTER: By Lord Riddell, Professor C. K. Webster, Professor Arnold J. Toynbee, Professor Denis Saurat, Baron Werner Von Rheinbaben, Senatore Forges Davanzati, Mrs. M. Tappan Hollond, The Marquess of Reading and Sir Norman Angell. London. George Allen and Unwin Ltd. 1935. Pp. 192. 5s.

This symposium on the Treaties of 1919 in their relation to present-day problems originated as a series of broadcast talks by a distinguished group of scholars and statesmen, nearly all of whom had some connection with the actual making of the peace. These talks were considered too valuable to be allowed to fade away on the ether, and have been brought together in this book in a revised form. There is no doubt that the decision was perfectly right, for the essays, taken together, form a lucid introduction to the Versailles settlement and the problems raised by it, which will be found particularly useful by

Indian readers, who, being less directly interested in this settlement, know very little about it. They are, in addition, an anthology of weighty controversial opinion on a subject vitally affecting the modern world. The book is divided into three parts. In the first Lord Riddell sets the scene and gives a living impression of the personalities of the peacemakers, which might be compared to Mr. Keynes's famous chapter in his Economic Consequence of the Peace, while Professor Webster explains the problems facing the conference. In the second part Professor Arnold J. Toynbee explains in four masterly chapters the terms of the Treaty and tries to show how far the results have been expected or unexpected. Last of all comes the group of essays in which the representatives of different nationalities and points of view consider the settlement in the light of present circumstances. In all these the writers have been given perfect freedom in the expression of their opinion. This, combined with the standing of the contributors, makes this little book a most illuminating contribution both to history and political discussion.

THE MONGOLS OF MANCHURIA: By Owen Lattimore, London, George Allen and Unwin Ltd. 1935. Pp. 311 and maps, 8s. 6d.

Mr. Owen Lattimore is too well known as an authority. on Turkestan and Mongolia to need any introduction. Born in China, he has travelled widely in Central Asia and the Far East to collect first-hand information about the peoples and problems of this vast region. In this book he describes the social organization, history and political problems of the Mongols of Manchuria, who hold a very important position in the three-cornered rivalry of Soviet Russia, China and Japan. It is indeed as the possible theatre of a clash between Soviet Russia and Japan that the land of the Mongols is coming into the notice of the outer world which cared little and knew still less about them. As Mr. Lattimore observes in his first chapter: "If the creation of Manchukuo means anything, it means an attempt to set up a continental power in Asia, based on the territories north of the Great Wall, as an alternative to the maritime power exercised over China by the Western nations, as represented in the last hundred years of history by the 'unequal treaties' and the treaty-port positions of advantage held by foreign nations. This means, in turn, that Vladivostok and the Siberian frontier of Manchukuo are of minor significance compared with its Mongolian frontier. It means that even if war should break out over some question of the Siberian frontier, it would be decided by operations along the Mongolian frontier. For the 'Manchurian question' in the new form symbolized by the State of Manchukuo is a completely senseless product of violence unless it means the opening up of the far more comprehensive question of Mongolia."

In this book Mr. Lattimore confines himself more specifically to an account of the Mongols of Manchuria, though he has to refer to the Soviet influence in Outer Mongolia, the Japanese infiltration in Inner Mongolia, and the possibility of a civil war between the sections of the Mongols themselves. The information given is partly derived from the existing sources, and partly from Mr. Lattimore's own investigations. It is a most valuable contribution to an important but obscure subject.

NIRAD C. CHAUDHURI

RAMMOHUN ROY—A STUDY OF HIS LIFE, WORKS AND THOUGHTS: By Prof. Upendra Nath Ball, M. A. Published by V. Roy and Sons, 117-1 Bowbarar Street, Calcutta. Pp. 345 with 12 illustrations, Price Rs. 2-8 only.

The Centenary of the Raja was the occasion for some publishing activity and we find a variety of articles, studies and pamphlets on that pioneer of Modern India. The most useful and up-to-date was the booklet prepared by Mr. Amal Home and published by the Centenary Committee. But for the general public, there was not a single book condensing in its pages the bewildering mass of information and at the same time presenting a convincing portraiture of that remarkable personality. This work has been admirably done by Prof. U. N. Ball of the Dyal Singh College, Lahore. He has spared no pains in keeping himself abreast of the latest discussions on Rammohun and at the same time he has maintained the attitude of sympathetic understanding without which distant and half-forgotten personalities and events seldom yield their secret meaning. In and through the moving narrative of his ten chapters Mr. Ball has given us a fairly comprehensive survey of the Rammohun epoch which was a veritable "ouverture" of the drama of Modern India. Indians as well as non-Indians will profit by the reading of this volume which will remain for years as the cheapest and best-printed general study on Rammohun Roy. The author and his publishers, Messrs. U. R by and Sons, deserve special praise on their choice of illustrations, adding considerably to the interest of the volume. A list of books and papers written by Rammohun Roy and a general bibliography on the subject form the appendices to the book. The portrait of the Raja by H. P. Briggs R. A. and the pencil sketch after a steel-engraving frontispicee in Researches unto the Physical History of Mankimt by Dr. J. C. Prichard, as reproduced in this volume, redound to the credit of the publishers.

KALIDAS NAG

DESCRIPTIVE MATHEMATICS: By John Maclean, M. A., B. Sc. Published by Macmillan and Co., Limited. Price not mentioned.

The contents of this book are largely the results of a search, still very incomplete, through recent scientific writings for uses of elementary mathematical methods in the description of quantitative phenomena. In determining the form of this book the author has been influenced by his experience of teaching these methods. The intention of the author is to exercise the student in such a way, before he enters on his specialized study, that the mechanical and other difficulties in a quantitative treatment may not be insuperable obstacles to him later. The author also wants to show the student the limitations of a mathematical treatment so that he may be able in future to formulate his problems according to the light thrown on them by the mathematician. Hence in some places of this book methods have been adopted on which the ordinary teachers may look askance, for in this book frequently the responsibility is put on the student himself of finding examples for practice. Similarly, with the intention of practising the student in difficult situations the exposition in places has been made somewhat concise. This need cause no real difficulty: for the subjects chosen for this treatment are all such as are fully dealt with

in the usual text-books. The author has taken such problems into account as are chiefly important in the investigations of descriptive sciences and applied economics. He deals with the Slide Rule, the Cartesian Graphs and Nomograms in a concise but illuminating way and suggests methods of applying them to applied sciences. He further describes the main functions of Statistics, Probability and Finite Differences, which, when applied to economic and scientific problems, give the nearest margin of allowable error and tell us what aspects of the complex activities arising out of these problems are really decisive and should be known thoroughly. The chief merit of the author is to suggest the applications in a concise form and though much is required by way of explaining his methods, he has given in a nutshell almost everything of descriptive mathematics required for applied sciences. The want of such a work was keenly felt and, therefore, it is a very welcome publication. Though there is much room for improvement, our thanks are due to the author for his novel and difficult enterprise. The get-up and printing of the book are excellent and leave nothing to be desired.

SUKUMAR RANJAN DAS

M. GANDHI AS I KNOW HIM: By Indulal Yajnık, B. A., LL. B. Published by Mr. G. G. Bhat, 21 Dalal St., Fort, Bombay. Price Re. 1-8.

Great men have their admirers as well as those who decry them. Mr. Yajnik had been a trusted and admiring licutenant, but he has been since converted and now prefer the Marxian way of analysis—it will be easily guessed therefore that his "criticism" of "M. Gandhi" will be "searching," and that the zeal with which he worshipped his idol of yesterday will increase when he seeks to break it today. Before the reader begins the critique, he is told, with reference to Mahatma (no, simply "M.") Gandhi, that 'his opposition to machinery, his advocacy of Khaddar, his exhortation to the people to pray to God that Britain's heart be changed, his backing out from the widening political mass-movement on grounds of personal idiosynerasy, his peculiar way of publicly maligning his own followers under cover of religious principles, his predilection to beat retreats in the thick of battle, his confirmed habit of putting the nation into the wrong box and giving opportunities to his British friends to damu Indians on his own authority, have only helped the Imperialists to consolidate their position. And in all this he has taken advantage of the simple credulity and religious faith of the people."

This note of the publishers by way of preface sums up the charges against "M. Gandhi" who is accused of exploiting (to use a much-used word) the people; it hints at a probable pact—may be implicit rather than explicit—between him and the Britishraj; and it also sets the tune of this book to a particular key intended both by the author and the publisher (?). Mr. Yajnik has nothing but unmitigated scorn for his "pious preachings," for his homilies. Mr. Gandhi's courteous utterances in his statements are declared to be "fulsome compliments in his usual manner"; and if he did not follow Mr. Tilak's lead, it was because he felt too big and proud. The simplicity of his apseches and the lucidity of his exposition should not, says Mr. Yajnik, blind us to their tame and uninspiring nature. If Mr. Yajnik does not seem to be satisfied with the formulation by "M. Gandhi" of his theory of Civil Dis-

obedience, we cannot surely blame him. But he has set his heart on not understanding him and therefore resents most of his actions. The moderates he describes as milksops, and Pandit Madan Mohan Malaviya as "holy" and "ubiquitous." The events described, from 1914 to 1922, thus show Gandhiji as foolishly playing into the hands of the Government and fantastically weaving theories of political action which end disastrously.

Mr. Yajnik deserves, however, credit for dramatically setting forth the incidents pertaining to his subject and for effectively abusing "M. Gandhi," rating him soundly for not bowing at once to the Marxian manifesto. The best that can be said of such an attempt is that it presents a perverted account of Mahatmaji,—honest perhaps, but blind to the greatness of a man undoubtedly great

PRIYARANJAN SEN

DE VALERA: By P. Brijnath Sharga, The Upper India Publishing House Ltd., Lucknow, Pp. vi+218, Price not mentioned,

The author has presented in a handy form a sketch of the life and works of Mr. De Valera, the President of the Irish Free State. Ireland has struggled for centuries for complete independence and still she is struggling for it. No patchwork of home rule or dominion status has been able to satisfy her up till now. De Valera in his life typifies the ideal of an Irish republic and is now using all constitutional means to give it a real shape. The author has ably brought forward this fact in his study of De Valera. The two appendices cone on "Land Laws in Ireland" and the other on "Irish Constitution"—will prove helpful to the reader. The former will help him to trace the origin of the land annuity question, while the latter will show him at a glance the changes the constitution has undergone since it has passed into an Act. A second edition of the book with fewer printing-mistakes is welcome.

JOGESH C. BAGAL

THE THEATRE AND A CHANGING CIVILIZATION: By Theodore Komisarjevsky, John Lane, the Bodley Head Ltd. London, 1935, Pp. 185, 38, 6d.

The present work is from the pen of one who has connection with stage (in the capacity of a 'producer') for more than 25 years. He began his career as early as 1907 in his sister's theatre in St. Petersburg and later on had his own theatre in Moseow and afterwards directed theatres both in Imperial and Soviet Russia. We naturally expect a very interesting and instructive book from the pen of such a person. We are glad that the book under review is really a very good one.

In it the author makes a survey of the post-war theatre of Europe with a retrospective glance at the pre-war theatre which forms its background and must be borne in mind if recent tendencies are to be

understood.

Mr. Komisarjevsky looks to the institution of theatre more as a philosopher than as an artist. To him the social significance of the theatre and its value and rôle in the evolution of ideas are essential factors in any consideration of the theatre in any age.

age.
"It is absurd," he says, "to assert.....that the art
of the theatre is a purely sesthetic function and has

nothing to do with 'propaganda' either moral, religious, or political." But in spite of this rather orthodox view he does not forget the character of the true theatre and says, "the desire of human beings to express their ideas and the rhythms of their souls in co-rhythmical action, in movement and sounds, and to communicate these rhythms to other human beings, gave birth to theatrical performances."

human beings, gave birth to theatrical performances."

This shows clearly that he is among those few who have mastered the secrets of theatrical art. It is due to his rare mastery of the principles of theatrical "production" that he expresses his indignation at the commercial film of the modern times which is called a cheap falsification of nature. His idea is that those who churn out or sell films are profiteers of human imbeculity. "The popular cinema," he says, "does not only cater for imbeciles. It breeds them." These are perhaps too harsh words but they should set us thinking.

Маномонан Споян

THE INDIAN PUBLIC DEBT: By D. L. Dubey, With a Foreword by Sir George Schuster. D. B. Taraporevala Sons and Co., Bombay, Price Rs. S.

The question of the public debt of India came into prominence some years ago when the National Congress under the inspiration of Mr. Gandhi passed a resolution to the effect that for the payment of some considerable portion of this debt the future Government of India would not be liable. The volume under review is an exhaustive study of the different aspects of the public debt of this country and this publication will certainly be an effective guide to all intelligent persons in the understanding

of this economic problem.

The monograph is mainly descriptive, though in places Prof. Dubey critically examines the policy of the Government and the position of the country and hazards suggestions of his own. The total public debt of India on the 31st of March 1930 was near about Rs. 12,23 crores. Of this the debt of the Government of India including of course advances to provinces and some other loans was Rs. 11,38 crores. Direct loans raised by the provinces was only Rs. 16,35 crores. Of the total public debt the rupee debt amounted to about 57 per cent. The one interesting fact which the author notices is the phenomenal growth of the debt since 1914. In this year it stood at 510 crores of rupees. But in the course of 16 years it rose to 11,38 crores. In 1914 again the rupee debt represented only 35 per cent of the total liability, it being only 179 crores of rupees. But by 1930 it mounted to 650 crores or in other words to 57 per cent as pointed out already. Prof. Dubey after analysing the tendencies of the Indian money market comes to the conclusion that the short-term loan paper has appealed to our imagination more than the long-term securities. As for the sterling debt, it increased from 330 crores of rupees in 1914 to 486 crores in 1930.

Prof. Dubey is definite on the inherently strong and solvent position of the assets by which almost the whole of the debt is covered. Out of a total of 11,38 crores of rupees, 915 crores is invested in revenue earning assets such as railways, posts and telegraphs and other commercial departments. The total uncovered and unproductive debt of the Government of India is estimated at only 81 crores of rupees or only 7 per cent of the total debt.

This illustrates the fact that "no important country in the world can boast of a stronger financial position as regards its public debt and the corresponding assets."

One of his suggestions that a Central Reserve Bank should be set up without delay has already been superseded by the establishment of such bank in 1934. Another important suggestion made by the author is the creation of an Indian Board of National Investment. Countries like Great Britain, Japan. Australia and South Africa have their National Debt Commissions. It is essential that India also should have some such institution.

The book is lucidly written and is introduced to the public by Sir George Schuster, the ex-Finance Member of the Government of India. The printing and get-up are ordinary. The price is far too high. It should have been less than what has been fixed.

NARESH CHANDRA ROY

PUZZLE DIGEST . Published by Miller and Jones, G. T. Madras, Price Rs. 2.

It is a kind of ready reference in which one finds hints for solution of Cross-words, Add-a-bit. Give and Take, and other similar games.

TAQDIR AND PRE-DESTINATION: By Maulana Muhammad Ali, M. A., LL, B. David Kitab Ishimia, Lahore, Pp. 34. Price As. 3.

In this small book the author has discussed the doctrine of Taqdir or pre-destination, and has shown that the doctrine of pre-destination or the decreeing of a good course for one man and an evil course for snother finds no support from the Holy Quran, not even in Bukharee, but is of later growth. The non-Muhammadan reader will find much of interest in it.

INTRODUCTION TO THE STUDY OF HADITH: By Maulana Muhammad Ali, M. A., L.L. B. Davil Kitah Islamia, Lahore. Pp. 34. Price As. 3.

Sunna or Hadith is admittedly one of the sources of Islamic law and practice, recording the practice and sayings of the Prophet. As Islam covers the whole sphere of human activities, hundreds of points had to be explained by the Prophet by his example, action and word, and the importance of Hadith to a Mussalman can hardly be exaggerated. Bukhari records as many as six lac Hadith. The collection of Hadith began in the life-time of the Prophet and ended in the third century of Hegira; and they were of two kinds the Musnad, and the Jami. The Masnads were arranged, not according to the subject-matter of the Hadith, but under the name of the companion upon whose authority the particular Hadith finally rested. The Jami not only arranges reports according to the subject-matter, but is also more critical. The European critics of the Hadith go so far as to suggest that even the companions of the Prophet were so unscrupulous that they fabricated Hadith; while the strictest Muslim critics of the transmitters of the Hadith are agreed that when a hadith can be traced back to a companion of the Holy Prophet its authenticity and authority are beyond all question. The reader is referred to this booklet for all such information and criticism offered by the author. It is really a good introduction to the study of Hadith.

A MANUAL OF GENEAL KNOWLEDGE AND OFFICE COMPENDIUM: By T. S. Srivastava, Lucknow. Pp. 382+126. Price Rs. 3.

It is a useful compilation which has run to the second edition, but there are some inaccuracies which we hope will be removed in the next edition.

SPEECHES AND WRITINGS OF SACHCHIDANANDA SINHA, with a Foreward by Mr. C. Y. Chintamani. Pp. 505. Ram Narain Lal, Allahabad. Price Rs. 5.

We cannot do better than introduce this selection of the speeches and writings of Sachchidananda Sinha to the attention of our countrymen as well as of Englishmen. In the words of Mr. C. Y. Chintamani Mr. Sachchidananda Sinha "has attained eminence both at the bar and in public life. He has distinguished himself equally in the legislature, in conferences and on the platform. Clear-headed, persuasive and eloquent, Mr. Sinha has rarely made an enemy or lost a friend. His public services, which extend over a period of two generations, are too many to be detailed here." A record of the thoughts of such a man is preserved here in this collection; and there is in this collection a wealth of knowledge and ability, of patriotism, as well as a large fund of humour. The subjects are very various and such as to appeal to readers of every taste and every opinion. Some of the speeches, ...g. his presidential address at the 35th session of the All-India Kayastha conference held at Delhi in March 1929, are so thought-provoking that we would ask every Indian to read, mark and inwardly digest them.

This book should have a ready sale and be in the hands of every keen student of our public life and public men. Our regret is that we have not too many books of this kind. The publishers would have done well in appending a short biography of Mr. S. Sinha, and an index, an omission which we are told will be repaired in the next edition. The printing and get-up are good

J. M. Datta

STUDIES IN THE LAND ECONOMICS OF BENGAL: By Sachin Sen, M. A., B. L., Advocate, With a Foreward by the Howble Sir B. P. Singh Roy, Kt., Minister. Local Self-Government, Bengal. Published by the Book Company, Ltd., Calcutta. Pp. XI+102. Price Rs. 6 only.

Bengal is essentially an agricultural country and therefore her problems are intimately bound up with the land. It is strange to find that very few of our scholars have cared to study the complicated land-problems of Bengal. Mr. Sachin Sen's book has thus removed a long-felt want.

has thus removed a long-felt want.

The book opens with an Introduction which states the fundamentals of agricultural economics, with special reference to Bengal. It is divided into six chapters: (1) Land Revenue Administration up to 1789, (2) Decennial and Permanent Settlements, (3) Taxation of Land, (4) Agricultural Rent, (5) The Zemindar, (6) The Ryot. In short, the landlord-tenant system in all its ramifications is elaborately dealt with in the book.

It is true that the land-problems of Bengal are highly varied. Some of the problems are relics of history, some of them are worsened by imperfect legislation, principally tenancy legislation, and some others have grown sup through the interplay of economic forces. Therefore, to deal comprehensively with the land-problems is not an easy task. But the reviewer is glad to note that Mr. Sen has performed his task with credit.

It must be admitted that Mr. Sen has leanings towards landlordism. He is a believer in the landlord-tenant system which is, in his opinion, essential to good agriculture in Bengal. The fields of England prove the same truth. Mr. Sen states: The advanced positition of English agriculture is due, m a great measure, to an excellent system of adjusting the relations between the landlord and the tenant. In English agriculture, along with the perfecting of the Agricultural Holdings Act, there has been the growth of a sense of justice in the minds of both the landlords and the tenants. In Bengal we need this, the sense of justice, sense of fair play in the landlord and of reciprocity in the tenant.' Mr. Sen goes further and says: "Honest farming has two tests: first, that the farm shall be operated in accordance with the rules of good husbandry: secondly, that the farmer shall not fail to pay the stipulated rent. It must be admitted that without honest farming, the cordiality between the landlord and tenant which is an essential condition of the success in agriculture will be a far cry.'

The book has an excellent index. The neat printing and fine get-up of the book do no small

credit to the publishers

KARUNA K. NANDI

KELLY'S DIRECTORY OF MERCHANTS, MANUFACTURERS AND SHIPPERS OF THE WORLD: Published by Kelly's Directories 1.td., 186 Strand, London.

As a guide to the Trade of the entire World. Kelly's Directory of Merchants, Manufacturers and Shippers of the World is supreme. The 1935 edition has been exhaustively revised and is indispensable to the business man for the maintenance and development of his business outside of his Those wn country. who possess an edition of this outstanding work will be well aware of its sterling qualities and will in their own interests wish to secure a copy of the latest edition, which has taken into account the numerous changes which have occurred in names, addresses.

ctc. during the past year.

At the price of Rs. 48 post free this directory gives remarkably good value. In its two volumes it covers the whole World, sections being given for every country, including a comprehensive and reliable

separate section for India.

The arrangement makes reference very simple and to increase further the general usefulness of the book, there are adequate and complete indexes which are designed to give the maximum assistance to users. By consulting these indexes once only the user can find without difficulty the names and addresses of firms throughout the World which are engaged in the trade in which he is interested.

Kelly's Directories Ltd. are holders of warrants of appointment to His Majesty the King and His Royal Highness the Prince of Wales, and have been established in business since the year 1799. They are publishers not only of London's Directory, the Post Office London Directory, but also of 50 per cent of the different directories issued in Great Britain. at least 15 times as many as those issued by any other firm of directory publishers in Great Britain. They are with their world-wide organization better equipped than any to produce a directory of the World.

FRENCH

CULTURE PHYSIQUE HINDOUE: Jatindra Chakraborty. Published by Les Editions Adyar, 1 Square Rapp, Paris. 6 francs.

Mon. Chakraborty is an old student of the Faculte des Sciences, Paris and served as advisor to several important Indian States in their industrial developments. A few years ago he came into touch with the enlightened chief of Aundh who has the credit of developing the breathing exercises of ancient Hindu Prānāyama into a regular treatment for chronic ailments. His system has been popularized in Bengal by Mr. Chakraborty, who published a Bengali book on the subject and which he got published in French during his recent business tour through France and Europe. His old Professor Mon. Sylvain Levi has. in recommending the book to the public, said in his preface that among the Gymnosophists of ancient India known to the Greeks, there were veteran champions of "Nature-cure" whose methods should be seriously studied by those devoted to the science of therapeutics. Illumination of the soul was considered unattainable to those who were weak in body as we find clearly formulated by Hindu masters who said, Nāiyam ātmā walahmena labhya. "This self cannot be realized by the weak". Thus physical harmony was taken to be the basis of spiritual equilibrium and through the various Yogic āsanas and exercises of prānāyama, as Mr. Chakraborty has shown has thought prayadiya book the Hindus made a subhis thought-provoking book, the Hindus made a substantial contribution to the health sciences of humanity. The book deserves the careful study of the doctors as well as of the general public. Several neatly drawn diagrams of the exercises go to enhance the usefulness of the volume.

Kalidas Nag

SANSKRIT

THE MAHABHARATA. ADIPARVAN : Fascicule 7: critically edited by Dr. N. S. Sukthankar, Published by the Bhandarkar Oriental Research Institute, Poona,

This is the last instalment of the Adipartun which. as presented now by the learned editor, will settle many points of dispute, about the formation of the Mahabharata, arising mainly out of indiscriminate printing of any and every text. Over one hundred pages of the volume were devoted to the exposition of the method of textual criticism. This Prolegomena will stand for years as the noblest monument of conscientious scholarship and vindicate the claims of Indian research in Indian milien utilizing the materials and men of this half-explored continent. The Sarada Codex and the Nepal MSS. of the Great Epic have opened our eyes to the treasures that are still available to us, if only we set about working with the determination and good-will displayed by our friends of the Bhandarkar Institute. The birth centenary of Sir R. G. Bhandarkar will be celebrated in 1937 and we hope it will be worthily signalized by the completion of this unique edition of the Mahabhārata.

The editor gives us a classification and detailed account of the manuscripts, leading to a veritable pedigree of Adiparvan versions, starting with Vyāsa's Bhārata and coming down to the earliest available MSS, of the 16th century and after. Then follows a critical survey of the various recensions and their interrelation. The hurried publication of a few parwans by Prof P. P. S. Sastri of Madras, purported to be the critical edition of the South Indian MSS, naturally forced Dr. Sukthankar to re-examine the whole question of Mahabharata criticism and to formulate clearly the Principles followed by him in the constitution of the text. Over ten years of patient analysis in collaboration with the pundita from all parts of India, has given Dr. Sukthankar a vantage ground for lucid and convincing generalizations which few else in the field of Indology can command today. Very appropriately therefore Prof. Sylvain Levi, President of the Societe Asiatique of Paris has observed: "We possess henceforth, thanks to the zeal, the science and conscience of Dr. Sukthankar, a model edition of Adiparvan which later researches can neither modify nor enrich to any appreciable extent." This is indeed a rare compliment coming from an 'exacting critic like Prof. Levi, the dover of European Indologists.

In "the perilous navigation of the Mahabhārata Ocean" our intrepid pilot Dr Sukthankar no doubt was cheered by many fellow-sailors, Indian and European, whom he salutes as "be eon lights." But we greet in him the reawakened flame of Indian scholarship illumining the dark corridors of our glorious history. His Mahabharata studies which with rare catholicity of outlook, he places on lines parallel to the formation of the Javanese Bhara'am (1000 A. D.), of the Andhra Bhāratamu of Nannava Bhatta (1025), of the Bhāratamunjari of Kshemendra (1050 A. D.) and of the Persian adaptation of the great Akbar's reign (1580), will someday develop, let us hope, special departments of Mahabharata research in our Universities, Meanwhile our sincere congratulations go out to him on this signal success.

KALIDAS NAG

VAKYAPADIYA—PRATHAMA KANDA. With the gloss by the author and the commentary of Vrisabhadeva, Elited by Charudev Shastri, M. A., M. O. L. Professor of Sanskrit, Dayananda College, Lahore, Published by L. Rup Lal Kapur for L. Rum Lal Kapur Trust Society, Anarkali, Lahore, Price Rs. 5.

Here we have a fine critical edition of one of the earliest and most important works on the philosophy of Sanskrit grammar. The volume contains the text and what the editor supposes to be the author's own gloss on it as also extracts from a commentary by Vrisabha or Vrisabhadeva. The colophon gives the name of the author as Harivrisabha which according to the editor refers to Hari or Bhartrihari, the author of the text, rrisabha, being an honorific term (Sanskrit Introduction, p. 18). The gloss as published in the Benares edition of the work is stated to be a shorter version of the bigger gloss published here (Sanskrit Introduction, p. 18). The value of the edition would have been enhanced if the portions missing in the Benares edition and the Benares MSS, were distinguished by some indication. The preface in English gives an account of the MSS, consulted and the detailed introduction in Sanskrit

deals with the anthor, taries thereon. There are indices of the important words in the text and gloss, and of the first lines of the verses of the text as well as of the quotations in the gloss and commentary.

The edition bears the stamp of the labour devoted to it by the learned editor. He has not only collated quite a number of MSS, to determine correct readings but has also taken the trouble of tracing some of the verses of the work in various works where they have been incidentally quoted and explained. A reference (which is not unfortunately complete and full) to these works has been made in the foot-notes under the verses concerned. In some cases the explanations as contained in these works have been quoted.

It is regrettable that the abbreviations used in the foot-notes have not been explained except in the case of those used to indicate the MSS, collated. Though some of these abbreviations like at which apparently refers to the Benares edition of the work quite clear, there are others like at. \$\dar{\pi}\$, \$\dar{\pi}\$, \$\dar{\pi}\$, \$\dar{\pi}\$, \$(f. u., p. 3) which are not at all intelligible.

CHINTAHARAN CHAKRAVARTI

SANSKRIT-BENGALI

BRAHMASUFRAM—Second Pada of Second Chapter with Sankara's Bhasya and the Bhamati of Vachaspati Misra and the Vedanta Kalpataru of Amalananda Saraswati with translations of the Bhasya and the Bhamati: By Pandit Charu Krishna Vedantatirtha. Edited by Pandit Rajendranath Ghosh Vedantabhusana with a foreword and notes.

Pandit Rajendranath Vedantabhusana is well known to the learned world for his valuable contributions in the field of Nyaya and Vedanta and as an editor and translator of the masterpieces of Indian philosophy in the Bengali language. Bengal owes a great deal to him, and we only state a soher truth that the present diffusion of Vedantie culture has to a large extent been possible by his unceasing efforts extending over decades. The present edition with the Beng di translation and his critical notes only adds a new feather to his cap. The second Pada of the second chapter of the Brahmasutra, called the Tarkapada, is one of the most difficult and at the same time the most important sections of the work. In this section the different philosophical schools, that were combating with one another at the time, have been subjected to criticism and ultimately the indequacy or the falsity of the doctrines has been proved. This section, therefore, has its irresistible attraction for students of Indian philosophy and attraction for students of indian philosophy and stands apart from the rest in view of its divergence from the general method and trend of discussion followed in other parts. In other parts the Brahmasutra is chiefly occupied with finding out the import of the Uranishadic passages and its fight is with other rival orthodox schools in the matter of ascertainment of the true philosophy taught in the Upanishads. But in this section which is embodied in the present volume under review the Sutrakara no longer appeals to the authority of Scuti and meets the opponents on their own ground and he draws his arguments from the resources of independent reasoning. Our editor, herefore, has done a service to Bengali literature

by bringing out this part with a Bengali translation which has been done by Pandit Charu Krishna Vedantatirtha under his inspiration and guidance, The translation will be h lpful to the understanding of the difficult text. The introduction by the editor, though brief, contains muny valuable information, and the editor has put forward a bold plea that the Buddhist doctrines criticized by the Sutrakara are not the discovery of Guttim Buddha but of older Buddhas, and these were only given a new orientation by the historical Buddha. The original Buddhasm was only an adaptation of the Vedic doctrines which were gradually transformed by the latter Buddhas and their followers. It cannot be expected that this theory of Pandit Volantabhusana, which is adombrated in the introduction and followed out in his critical notes, will find ready and willing acceptance in academic bodies. But a case has been made out and it deserves to be worked out in all its burings either by the editor himself or by any other ambitious scholar. We think it premature to pronounce any opinion either way and leave it an open question.

The translation work has been faithfully done and the editor and the translator deserve our thanks. Considering the difficulty of the Bhasya and the Bhamati in this part the success of the translator cannot be considered to be a mean achievement. The editor has followed up his method of interpretation of the Sutras and Adhikaranas on the basis of the wording of the Sutra and has shown how it fits in with the arrangement of Sankara. We had, in our review of the Smritipada, an occasion to draw the attention of scholars to the merits of this method and we reiterate our recommendation to enterprising students of Vedanta to follow it out to its logical conclusion. We recommend this edition to students and Lymen alike without the least mental reservation and we have no doubt that they will derive substantial help in understanding the central position of Vedanta philosophy.

SATKARI MOOKERJEE

ENGLISH -- GUJRATI

HISTORICAL INSCRIPTIONS OF GUJA-RAT. (From ancient times to the end of Vaghela dynasty.) Part I. Edited by Acharyya Girijasankar Vallobhaji, B.A., M. R. A. S., Curator, Prince of Wales Maseum, Bombay. Published by the Forbes Gujarati Sabha, 365, Girgaum, Back Road, Bombay. N. I. 1933. Rs. 4-8-0.

To familiarize the people of Gujarat with the history of the people—as much of it as may be gathered from its inscriptions—the Forbes Gujarati Babha has brought forward this handy volume which will be perused with delight by the students of the subject. Part I contains inscriptions of Asoka, Rudradamana, Rudrasena, Jayadamana, Skandagupta, Dhruvasena, Siladitya and others—emperors, kings and potentates belonging to various dynastics—taken from learned journals and valuable libraries as well as from museums at Valla, Bhavnagar, Junagadh, Rijkot and Bombiy. Eich section begins with a brief historical and critical note, and the text of each inscription is prefaced by an account of it, viz.

where it was found, wherein lay its significance, etc., together with other and relevant historical information. Then follow the inscriptions transliterated into Devnagri and translated into Gujarati; sometimes different readings have also been given. There has been no photographic reproduction of any of the inscriptions and the price has been kept computatively low to suit all pockets and to encourage sale of the book in educational institutions and among those interested in historical researches. Though specially intended for Gujrati-speaking people the book will be appreciated by all who want to be posted in the historical literature of India and specially in its inscriptions.

It is refreshing to note that the Sabha, which has already to its credit a number of important publications, has a definite programme of its own and intends to publish treatises of historical interest relating to Gujrat and Gujrati literature which will be eagerly awaited.

P. R. SEN

GUJARATI

ARDHUN ANG: By Yagnesh II. Shukal, of the Gunasundari Karyalaya. Printed at the Lukana Steam Printing Press, Bombay. Pp. 148. Paper Cover. Price As. 12.

"Ardhun Ang", freely translated, means "the better halt" and these are twelve, very entertaining stories, showing how "the better half" of Hindu Society is being treated at the hands of the remaining half. The very great misery, which is still the lot of women, in these days of education and advance, is set out here, in language which is sure to be understood by the class of readers for whom the stories are written. For instance, the story "Lost Heart" (Haiya Suni) describes how the evil of purents selling their young girls to old and aged bridegrooms is still rampant in full force. The other story explaining why a graduate lady principal of a girl's school remained unmarried, shows up the pertidions nature of men in respect of the other sex. On the whole we find it to be a delightful little book of stories.

JINA VANI: Translated by Shushit. Printed at the Gayatri Printing Press, Bhavnagar. Pp. 235. Illustrated Paper Cover. Price Re. 1.

The different Darshanas have been comparatively studied by a Bengali scholar, Shriyut Harisut Bhattacharyaji and the results published in the Bengali monthly called Jina Vani. The papers thus published have been translated into Gujarati and they turnish very scrious reading to those who are thinkers and interested in research work. The writer of the original papers is neither a Jsin nor very familiar with Jain Shastras. But still whatever little he has studied, he has studied very well. The section, e. g., dealing with the existence of God, according to the ideas of Jain metaphysics, is a very well-written dissertation, and would repay perusal. The last section dealing with the inscriptions about Maharaja Kharbel is replete with all information obtainable up-to-date on the subject.

K. M. J.

TRAINING INDIANS FOR MILITARY CAREERS

II. THE DEHRA DUN ACADEMY AT WORK

By St. NIHAL SINGH

I

THE instinct to pick out the right man for the right place that the British governing classes are credited with possessing certainly found expression when Colonel (afterwards Brigadier) L. P. Collins, D. S. O., O. B. E., was appointed the Commandant of the Indian Military Academy at Dehra Dun. By temperament he was exceedingly well fitted to do the spade-work involved in creating, on Indian soil, an institution of this type.

Instead of being stiff and stand-offish in manner, talking in gruff monosyllables and they consisting largely of words of command, he had a pleasant personality and possessed a happy knack of getting things done by carrying with him persons who were to serve as his instruments. His frank, open way, too, stood him in good stead in starting the wheels of the

machinery going.

At no stage did he surround his work with mystery. Instead of keeping visitors out of the Academy grounds, he welcomed them, put them immediately at ease, encouraged them to ask questions and gave them facilities for studying the work of the institution over which he

presided.

These qualities made it possible for him to win the respect and confidence of the Gentlemen-Cadets placed in his charge by the Military Department of the Government of India. On one occasion when he was kindly showing me over the Academy, I noted that each young man whom he passed and who saluted him was addressed by name. A personal relationship seemed to exist between the officer-in-the-making and the man who, in the last analysis, was responsible for shaping his destiny.

In her sphere Mrs. Collins has been equally

In her sphere Mrs. Collins has been equally successful and has done much to make the Gentlemen-Cadets feel at home both in and out of the Commandant's House, where they have been frequent and welcome guests. These associations which, I am told, are fostered by all members of the staff, have an important bearing on the future social life of cadets in the Indian

Army.

These social contacts were particularly valuable because during working hours and in the quarters they were supplemented with discipline according to the highest military standards. No Gentleman-Cadet, I am sure, can for instance, view with equanimity, much less with indifference,

a summons into the Commandant's presence, when the young man has flagrantly failed to conform to the Standing Orders, or when his work has not given satisfaction. This is as it should be, otherwise the graduates of the institu-

tion would not command respect.

The officers associated with the Commandant for conducting the Academy were all carefully selected. Such was particularly the case with the instructors. Each was regarded as specially proficient in the subject he was detailed to teach. At least one of them—Major (now Lieutenant-Colonel) R. A. Savory, M. C. appointed to teach strategy, who reported for duty on May 1, 1932—had, I believe, had teaching experience at (the Royal Military College) Sandhurst in England.

A word must be said about the Adjutant-Captain now Major) J. F. S. Maclaren who arrived in Dehra Dun on July 15, 1932. A Scot by birth and belonging to one of the "crack" British regiments—the Black Watch (1st Battalion)—he was the right-hand man of the Commandant, His responsibilities during the formative period were particularly heavy.

The Adjutant acts, I may add, as the Commandant's Secretary (to use a civilian expression). He, in addition, has been responsible to the Commandant for the drill and discipline

of the Gentlemen-Cadets.

His racial heritage of canniness, his mental alertness and physical energy specially fitted him for the position. I doubt if any Gentleman-Cadet ever succeeded in "putting it over him"—to use a schoolboy phrase—or, at least, did so twice.

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While these selections were admirable in themselves, they did not make up for the complete omission of Indians from the higher staff of the Academy. Not one of the men who did the spade-work there—except in the purely physical sense—was of Indian blood and birth. Nor was a single Indian who could, as of right associate with the British officers on equal terms, employed as an instructor.

In the course of my several visits to the Academy, I saw, at least on one occasion, an Indian possessing the Viceroy's Commission marching a detachment of the Gentlemen-Cadets up and down the parade ground. But any one who knew aught of military matters knew that

he was no more than a glorified non-commissioned officer.

All the Indians that I came across on various occasions, excepting the genial young Punjabi who has the catering contract were, invariably, of inferior status. They served meat and drink or polished shoes.

The omission of Indians from the higher staff of the Academy caused regret, I seem to recollect, to some M. L. A., who put a question on that subject. The Army Secretary explained, if my memory serves me aright, that no Indian officer possessing the necessary seniority and qualifications was yet (the spring of 1933) available.

It would have done no good to have rejoined that lamentable state of affairs had resulted directly from the policy, until recently pursued, excluding Indians from the Commissioned rank, The time that has been lost cannot be regained through recrimination or regrets. But it might have been pointed out that there was no dearth of Indian civilians who might have been engaged to teach certain subjects that duly qualified civilians can teach just as well, if not better than, military mem

Nor would it have been an unheard of innovation so to employ civilians. The Dominion of Canada does not entrust all phases of education of its cadets to military men, though owing to the energetic policy it has pursued for over half a century in respect of training officers, it

does not have to resort to that Practice through lack of officers possessing the necessary seniority and qualifications.* I shall refer to this matter again when I deal with the course of instruction at the Indian Military Academy at Dehra Dun.

Ш

I, for one, should have liked to have seen one or more Canadians with experience at the Royal Military College at Kingston employed

* Refer to the Author's article, Canada's Way of Training Army Officers, in the July issue of The Modern Review. See also The Canada Year Book, 1933, compiled in the Dominion Bureau of Statistics and published by the authority of the Minister of Trade and Commerce, Ottawa, where it is noted, on page 1040, that the staff of the Royal Military College at Kingston "is composed of a commandant, a staff-adjutant, and a competent staff of civil (the italics are the author's) and military professors and instructors."

from the very beginning, at the Dehra Dun Academy. This for several reasons:

(1) The first batch of officer-instructors at Dehra Dun were no doubt, carefully selected men for their respective posts. I have said as much. But, to the best of my knowledge and belief, their experience was limited to that gained by them in the Imperial Army. It would greatly surprise me to learn that even one of them had served in any Dominion defence force, much less taught in a Dominion military college.

If India is, some day, to be a Dominion and is to have a Dominion Army, as was contemplated at least at one time, † it surely is not too early to begin training officers with that aim in



An interior view of the fine Mess built by a Punjabi contractor, Rai Ram Ratan Bahadur.

view. No arrangement could have furthered that object better or more speedily than to have employed, at digging the Academy foundations, men with some (preferably long and valuable) experience of teaching at a Dominion training centre.

(2) In one essential respect, conditions in India are similar to those in Canada—the virtual absence of (the institution that the English call) the "public school." The Canadians who organized the Royal Military College at Kingston in the seventies of the last century were not oblivious of the fact that the people in the "Old Country" from whom they had sprung had built up their upper military fabric on the basis of public school education: but they did not deem it necessary or even expedient to develop that type of education as a pre-requisite of military training. Some

† See reference to this point in the preceding article of this series (p. 190 of *The Modern Review* for August, 1935).

of the Canadians who went from the ordinary schools to Kingston, qualified for the King's Commission there and subsequently were employed as instructors there, could therefore, have been of great service to us, especially during the formative period of the Academy.

(3) In Canada there has not yet arisen a military caste or a ruling caste, as is the case in Britain. There the fighting services have never been elevated to the plane of a fetish as in the British Isles. Finance, industry, merchandising and cognate professions and trades are, if anything, rated higher than an army career. The employment of one or more officers brought up in the traditions of Canadian officers brought up in the traditions of Canadian democracy would, therefore, have exercised a healthy influence upon the young Indians in

training at Dehra Dun.

(4) The poor man's son in Canada has, to my way of thinking, a far better chance of qualifying, in normal times, directly for the King's Commission than he does in Britain. That fact, in itself, is of the greatest significance to an impoverished people like ourselves and the more the Canadian experience in the training of Indian eadets is assimilated, the better for us.

I was happy to learn, some time ago, that a Canadian graduate of Kingston had succeeded a British officer who had been transferred from the Academy. I do not yet know whether he had any teaching or administrative experience there. As other openings occur, this precedent will, I hope, be followed and care will be taken to appoint Canadiars with such experience at Kingston.

Military appointments are generally made, I understand, for four years. Soon the Academy will be in its fourth year. There then will be the opportunity to place one or more Canadians with Kingston experience in administrative positions and they be given scope for Dominion-

izing the institution.

IV

The subjects prescribed for the competitive test for entrance to the Academy as well as those studied there show that they have been laid down by authorities who, may be only sub-consciously, are aiming to produce officers for the Imperial rather than for a Dominion army. I will, first, examine the subjects for the entrance examination held by the Public Service Commission on which Indians of education and experience are represented.

English is, for instance, given great prominence. Even French and German are assured a place. No Indian language—not even Hindustani, the nascent lingua Indica-however, figures in the list. Why should our languages—both modern and classical—be thus ousted by European

tongues?

A remark contained in one of the roports submitted by the examiners for the Academy as

summarized in an official publication, unconsciously reveals the psychology that has dictated the selection of the subjects. It reads:

"The ability of the better candidates to understand and express themselves in English was good and, as far as knowledge of English is concerned, they should prove well qualified for the profession for which they are competing."*

Is a French, German, Italian, or Japanese officer, who does not know a word of English, unfitted, solely for that reason, for the fighting

profession?

It must, moreover, be remembered that the young Indian who wins his right through this competition to enter the Academy, will be trained there to command, not a British but an Indian, military unit. The men he will lead in action, if fortune favours him that far, will, almost without exception, be completely ignorant of the language a knowledge of which is considered to qualify him for the fighting profession.

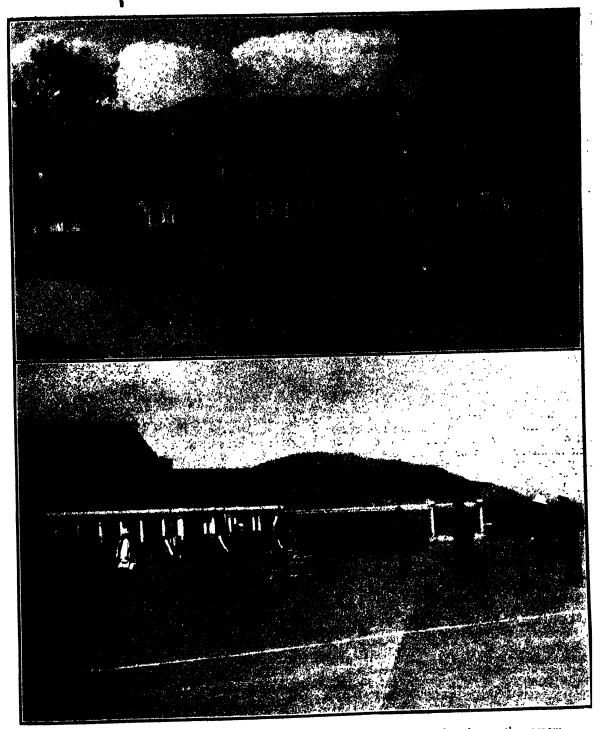
I would be the last person to belittle, much less to deny, the advantages that flow from knowing English, especially to students of military science. I do, however, suggest that the statement quoted is, to say the least, naive and

reveals a psychology that interests me.

The precedent set, in this regard, by Canada may well be adopted in India. There French (the language of the Canadians of French descent who form a small percentage compared with their compatriots of British stock) assigned a place on par with English in the scheme of studies at the Royal Military College at Kingston. Here in India Hindustani may be adopted. Of this I shall write in another connection.

The only Indian subject included the list for the entrance examination of Indian Military Academy is "Indian history." The choice of taking it or not is left with the candidate-it is not, in other words, one of the obligatory subjects.† The paper set in the examination held in October, 1934 (the last test for which I have particulars)

- Pamphlet of the Competitive Examinations for admission to the Indian Military Academy, Dehra Dun, and Royal Indian Marine held in October 1934. P. 47.
- † The obligatory subjects are: Part I. (1) Interview and Record -500 marks (2) English Language—300 marks. (3) General Knowledge—300 marks. (4) Elementary Mathematics—150 marks. (5) Geography—150 marks. Part II: Two of these subjects, and not more, must be taken. (a) French or German—3(1) marks. (b) Lower Mathematics—200 marks. (b) Lower Mathematics, -300 marks. 300 marks. (c) Higher Mathematics--: 300 marks. (d) English history from 1485,—300 marks. (e) Indian History—300 marks. (f) Physics—300 marks. (g) Chemistry—300 marks. One of the following may also be taken: (a) Outlines of English History from 1485,—150 marks.
 (b) Elementary Science—150 marks.
 (c) Freehand or Geometrical Drawing—150 marks. The number of marks represents the maximum.



Above: The new quarters erected for the gentlemen-cadets are not on the grand scale as the accommodation provided, in the years of plenty, in the hostels originally built for the (defunct) railway staff college. Even then the young Indians undergoing training are no worse off in this respect than the young Britons at the Royal Military College at Sandhurst.

Below: A glimpse of the ceremony held last autumn on the occasion of the presentation of the King George V Banner and Colours to the Academy by his Execellency Lord Willingdon.

contains five questions (out of twelve) that relate

directly to the British period:

among European powers in India during the second half of the eighteenth century, and account for the ultimate triumph of the English (British?).

⁴8. Éxplain the Afghan policy of the Govern-

ment of India from 1837 to 1879.

"9. Estimate the share of Warren Hastings in establishing and developing the British power in India. ...

"11. Indicate the main stages in the development of the Indian constitution from 1891 to

1919.

"12. Describe the measures taken by the British Government for the suppression of social abuses in India, and indicate the policy connected therewith." *

The examiner was apparently not satisfied with the answers given in respect of social and

political questions, for we read:

"... I have not seen any really good answer on the development of Indian constitution and the policy of the Government in relation to the suppression of social abuses. It would be desirable to encourage the candidates to acquire a more thorough and accurate knowledge of such

subjects."†

I wonder if questions pertaining to matters that have recently roused or continue to rouse strong feeling in the country should be put to young men desirous of entering a military academy, from which politics must of necessity be debarred. They might, in some cases, either result in dissimulation or in answers that might annoy the examiner, unless he be a person possessed of a keen sense of appreciation of other people's points of view.

V

My own impression is that the young men between eighteen and twenty years of age who enter the Academy through the portals of the competitive examination measure up to a fairly high standard of intelligence. With few exceptions, they are not, I fear, as alert as their fellows in Canada who enter the Royal Military College at Kingston at, I believe, a little earlier age. In respect of discipline and methodical ways and possibly also of litheness of body, I would adjudge them to be somewhat below the Canadian standard.

British military men (and even many British civilians) would attribute these defects to the fact that most of them have not had "public school" education. In proof of that contention they would point to the superiority in these respects of Gentlemen-Cadets who have had such

training.

Ibid, p. 21. Ibid, p. 48.

I have no quarrel with men who take that stand. With their racial heritage and personal

experience they could do no other.

Few young Canadians who win through the competitive test, held under the superintendence of the Department of National Defence, their right to admission into the Royal Military College at Kingston, have, on the contrary, had "public school" education. The difference between them and the Indians who enters the Academy through the gate of competition must therefore be accounted for in a different way.

My own view is that our domestic and social life, even at this stage of our development, does not make for individual and national discipline. In regard to capacity for devotion to her progeny and self-sacrifice to ensure their weal, the Indian mother has no peer. Nor is she behind her Western sister in her ability, much less in her desire, to instruct her children in the eternal verities of which she, even though she be unlettered, may possess an enviable comprehension. Her very virtues, however, stand in many, perhaps most, instances—in the way of her subjecting them to a rigid discipline. Indulgence—always well meant but seldom conducive to

welfare --prevents her from making her sons and daughters especially sons, rigidly conform to an

ordered life.

If we wish the human tree to be upstanding we shall have to see to it that the twig does not

become misshapen.

The facilities for acquiring a wide, general knowledge—acquiring it subconsciously do not exist even in opulent Indian homes to anything like the extent to which they do in the farmhouses in the Canadian "wilds." The daily paper is regarded there as a necessity and not as a luxury. I have never visited a place so remote from a vitalizing urban centre that I did not see magazines as well—often many of them and of several kinds. Though eight years have clapsed since my last visit (1926-27) even then radio had penetrated to the farthest northern limit of habitation and was serving to broaden the intellectual horizon, and not merely to set the Canadian feet to moving in rhythm over the board floor.

If we aspire to fashion our policies and to administer them without external let or hindrance we have to improve our domestic and social life in these and kindred respects.

VI

In addition to the front gate of admission to the Academy, of which I have written, there is a side entrance. It is meant especially for army

^{*} My booklet On the Door step of Prosperity in Western Canada written for and published by the Canadian Government (Department of Immigration and Colonization), contains specific instances which may be read with interest and, I believe, with profit by my country-people.

men, who, officially, may be as old as twenty-five, and for cadets of the dynastics ruling Indian States and Indian State subjects. The "Indian Army Special Certificate of Education" gives

them the title to pass through it.

The provision of two doors to an institution is open to objection on principle as well as on grounds of expediency. There is bound to be a marked difference in age, intellectual equipment and experience between the men who enter through the competitive examination and those who find their way in through the other portal. To say the least, this practice tends to produce heterogeneity—inexcusable, particularly, in this instance.

While the Public Service Commission publishes from time to time, the papers it sets to the candidates desirous of entering the Academy through competition, and the pamphlet containing them and much other useful information can be purchased by any one for eight annas, Army Headquarters, under whose aegis the aforementioned certificate is issued do not appear to follow that procedure. Why?

If the intellectual standard to which the men who carn their title to that certificate is exactly, or even approximately, the same as the one to which the "competition wallahs" (as they are popularly called) must needs conform, then why two examinations and, above all, why two examinations conducted by two bodies? Surely the Public Service Commission is efficient

and independent enough to be entrusted with the whole "job".

I have grave doubts, however, that the standard is the same or similar. Few of the "A", or Army eadets, could get through the Public Service Commission test, if they tried, much less win a high place in the competition. Such, I am sorry to say, is the impression I have formed and my impression tallies, I am assured, with those of others, some of whom have had even better opportunity to study the cadets of this category than I.

Then, too, there is the question of age to consider. It tempts men of education who, on account of having passed their twentieth year, could not sit in the competitive examination, even if they had the intellectual equipment to succeed in winning one of the coveted places, to enter the army, either as privates and climb up a rung or two on the N. C. O.-ladder (say to lance-naikship, the minimum qualification), or to obtain a Viceroy's Commission (in reality only a glorified N. C. O.-ship) and crawl into the

Academy by the side door. This sort of procedure may conduce to advancing an individual—enable him to gratify his personal ambition. But is it good for the nation?

The maturer the army cadet at the time of his entrance into the Academy, the shorter will, as a rule, be his career as an officer, provided, of course, that he manages to scrape through the tests—oral, written and practical. Assuming that the "Academy age," as it may be called, coincides, in every instance, with the true age—and I have serious doubts on this point—many of these men, in the normal course, will be nearing the retiring age hardly when they have attained to a Major's rank. That cannot be



A corner in the Ante-Room, corresponding to a Common Room in a non-military institution.

regarded as a brilliant prospect for a nation of 350,000,000 persons which recently was told that it did not have a single officer of its own senior and qualified enough to be employed on the Academy staff.

This matter is of fundamental importance, I hope that it will attract the attention of both our people and the Government of India. The sooner the duality of entrance arrangements is done away with, the bester for the country and even the military profession.

VII

Since grey matter—and not merely brawn—enters into modern warfare in an ever-increasing degree, it would have been thought that Gentlemen-Cadets whose intellectual equipment would not stand the test of competition would, as a rule, make slower progress with their studies at the Academy than the "competition wallahs." Army Headquarters were apparently of a different opinion. The officers who settled the principles on which the Academy has to be

run, seem to have considered that these (N. C. O. and Viceroy's Commission) cadets would do better because they had already been subjected to military discipline, were more or less familiar with the military routine and, above all, their bodies had undergone "P. T." (physical training). They would, therefore, be able to devote most of their time to filling up gaps in their ordinary education and to studying military subjects. Upon that assumption a five-term course (two and a half years, including the vacations) was deemed ample for them.

It was thought, on the other hand, that the "competition wallahs," though, without exception, possessing better intellectual equipment, would lag behind the army cadets, lacking, as they did, experience of the military machine and, in many cases, even that of the O. T. C. (Officers' Training Corps) and being, perhaps, below the army physical standard. Additional ground for misgiving was, I believe, the fact that many of them did not belong to the castes and races which are classed as martial. A three years' coarse was, in any case, prescribed for them.

Affairs did not align themselves with these notion's of Army Headquarters. Soon after the Academy had begun to function the inconvenience of training two sets of Gentlemen-Cadets

in the same classes was felt.

There were only two alternatives open to the authorities:

(1) They could either retrace their steps and in so doing give the impression that they had taken the worng turning or

* In this connection, the following remark contained in the report made by "the Interview and Record Board" deserves to be given the widest

publicity:

"(2) Eighty-six of the candidates had served in a U.T.C. (University Training Corps), a School Cadet Corps, or the Auxiliary Force, India; but some of them had not attended many parades. A considerable number of candidates, of course, had no opportunity of rendering any service of this kind, being either incligible to join the A.F.I., or having been at a college or school where there was no Cadet Corps or U.T.C. Many candidates who had taken Science subjects said that they were unable to join a U.T.C. because the hours fixed for laboratory work did not leave them free to do so. The Board notice with pleasure that one or two colleges have made an endeavour to regulate their hours in such a way as to remove this obstacle, and the Board hope that this practice will grow. Other candidates said that it was impossible to represent their university or college in games and to attend parades, and that, consequently, if they were good at games, they were pressed to represent the college instead of joining a U.T.C. The Board do not think that it should be impossible to arrange college or university games in such a way as to enable the players to attend a reasonable number of parades, if they wish to do so." Pamphlet of the Competitive Examinations for Admission to the Indian Murine, Held in October 1934, pp. 49-50.

(2) they could persevere in their course and duplicate arrangements for teaching academic and military subjects. This device would have added to the cost of maintenance of the institution.

I should have liked, in some days, to have seen the latter course adopted, despite the additional expense it would have entailed. The difference in the intellectual attainment of most of the army and some of the Indian State cadets compared with that of the "competition wallahs," is palpably so great that separate classes for the two would have conduced to individual and collective efficiency and also made for personal happiness. It would certainly have made the task of the officer-instructors easier and pleasanter.

This course was not adopted, however. Why, I do not know. Probably the cost it would have

piled up was deemed prohibitive.

The shortening of the course to two and a half years for the "competition wallahs" was welcomed by them and, even more so, by their parents or guardians who would save the expense of maintaining them there for another term (not less than Rs. 1,000, I am told). This device did remove the inconvenience occasioned to the Academy authorities by the differentiation to which I have referred. It failed, however, to abolish the differences in the intellectual preparation of the two sets of cadets. These differences were too solid to be eliminated by an executive order or a changed administrative arrangement.

VIII

The Commandant and his staff have no part in determining the policies governing the Academy. They cannot say who should be admitted into the institution and who should be barred out. They have to do their best for the Gentlemen-Cadets sent down to Dehra Dun to be trained

by them.

Be it said to the credit of Brigadier Collins that he, judged by a statement made by the Army Secretary in the Indian Legislative Assembly, has shown not the least desire to shield inefficiency. He appears to have reported, within a year of the opening of the Academy, that between cadets who came at the top and those at the bottom such difference was detected that the latter were finding it difficult to keep pace with the top men. He might have also added that the progress of the top men was being impeded by these laggards.

Nor has he been content merely to detect inefficiency. He has shown no patience with it. Some of the men who could not get on were demoted. Others, who proved hopeless, were

sent away.

A measure of the inflexibility he has shown—and shown wisely—in this respect is given by the treatment accorded the first batch of Gentlemen-cadets committed to his care. If I remember aright, they numbered in the beginning forty.

Only twenty-nine sat for the final examination held last winter. So carefully had the inefficient ones been weeded out by him that not one failed

to qualify for the Commission.

As an editorial writer (a Briton) suggested, some of the "admissions" were suspected to have been secured through "undue influence." * Probably the greatest merit that a competitive test conducted by an independent authority has, is that it leaves no ground for entertaining such suspicions. The sooner this method is adopted for admissions to the Academy to the exclusion of every other mode, the more secure will be India's military future.

I note with satisfaction that the Government

of India have made a departure which, while small, is nevertheless noteworthy. Of the fifteen seats in the Academy set aside to be filled by means of a competitive examination, only twelve were filled strictly according to the order of merit as ascertained by the first test. The remaining three were filled by nomination, to adjust, I presume, "the communal balance," as the phrase goes. This option has, I understand, continued to exist, but, I believe, has not been availed of after the first experiment, which, I fear, could not have been at all encouraging. This is a move in the right direction and needs to be continued to the logical end.

WHAT ROMAIN ROLLAND THINKS

By SUBHAS C. BOSE

YEDNESDAY, the 3rd April, 1935. It was a bright sunny morning and Geneva was looking at its best. In the distance, silhouetted against the clear blue sky, stood the snow-capped heights of Saleve. In front of us there lay the picturesque lake of Geneva with the stately buildings mirrored in its glassy bosom. was out on a pilgrimage. Ever since I had anded in Europe, two years ago, I had been onging to meet that great man and thinker --hat great friend of India and of India's sulture--Mon. Romain Rolland. Circumstanes had prevented our meeting in 1933 and igain in 1934, but the third attempt was going o succeed. I was in high spirits, but occaionally a thrill of anxiety and doubt passed vithin me. Would I be inspired by this man or would I return disappointed? Would this reat dreamer and idealist appreciate the hard acts of life—the practical difficulties that eset the path of the fighter in every age and lime? Above all, would he read what fate and written on the walls of India's history?

What heartened me, however, were the aspiring words in his letter of the 22nd behavior... "But we men of thought must ach of us fight against the temptation that efalls us in moments of fatigue and unsettled-

This article has been revised by Mon. Romain olland.

ness, of repairing to a world beyond the battle called either God or Art or Freedom of the Spirit or those distant regions of the mystic soul. For fight we must, as our duty lies on this side of the ocean --on the battle-ground of men."

For full two hours we drove along the circuitous route which skirts the lake of Geneva. It was charming weather and while we raced along the Swiss Riviera we enjoyed one of the finest sceneries in Switzerland. As we came to Villeneuve, the car slowed down and ultimately came to a standstill in front of Villa Olga, the residence of the French savant. That was indeed a beauty spot. Sheltered by an encircling row of hills, the house commanded a magnificent view of the lake. All around us there was peace, beauty and grandeur. It was indeed a fit place for a hermitage.

As I rang the bell, the door was opened by a lady of short stature but with an exceedingly sympathetic and lively face. This was Madame Romain Rolland. Hardly had she greeted me than another door opened in front of us and there emerged a tall figure with a pale countenance and with wonderful penetrating eyes. Yes, this was the face I had seen in many a picture before, a face that seemed to be burdened with the sorrows of humanity. There was something exquisitely sad in that pallid face—but it was not an expression of

^{*} The Times of India, dated September 19, 1933.

The first article in this series appeared in *The Modern Review* for August, 1935.



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"To Mon. Subhas Chandra Bose
This picture of a meeting of the East and the West."
May 1, 1935.
Romain Rolland.

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a Villenance, & 3 and 1735

To Mon. Subhas Chandra Bose—
In cordial remembrance of our meeting in Villenenve on the 3rd April, 1935.
Romain Rolland.





defeatism. For no sooner did he begin to speak than colour rushed to his white cheeks—the eyes glowed with a light that was uncommon -and the words that he poured forth were pregnant with life and hope.

The usual greetings and the preliminary enquiries about India and Indian friends were soon over and we dropped into a serious conversation. Mon. Rolland could not -or did not--speak English and I could not speak So we had as interpreters Mademoiselle Rolland and Madame Rolland. My purpose was to discuss with him the latest developments in the Indian situation and to ascertain his present views on the important problems before the world. I had therefore to do much of the talking at first in order to explain the Indian situation as I analysed and comprehended it. The two cardinal principles on which the movement of the last 14 years had been based were -firstly, Satvagraha or non-violent resistance and secondly, a united front of all sections of the Indian people, c. q., capital and labour and landlord and peasant. India's great hope was that the Satvagraha movement would fructify in a peaceful settlement in the following manner. Within India, the movement would gradually paralyse the civil administration of the country. Outside India, the lofty ethics of Satyagraha would stir the conscience of the British people. Thus would the conflict lead to a settlement whereby India would win her freedom without striking a blow and without shedding any blood. But that hope was frustrated. Within India, the Satyagraha movement no doubt created a non-violent revolution, but the higher services, both civil and military, remained unaffected and the "King's Government" therefore went on much as usual. Outside India, a handful of high-minded Britishers were no doubt inspired by the ethics of Gandhi, but the British people as a whole remained quite indifferent: self-interest drowned the ethical appeal.

The failure to win freedom led to a very earnest heart-searching among the rank and file of the Indian National Congress. One section of Congress men went back to the old policy of constitutional action within the Legislatures. Mahatma Gandhi and his orthodox followers, after the suspension of the

civil disobedience movement (or Satyagraha), turned to a programme of social and economic uplift of the villages. But the more radical section, in their disappointment, inclined to a new ideology and plan of action and the majority of them combined to form the Congress Socialist Party.

"What would be Mon. Rolland's, attitude," I asked at the end of my lengthy preface, "if the united front is broken up and a new movement is started not quite in keeping with the requirements of Gandhian Satyagraha?"

He would be very sorry and disappointed, said Mon. Rolland, if Gandhi's Satyagraha failed to win freedom for India. At the end of the Great War, when the whole world was sick of bloody strife and hatred, a new light had dawned on the horizon when Gandhi emerged with his new weapon of political strife. Great were the hopes that Gandhi had roused throughout the whole world.

"We find from experience", said I, "that Gandhi's method is too lofty for this materialistic world and, as a political leader, he is too straight-forward in his dealings with his opponents. We find, further, that though the British are not wanted in India, with the help of superior physical force, they have nevertheless been able to maintain their existence in India in spite of the inconvenience and annoyance caused by the Satyagraha movement. If Satyagraha ultimately fails, would Mon. Rolland like to see the national endeayour continued by other methods or would he cease taking interest in the Indian movement?"

"The struggle must go on in any case" - was the emphatic reply.

"But I know several European friends of India who have told me distinctly that their interest in the Indian freedom movement is due entirely to Gandhi's method of nonviolent resistance."

Mon. Rolland did not agree with them at all. He would be sorry, if Satyagraha failed. But if it really did, then the hard facts of life would have to be faced and he would like to see the movement conducted on other lines.

That was the answer nearest to my heart. Here then was an idealist, who did not build castles in the air but who had his feet planted on terra firma.

"There are people in Europe," I said, who say that just as in Russia there were two successive revolutions -a bourgeois democratic revolution and a socialist revolutionso also in India there will be two successive revolutions - anational-democratic revolution and a social revolution. In my opinion, however, the fight for political freedom will have to be conducted simultaneously with the fight for socio-economic emancipation. The party that will bring political freedom to India will be the party that will also put into effect the entire programme of secio-economic reconstruction. What is Mon. Rolland's opinion on the point?"

He found it difficult to express a definite opinion because he was not aware of all the facts of the Indian situation.

"What would be Mon. Rolland's attitude," I continued, "if the united front policy of the Indian National Congress fails to win freedom for India and a radical party emerges which identifies itself with the interests of the peasants and the workers?"

Mon. Rolland was clearly of opinion that the time had come for the Congress to take a definite stand on the economic issues. "I have already written to Gandhi," said he, "that he should make up his mind on this question."

Explaining his attitude in the event of a schism within the Indian National Congress, he continued, "I am not interested in choosing between two political parties or between two generations. What is of interest and of value to me is a higher question. To me, political parties do not count; what really counts is the great cause that transcends them -- the cause of the workers of the world. To be more explicit, if as a result of unfortunate circumstances, Gandhi for any party, for the matter of that) should be in conflict with the cause of the workers and with their necessary evolution towards a socialistic organization if Gandhi (or any party) should turn away and stand aloof from the workers' cause, then for ever will I side with the oppressed workers-for ever will I participate in their efforts * * *, because on their side is justice and the law of the real and necessary development of human society."

I was delighted and amazed. Even in my most optimistic moods, I had never expected this great thinker to come out so openly and boldly in support of the workers' cause.

The strain resulting from our animated conversation was great and I felt anxious for the delicate health of my host. However, a relief came when tea was announced and we all moved into the adjoining room.

. Over cups of tea our conversation went on uninterrupted. Many were the problems that we rushed through in our two and a half hours' discussion. Mon. Rolland was greatly interested in the Congress Socialist Party and its composition. His concern for the continued incarceration of Pandit Jawaharlal Nehru and other politicals was profound. His interest in all the actions, speeches and writings of the Mahatma was astonishing. For instance, he pulled out from his old files a statement of the Mahatma in which he had expressed his sympathy for socialism. We talked at length of Mahatma Gandhi and his tactics. I ventured the remark that the Mahatma would not take a definite stand on the economic issues. Whether on political or social or economic questions, he was temperamentally a believer in 'the golden mean'. I then referred to what the younger generation regarded as some of the defects in his leadership and tactics, namely, his incorrigible habit of putting all his eards on the table, his opposition to the policy of social boycott of political opponents, his hope of a change of heart on the part of the British Governments, etc. It did not afford us any satisfaction, I said, to oppose him or even criticize him--when he had done more for his country than any one else in recent history and had raised India considerably in the estimation of the whole world. But we loved our country more than any personality.

I asked Mon. Rolland if he would be good enough to put in a nutshell the main principles for which he had stood and fought all his life. "Those fundamental principles," he said, "are (1) Internationalism (including equal rights for all races without distinction), (2) Justice for the exploited workers—implying thereby that we should fight for a society in which there will be no exploiters and no exploited—but all will be workers for the entire community,

(3) Freedom for all suppressed nationalities and (4) Equal rights for women as for men." And he proceeded to amplify some of these points.

As our conversation was drawing to a close, I remarked that the views he had expressed that afternoon, would cause surprise in many quarters, since they appeared to be a recent development in his thought-life. This remark worked like an electric button and set in motion a whole train of thought. Rolland spoke of the acute mental agony he had passed through since the end of the War in trying to revise his social ideas and his entire ideology. "This combat within myself," he said, "extended over a very wide field and the problem of non-violence was only a part of it. I have not decided against non-violence, but I have decided that non-violence cannot be the central pivot of our entire social activity. It can be one of its means—one of its proposed forms, still subject to experiment." Continning he said, "The primary objective of all our endeavours should be the establishment of another social order, more just and more human. * * * * * * If we do not do so, it will mean the end of society." Then referring to the methods of activity, he said, * * * My own task has been for several years to try and unite the forces * * * * * against the old order that is enslaving and exploiting humanity. This has been my rôle in the World's Congress of all political parties against War and Fascism, which was held in Amsterdam in 1932 and in the permanent Committees appointed by that Congress. I still believe that there is in non-violence a strong though latent revolutionary power which can and ought to be used,

I interrupted him at this stage to ask him how the world at large could know of his present ideas. To this he replied, "My social creed of these fifteen years has been expounded in two volumes of articles which have been just published. In the first one "Quinze ans de Combat" (Fifteen Years of Combat), Editions Rieder, Boulevard St. Germain 108, Paris VI—I have spoken of my inner fight and the evolution of my social ideas. In the second book "Par la Revolution La Paix (By way of revolution to peace) Editions Sociales Inter-

nationales, 24, Rue Racini, Paris VI, I have dealt with questions concerning war, peace, non-violence, * * and the co-ordination of their efforts in fighting the old social order." Continuing he said that some of his friends had refused to recognize all that he had written, preferring to accept only those portions with which they agreed. These two volumes* would, however, bar a faithful record of the evolution of his thought.

Our conversation did not end without a discussion of the much-apprehended and much-talked-of war in Europe. "For suppressed peoples and nationalities", I remarked, "war is not an unmixed evil." "But for Europe war will be the greatest disaster," said he; "It may even mean the end of civilization. And for Russia, peace is absolutely necessary if she is to complete her programme of social reconstruction."

Before I took leave of my host, I expressed my deep gratitude for his kindness and my great satisfaction at what he had conveyed to me. I valued so greatly his sympathy for India and her cause that it had filled me with anxiety and fear whenever I had tried to imagine what his reaction would be towards the latest developments in the Indian situation.

The sun was still shining on the blue waters of the lake of Geneva as I emerged out of Villa Olga. Around me there stood the snow-covered mountains. The air was pregnant with joy and it infected me. A heavy load had been lifted off my mind. I felt convinced that this great thinker and artist would stand for India and her freedom whatever might be her immediate future or her future line of action. And with that conviction I returned to Geneva a happy man.

Karlsbad, 2. 7. '35.

EDITOR'S NOTE:—In order to comply with the requirements of the press laws in force in India, so far as it is possible for us to understand them, we have omitted certain portions of this article, indicated by asterisks.

* I have just received a present of these two books from the author. What a pity I cannot read them in the original! I feel like learning French if only for the sake of reading these books.

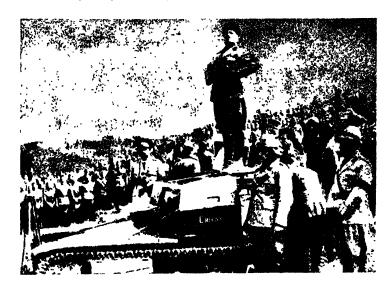
ITALO-ABYSSINIAN CONFLICT

BY ABINAS CHANDRA BOSE, B. L.

E Italo-Abyssinian conflict, which has engaged the world's attention for some months past, has now developed in magninormals past, has now developed in magnitude, increased in seriousness and grown in complexity. Deliberations of the League of Nations, pacts like the Kellogg-Briand "No more war" Pact, etc., have proved abortive and failed in averting the catastrophe, and the two countries, instead of composing their differences by friendly peace negotiations, are fast entering into a fierce struggle, which it is feared, is likely to weaken, destroy or shake the very basic principles of the League of Nations and might

also profoundly affect its future. Vain attempts at a final settlement of the dispute were undertaken and a constructive contribution f towards a solution was made, but nothing prevailed with Premier Mussolini, and he turned down each and every conciliatory offer on the ground, amongst others, that it would not ensure security to Italy nor satisfy her aspirations overseas expansion in East Africa. Concentration of troops, building of motor roads, reconnaissance by aeroplanes, etc., are being considered more worth pursuing than any talk of conciliation and arbitration. inasmuch as, according to the Italian Charge D'Affaires, an incident which has cut asunder the silken tie of friendship between the two countries and disturbed the ownership and possession of Walwal cannot be submitted to arbitral decision.

Of what cause or causes is the present dispute an offshoot? What leads the two countries to relapse into the old state of conflict? Manifestly there had been nothing antagonistic between the two countries up till the 9th October, 1934. We find them exchanging notes of alliance "in which Abyssinia confirms her friendship for Italy as per existing protocol and Italy asserts that she has no aggressive plans in connection with Abyssinia" -(Le Courier d'Ethiopie-Keesing's Contemporary Archives). This masquerading of pledges of friendship disappeared all at once presumably in consequence of two successive



Mussolini standing upon a Tank is addressing army officers

*Mr. Eden, British Minister for League of Nations Affairs, in reply to a question by Mr. Lansbury, made the following statement in the House of Commons on

July 1, 1935:
"I was authorized to make to him (Signor Mussolini) an alternative suggestion to obtain a final settlement of the dispute between Italy and Abyssinia. His Majesty's Government would be prepared to offer to Abyssinia a strip of territory in British Somaliland

giving access to the sea. "This suggestion was not lightly made, and only the gravity of the situation would lead us to give up British Territory in this way. This suggestion did not commend itself to Signor Mussolin, who was unable to accept it as a basis for the solution of the dispute. (Keesing's Contemporary Archives.)

attacks: one being on November 19, 1934, at Gondar in Northern Abyssinia and the second on December 5 in Italian Somaliland near the Abyssinian frontier. The first attack was against the Italian consulate and was peacefully concluded on November 27, 1934. The second one, accor-ding to a report published in the Italian Newspaper "La Stampa" was against the Italian native garrison in the wells of WalWal in Italian Somilaland. The following Abyssinian version of the Italian aggression contained in the protest to the League of Nations was issued at Geneva on December 16, 1934:

"On November 23 last, the Anglo-Abyssinian Commission investigating pasture lands in the Abyssinian Province Ogaden was prevented by an Italian Military Force from continuing its work



Emperor Ras Tafari, his consort and children

upon its arrival at Ualual situated about 100 kilomeroes (62 mile) within the frontier I Walwal 1- an important outpost on account of the wells in its neighbourhood. Both sides lay claim to its possession. In recent years Italy has strengthened its outposts in this territory. Walwal, Arndule and Wardere have been improved. The Abyssimans claim, however, that the three posts are well within their side of the frontier line. On December 5, Italian troops, with tanks and military aeroplanes, suddenly and without provocation, ittacked the Abyssmian escort of the Commission.

"The Abys-inian Government protested by a Note on December 26 Despite the protest, Italian military aeroplanes, three days later, bombarded Adoa and Gerlogubi, in the same province

"In response to the protest of December 6 and request for arbitration of December 9, under Article 5 of the Italo-Abyssinian Treaty of August 2, 1928, the Italian Charge D'Affaires, disregarding the protest, demanded indemnity and moral reparation in a Note of December 11, and declared in a Note of December 14 that his Government does not see how a solution of an incident of this character can be submitted to arbitral decision (Sunday Times, Manchester Guardian—K.C.A.) The Italian version is a traverse of the foregoing one and Italy, on the contrary, made bold to charge Abyssinia with offensive attitude and

demanded (a) reparations for those killed and wounded in the fight in Ualual, (b) apologies from the Abyssmian Governor of Harrar, (c) Homage to the Italian Flag; and (d) 'Those responsible should be punished."

The above are the two recent incidents alleged to be principally responsible for the present friction between the two countries. No doubt many more followed in feverish succession and the Abyssinian Government put in unremittent protests to the League of Nations against fresh and new assaults of the Italians "on her territory and nationals in the districts bordering on Italian Somaliland and Eritrea"* But do all these

* "The Abyssinian Foreign Minister on December 26 protested by telegram to the Secretary-General of the League of Nations that Italian Forces are advancing into Abyssinian territory, in consequence of which the situation is becoming 'increasingly serious.'

"The Italians are building a motor road, they have occupied Afbube, said to be in Abyssinian territory, and the telegram continues, 'a reconnaissance by an Italian aeroplane over Gerligubi seems to point to a further attack on that locality, which has already been bombed by Italian 'Planes'—(Daily Telegraph—K. C. A.).

"The Abyssinian Government on January 1, appealed to the League Council against alleged Italian aggression



Coronation of Ras Tafari

wholly account for this conflict? Can the aggression near Walwal exasperate the Italians so much as to lead them to take such a grim resolve of war? The recent incidents have only strengthened causes which, though they have paled out of view, but have not lost their potency. So the present situation, in order to be clearly seen and nicely appraised, must be traced to the time of advent of Italy in Abyssinia for colonial expansion—a lust, which it it once seizes a nation,

on her territory and nationals in the districts bordering on Italian Somaliland and Eritrea.

The appeal was in the form of a telegram from Mr. Herony, the Abyssinian Foreign Munster, to M. Avenol, Secretary-General of the League." Complaint made of the conduct of the Italian authorities in the neighbourhood of Gerlogubi.

*Complaint is made that Italian troops are massing in front of Gerlogubi, and definitely committed aggression against Abyssiman subjects on December 28 Italian aircrafts are continually flying over Gerlogubi and there are tanks in the neighbourhood."

"A new conflict is reported between Abyssman aimed torces and Italian garrison troops in the area of Ualual. The following official communique was issued by the Italian Foreign Office on February 10:

Abyssinian pressure with a continued massing of armed troops has recently been felt in the zone of the Galual wells. On the morning of January 29, a group of armed Abyssinians attacked our outposts at Afdub, south of Ualual. There was an exchange of firing, which caused loss on both sides. The Royal Legation at Addis Ababa has received instructions to present to the Ethiopian Government a formal protest regarding this new incident."—(La Stampa-K. C. A.).

does not know how to disappear. So from the year 1882 down to date the desire for overseas expansion of Italian dominions persists in the Italian mind, and the Italian garrison was routed many a time on the barren soil of East Africa on its march in quest of new homes in the inhospitable regions of Abyssinia. Despite the vaunting speeches of the Signor while addressing a Blackshirt Division due to embark for Africa, the Italian Government connot forget the several signal defeats inflicted on them by the black races. The Adowa disaster is still fresh in their minds,* whatever excuses may be offered to palliate it. The disgrace still remains unforgotten and to wipe it out is one of the objects of the present massing of troops. overwhelming array of air force and all other spectacular warlike preparations to overawe the black



Mussolini's native army from Italian Somaliland

† In January, 1887, the Abyssmans, in consequence of a refusal from General Gene to withdraw his troops, surrounded and attacked a detachment of 500 Italian troops at Dogali, killing more than 400 of them." Encyclopadædia Britannica.

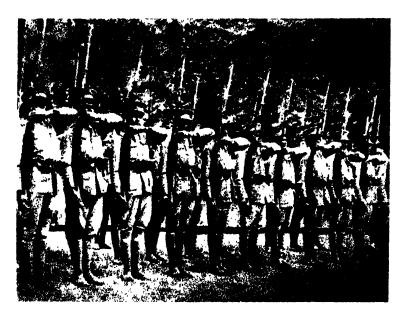
The second defeat was in the year 1896 Colonel Baratteri heavily defeated Mangasha in 1895. Menelek advanced with a large army of 90,000 men strong in "national support of Mangasha" and met Baratteri who was at the head of 13,000 men near Adown on March 1, 1896 and inflicted a handsome defeat on him.

races.* So there is the insatiable ambition of territorial expansion consuming the hearts of the Italians, as also the memory of the Adowa disaster galling their heroic spirit. To these, if one added the desire to obtain "greater tacilities for trading and devolopment of the natural sesources and mineral wealth in Ethiopia" and construction of a "modern highway from Massawa, the Italian port in Eritrea, across Abyssinia, to the other port of Mogadiseio in Italian Somaliland", the aggressive conduct of the Italians would be adequately explained.

So a war holds out immediate prospects of advantage to Italy. It is for her a profitable pursuit. Hence she cares little for any mandate, from whomsoever it may emanate, and has little regard for terms of treaties entered into under constraint of distressing circumstances.



Ethiopia's cavalrey



Bare-footed Abyssinian soldiers

• The Italian Government issued the following communique:---

"As a precautionary measure two divisions the 'Peloritana' and the Gavinana—were mobilized between February 5 and February 11.

"The two divisions mobilized do not exceed a total of

more than from 20,000 to 25,000 men.
"Only contigents, and not the whole 1911 class which would be 200,000 men-had been called up.

'An Official Italian communique has been issued on

"Signor Mussolini declared that the decisive moment had come
... The Italian nation would have to make a great effort, after which it would occupy a great place in the world" (Reuter).

"If Europe is not still worthy to fulfil her colonizing mission to the world, the hour of her decadence is irrevocably sounded,'

declared Signor Mussolini. These declarations clearly show what is in the mind of the Italian Premier. The war is inevitable. On July 6 Signor Mussolini averred,

"We have decided upon a struggle in which we, as a Government and people, will not turn back. Our decision has been taken and it is irrevocable."

Italy's policy is clear. So she cannot accept any decision which does not concede her

May 7 ordering the mobilization of new forces numbering about 200,000 men.

"The Under-Secretary for Press and Propaganda in a communique issued on May 31 announced immediate mobilization of a minimum of 54,000 men as a precautionary measures "on account of partial mobilization of the Abyssinian forces and fresh war preparations in Abyssinia." (La Stampa-K. C. A.).

Reuter reports under date August 6 as follows:
"It is understood that the opening compaign is intended

demands in toto against Abyssinia, though they may be characterized as sweeping or may go far beyond what a mediator can legitimately think of. Shehas declared her minimum demands. * Neither the the Commission of Conciliation nor the League of Nations can make these demands acceptable to the Emperor of Ethiopia without depriving her of her independence and stripping her of all her sovereign rights. So no negotiations can take the place of fighting, nor are the Italians inclined

that way in the least.

Now a few words about "the blameless Ethiopians." Either country's contribution towards this woeful conflict has not yet been precisely adjudged by any neutral power. The exact amount of truth contained in the statement that the Ethiopians have been forced into this conflict absolutely against their will has not been yet ascertained. But this must be allowed at the same time that, if the attitude of the Abyssinians throughout is rightly examined, the conclusion that they prefer an honourable settlement by neutral powers or through the League of Nations to warfare cannot be resisted. Their disinclination to fight should not be attributed to their lack of martial spirit or want of formidable strength. The Abyssinians can muster an army of 1,000,000 men. Besides, the treaty of August 21, 1930, which permits the Emperor to obtain arms and amunitions for necessary defence, is still honoured. So there can be no hindrance to purchase them abroad. Therefore, what makes them averse to war is their strict adherence to the provisions of that famous Treaty of "perpetual friendship" concluded between Italy and Abyssinia on August 2, 1928. That treaty makes it incumbent upon the parties to put all disputes arising between them to arbitration. This unqualified regard for the solemn treaty acts upon their militant propensity and urges them to exhaust all resources of amicable settlement before they plunge headlong into war. So, no sooner had the Walwal incident happened than the Abyssinian Minister sent a note to the Italian Government proposing that the matter of the conflict and the boundaries be submitted to arbitration. Another despatch was sent to the League of Nations complaining against the Italian aggression and invoking its intervention under Article II of the Covenant which provides that

"Any war or threat of war, whether immediately affecting any of the members of the League or not,

to overwhelm Abyssinia with a massed attack by 400 aeroplanes using tear-gas.

*"The aims of Italy may be summarized as follows:

(a) Room for Italy's surplus population to colonize and prosper.

(b) Freedom to exploit the alleged untold mineral wealth of north and north-eastern Abyssinia (c) The control of Abyssinian foreign policy, and

the right to represent the Emperor in Europe.

(d) Installation of Italian Officials at Addis Abbaba who would play a large part in the administration of the country."—(K. C. A.).

is hereby declared a matter of concern to their League, and the League shall, take action the be deemed wise and effectual to saleguard the of nations. In case any such emergency, arise, the Secretary-General shall, on the requestions any member of the League, forthwith summer meeting of the Council."

Next comes her appeal on July 4 to the United States invoking the Kellogg-Briand "No More War" Pact, of which America, Italy, and Abyssi-

nia are co-signatories.

In this connection two declarations of Ras Tafari, Negus of Ethiopia, on the present situation, are significant and will help one a great deal to come to the conclusion that a keen desire for peace has taken possession of the Ethiopians and this laudable desire still persists.

The Emperor Ras Tafari on the critical relations between his country and Italy said on the critical

February 14:

"I will not be cocreed or intimidated. The action of the Italian Government in mobilizing troops in Italy, as a precautionary measure, causes me extremé regret, as it undermines confidence, and does not allay the suspicions of the people.

"This action, however, in no way alters my determination to work steadfastly to secure arbitration.

"I am anxious to carry out as quickly as possible the agreement recently reached at Geneva. My interpretation of that agreement is that Ethiopia and Italy should recommence direct negotiations forthwith, with the sole purpose of arranging for prompt arbitration on matters in dispute.

"It was recognized at Geneva that the first essential would be to fix a neutral zone between the opposing troops, and I would welcome an immediate agreement to fix such a zone, between Gerlogubi and Walwal, without prejudice to the ultimate decision concerning the ownership Walwal, which we claim is Ethiopian territory

"Consequently I ordered the withdrawal of all my soldiers from the vicinity of Walwal, maintaining only an observation post of 300 men at Gerlogubi. I gave the strictest orders to the commandant at Gerlogubi, further than 3 kilometres from the post, and these orders were reiterated after the Geneva discussions.

"These orders have been implicitly obeyed. Allegations that my troops recently attacked, or occupied Afdub, are without foundation.

"The desire of the Council of the League of Nations was that a resumption of direct negotiations should lead to arbitration. I and my Government also desire this, and we will not be coerced-or intimated into acquiescing to negotiations following any other course."—(Daily Telegraph).

In another declaration continued reliance on the League of Nations to avert war was expressed by the Abyssinian Emperor, Haile Selassie. speech at Addis Ababa. He said.

"Despite all efforts to find a peaceful solution." Italy is unceasingly sending troops and war material to her two adjacent colonies. The danger and war of a war is becoming more and more serious, but we still place our hope on the League and especially on Britain and France." The Emperor added:

"If efforts to secure peace fail and devilish force prevails, Ethiopia will arise and with the Emperor leading, defend the country to the last drop of blood." (Reuter.)

So, unless there occurs an eleventh hour surprise, a war is more than a mere probability. It will be a great surprise to the world, if the Italian Government accept the award of the

Committee of Conciliation which is to hold its sitting on August 16 in Paris. Once before the Committee broke down of the issue of the Frontier question, the Italian representative claiming that any such discussion was outside the competence of the Commission and the present one also may be wrecked on the same rock.

August 15, 1935.

A BRIEF SURVEY OF THE RECOMMENDATIONS OF THE MOSLEM EDUCATION ADVISORY COMMITTEE

By RAMESH CHANDRA BANERJEE, M.A.

IMr. Jatindra Mohan Datta has laid us under an obligation by contributing his illuminating article "A few thoughts on the Report of the Moslem Education Advisory Committee" to the April issue of The Modern Review of this year. The present humble article proposes to be a supplement to, and not a substitute for, the same. The subject is, I think, of great public importance; and a full and frank discussion of it is very necessary for the good of the education of the country. I have tried to avoid facts and discourses of Mr. Datta as far as possible, without creating gaps in the continuity of the theme or mutilating arguments. My humble intention is to give a tolerably full idea of the demands of the M. E. A. Committee.]

THE report of the Moslem Education Advisory Committee published 1931 is a study in psychology. The numerous "recommendations" made by the sixteen prominent and highly educated Muhammadan gentlemen are best examples of the length to which the mendicant propensity of the human mind can be carried without the least regard for justice and equity, so far as others are concerned. It will be little exaggeration to say that the gentlemen of the committee seemed to be thinking that there were only two parties concerned in the matter, viz., they themselves and the Government, the givers and the takers. The irrelevant thought that there are a few Hindus in the country, who contribute three-fourths of the Government money and whose interests should also be considered by the Government, does not seem to have bothered them very much. Throughout the report there is only one cry ringing—"Give us this and give us that." The problems of education as such, unemployment of educated young men which is so intimately connected with the education of the present day, the baneful effects of education in segregate communal schools, how far national interests are served by the education now in vogue, the problems of the teaching profession, possible improvements in vocational and general education—these and similar matters do not seem to have received much or any attention. The one predominating thought in the minds of the members seems to be to press the Government for more and more money. Special stipends.

special scholarships, special boarding allowances, special schools and colleges, special posts and reservation of places in Government offices and Government-controlled educational institutions—this is the theme that is kept up from one end of the report to another. Spoon-feading is, nodoubt, good, up to a certain extent. One can only hope that there are thoughtful public-spirited Moslems who do not agree to their community being spoon-fed for ever.

Apart from what the great Muhammadan community will think in the matter, the general public ought to take an interest in it. Great constitutional changes are in the air. The educational policy of the Government, defective as it is at present, is likely to be more seriously affected in the near future by causes that are well known. It is, therefore, necessary for the public to keep themselves acquainted with the important developments that occur in connection with the educational work of the Government. Let us now turn our attention to the recommendations of the M. E. A. Committee which are certain to influence the education policy of the Government more and more in the near future.

For the sake of convenience and clearness, I shall deal with the recommendations seriatim as they occur in successive chapters of the roport.

PRIMARY EDUCATION

In regard to "Moslem Primary Education in Bengal" (Chapter III) the committee makes

RECOMMENDATIONS OF THE M. E. A. COMMITTEE

22 recommendations of which the following are noteworthy:--

No. (1) Pending the introduction of free and

No. (1) Pending the introduction of free and compulsory primary education, maktabs should be retained as separate institutions.

(But, it is added, "if provision is made for religious teaching in primary schools when the Primary Education Act will be in force, and textbooks do not contain anything," objectionable, no such distinction will be necessary).

No. (6) In mixed primary schools of two teachers one must be a Mosley.

teachers, one must be a Moslem.

No. (7) "Rules should be framed to prevent the exhibition of religious symbols or the use of signs which may be offensive to the pupils of any

No. (8) Rules should be framed in the interests of the Moslem cultivating class to close the primary schools at certain seasons of the year according

to local needs.

No. (9) In all primary schools work should be suspended for an hour on Fridays to enable Moslem boys to say their Jumma prayers and for half an hour on other days to enable them to say their midday prayers.

No. (11) The number of Muallimtraining schools in the province should be increased half the number of schools for training of primary school teachers be designated

Muallim-training schools.

No. (12) In board schools under the Primary Education Act, the number of Moslem teachers should be proportionate to the Moslem population of the district.

No. (13) "Adequate" representation of Moslems on the Education Committees of local bodies and in school boards formed under the Primary

Education Act.

No. (16) Number of primary scholarships open to competition should be divided according to the number of primary schools and maktabs and separate selection of candidates to be made for each competition.

Nos. (17) & (18) Additional grant of Rs. 3,80,000 for excess grants to maktabs. (Maktabs already get grants 50 p. c. in excess of ordinary primary

No. (19) "Higher subsidy" to these institutions.

No. (20) Models maktabs to be established at every sub-division under the control of the district

No. (21) At least half the members of the school boards should be Moslems.

Let us now carefully examine the recommendations. Some of these have been couched in very clever diplomatic language which may deceive the unwary reader. No. 1 is a veiled hint that unless all primary schools are maktabized. in a way, the existing maktabs must be retained. No. 6 asks for 50 p. c. division of the number of teachers in mixed primary schools having only two teachers. But No. 12 demands Moslem teachers in board schools in proportion to the district population. Nowhere is there any the number of pupils stipulation about of the Hindu and the Moslem community. Suppose, in a mixed primary school, there are

45 Hindu and 5 Moslem boys. If two are employed, one must be a Moslem. if the school be a board school, in, say Chittagong or Noakhali, how is the proportion of 90 Muslims to 10 Hindus, for instance, to be worked out? The 10 p. c. is of course, to be ignored. But what if the reverse is the case? Nos. 13 and 22 are of similar nature. The cry of population percentage is raised by Moslems wherever any profits are to be distributed. But in the matter of work for the public, contribution to public institutions this argument is conveniently forgotten. institutions, this argument is conveniently forgotten. Efficiency, of course, is out of the question where communal proportion must be preserved!

Recommendations (7) and (9) will, in a way, turn the future primary schools into mosques and very cunningly, the dangerous "music before mosquo" question is raised here. In the apparently innocent phraseology of Recommendation No. 7 lies hidden the rabid communal mentality. It is well known that there is hardly any religious "symbol" or "sound" which, used in a school, can offend the feelings of Hindus. On the other hand, extraordinary quickness in taking offence at such things has been shown by the communally-minded Moslems, as is proved by recent events in the country. If it is really intended that school houses and school work should be completely dissociated from exhibition of religious feeling of any kind on the part of pupils and teachers, why then is the proposal for suspension of work every day for Moslem prayers (Recommendation No. 9)? Readers will kindly note the language of these two recommendations. In No. 7 it is not said that "offensive" symbols or sound should not be used in mixed schools, that is, where both Hindus and Moslems read; but the request seems to be in respect of all schools. In No. 9, the language is candid and clear—"in all primary schools" work should be suspended to enable Moslem boys to say their prayers. The reader may think that by implication, "all primary schools" means those where Moslem boys read. But who knows? It will be no wonder if gentlemen, who seriously recommed arrangements for teaching Arabic or Persian to be made in all secondary schools, "irrespective of the number of Moslem boys attending them" (as we shall see later on), order suspension of work for midday prayers to suit the convenience of prospective Moslem pupils.

Recommendation No. 8 wants to close primary schools at certain seasons "in the interest of the Moslem cultivating class," as if certain seasons which will ! cause inconvenience to Moslem cultivators will not do so to Hindu cultivators !

Recommendations 17 to 21 all want more money for those segregate communal institutions that are, even in the opinion of expert educational officers of the Government, detrimental to the educational progress of the Muslims themselves. The maktabs are already in a privileged position. They enjoy more Government

grants-in-aid than ordinary primary schools (which are also opened to Moslems) proportionately. This excessive Government favour to maktabe does not satisfy the M. E. A, Committee. It wants nearly four lacs of rupees more. Rogardless of the fact that mainly on these maktabs along with the madrasahs, about 16 times more money is spent by the Government than it spends on exclusively Hindu institutions, and that even Government funds have their limit, the Committee feels no delicacy in making this extraordinary demand. That so many highly educated men can unhesitatingly demand such a huge sum out of public funds for communal institutions is an amazing phenomenon. That they openly espouse full communal separatism is further proved by the recommendation (16) that even primary scholarships should be divided according to the number of maktabs and primary schools, and that half the existing Guru-training achools should be called Muallim training schools (No. 11)—the objection against the word "guru" heing due, perhaps, to the fact that it is supposed to be a "Hindu" word.

Such is the nature of the advice given by the M. E. A. Committee in respect of the primary education of Muslims Evidently, the Committee does not want little children to forget the communal differences, as far as possible, in common schools, reading a common curriculum through the common mother tongue. It wants, on the other hand, to show up the existing differences even where they need not be shown, that is, in the temples of learning. It does not stop here; it tries to widen the gulf, create a spirit of discord in the minds of the future citizens of the country in the earliest stage of their life. If there are thoughtful and patriotic Moslems in the country, they ought to see that the source of national life is not further poisoned in this way. As if it is not enough disgrace for a nation to have a set of schools as symbols of communal separatism, the Committee proposes to carry the spirit of separatism into all primary schools. How much better it would have been if it had the foresight and courage to advise Government to close down all communal schools and merge them all in one class of common schools for general education where boys of all castes and communities might begin their life in an atmosphere of communal love and harmony!

I cannot bring the subject of Moslem primary education to a close before referring to the Committee's futile attempt to prove (p. 40) of the Report) that maktabs are not segregate schools. Space will not permit me to give a detailed account of the genesis of the existing maktabs.

*Vide Hunter's "Indian Mussalmans," from which profuse quotations have been made in the Report Moslems to participating in the common educational system of the country inaugurated by the British Government was that the atmosphere of the schools was not Moslem, the teachers were

Hindus, and that there was no provision for religious instruction of Moslems.* To meet these objections, secular education was provided for inthe old maktabs, retaining their religious character. In the maktabs teachers are Moslems, reading of the Quran and teaching of Islamic ritual is part of the curriculum, even the vernalar of the province takes on a communal colour there and becomes Muslim Bengali; and in official language also, maktabs are "Muslim primary schools." Yet the M. E. A. Committee wants people to believe that maktabs are not segregate schools.† If, in spite of their definite communal nature, some Hindu boys are found in them as unwelcome guests trying to receive, in the midst of great difficulties, a smattering of elementary education, it is because there are no ordinary primary schools within a manageable distance, and their love of education is very strong.

The following words of Mr. Zohadur Rahim, a Europe-returned Moslem gentleman, will be

very appropriate in this connection:

"A few words about Maktabs. I consider them even more harmful than the higher educational institutions. They are veritable institutions of segregation and deserve the strongest condemnation. They segregate the rising generations of the two great communities at a time when their minds are most pliant, most receptive and most impressionable and, hence, most capable of contracting an everlasting friendship which might have averted many communal troubles in their subsequent lives." §

Incidentally, there is another side to these maktabs. Mr. Zohadur Rahim says in the same article :

. . . . Moreover the money spent on the Maktabs is only a sheer waste of money. Because many of these Maktabs, specially for girls, exist only in the registers and in many others the actual attendance falls far short of attendance as shown in the registers. The girls' classes usually being held within the purdah avoid detection of actual state of affairs by the inspecting officers."

Further:

"Much useful purpose will be served by the amalgamation of the Maktabs with the primary schools."

SECONDARY EDUCATION (CHAPTER IV)

On this subject, the Committee makes 16 recommendations. The main demands are:

No. (1) Population percentage of appointments to be held by Moslems in Government High schools.

No. (2) "Adequate" representation of Moslems

itself.

† Vide also Hartog Committee Report. 8" Pseudo-communalism," by Mr. Zohadur Rahim. The Amrita Basar Patrika (Dak edition)—3rd May, 1935, pp. 7 and 12.

on the teaching staffs of aided secondary schools —that is, not less than 45 p. c. of the teachers must be Moslems and this must be a "condition Precedent " to the sanction of grant-in-aid.

No. (3) "Adequate" representation of Moslems

on the managing committees of aided schools. In no case should it be less than 33 p. c. of the

members.

No. (4) The University should take steps to secure "effective" representation of Moslems on the managing committees and teaching staffs of unaided high schools.

No. (8) Free-studentships for Moslems should

be 20 p. c. of the total school population.

No. (9) Teaching of Arabic and Persian in high English schools, "irrespective of the number of Moslem pupils attending them."
No. (10) "Schools serving Moslem areas should

be substantially financed."

No. (11) "Adequate facilities should be offered for starting schools in suitable centres in Moslem localities.

No. (15) Age-limit should be lowered in respect of free-studentships to give Moslems better chance

to compete with Hindus.
No. (16) "Islamic history should be made an optional subject for the University Matriculation Examination.

In the course of the demands for population percentage of teachers in Government schools, and for at least 15 p. c. in aided schools, there is no mention of educational qualifications. Perhaps the Committee thinks that these are of no use in educational institutions; the only thing that matters is a certain percentage of teachers, qualified or unqualified. Moslem Similarly, when it is demanded that at least 33 p. c. of the members of the managing committees must be Moslems, it is not thought necessary to enquire how far Moslems have helped to found a particular school. In neither case, does the number of Moslem pupils count. A school may be founded by the efforts of Hindus alone, the pupils may be Hindus entirely. That will not prevent the Moslems from having at least 45 p. c. of the posts of teachers as well as at least 33 p. c. of members of the managing committee. On page 52 of the Report it is shown that the percentage of Moslems to total pupils in the middle and high stages of secondary schools in 1931-32 was 25.4 and 19.3. As to the number of secondary schools founded by Moslems, no accurate figures are, of course, available. But one may not be held blameable if he draws his own inference from the fact that up to 1931, there were approximately 1006 high schools founded by Hindus and only 37 by Moslems* It is now for impartial readers to judge how preposterous is the demand for population and similar percentage of teachers on members on the managing the staffs and committee of schools.

The demands contained in Recommendations

10 & 11 would not be significant had it not been a fact that there are already 5 secondary schools. maintained by Government founded and exclusively for the general education of the Moslems, ri:, the Anglo-Persian department of the Calcutta Madrasah, the two Moslem H. E. schools at Dacca and Chittagong, and two Moslem M. E. schools in Calcutta, there being no school of this nature exclusively for Hindus. In the face of the above fact, and the other well-known one riz., that Moslem education draws nearly 17 times the money spent by Government for purely Hindu education, does not the demand for extra "facilities" and "substantial" aid for schools in Moslem areas sound extravagant?

The solicitude of the committee for Arabic and Persian and Islamic history only proves its eagerness to sow the seeds of the spirit of communal separatism in the minds of Moslem students. Those who are connected with school education for a long time know that Bengali Moslem students find Sanskrit more congenial to their. natural tastes and aptitude until certain extraneous influences begin to work upon their minds in the vain attempt to Arabianize genuine Bengali lads. In spite of the extra leniency of the examiners in Arabic and Persian on accountof communal partiality, the heavy strain caused to Moslem students by their efforts to acquire a rudimentary knowledge of these difficult foreign languages should have been a matter of serious. consideration on the part of the Committee, Neither do the Committee seem to bear in mind the fact that a knowledge of the history of the country is more necessary for matriculation boys than that of the history of the other countries. Hence they recommend that Islamic history should be one of the optional subjects in the matriculation examination, which cannot be done, generally speaking, without excluding history of India or some other equally important subject.

Recommendation No. 15, namely, that the existing age-limit for free studentship in schools should be lowered is, of course, on a par with other absurd demands for the benefit of Moslems alone, irrespective of considerations for other communities.

But Recommendation No. 8 has more beauty in it than any other. If this principle is acceded to, and Moslems avail themselves of it in a moderate way, economic difficulties of Moslom students will be fully solved. For example, in a school with 80 Hindu and 20 Moslem boys, all the latter will have to be free students. They will thusreceive education at the cost of the Hindus, practically. Besides this, at least 45 p. c. of the teachers must be Moslems; on the Managing Committee also there will be at least 33 p. c. Moslem members, if not more, though they may not have done anything to found the school. Thus, . without spending a pie and without rendering any service, the Moslem Community will have so many boys receiving free education in a school

^{*}Vide article—"Hindu and Muslim public spirit in Bengal." The Modern Review for March, 1934.

founded by Hindus, almost half, if not more, of the posts of teachers and a powerful, if not predominating, voice on the Managing Committee. Is not this proposal more alluring than the prospects of winning a prize at the Derby Sweeps, where one has to spend at least some money to gain more?

But, there is more wonder in store for us. There is Recommendation No. 7 which says:

"Special hostel stipends should be granted to poor Moslem boarders and they should be relieved of the liability of paying seat rent, furniture rent, the municipal taxes, etc.

So, come one, come all! Every thing free! Education free! Free board and free lodging! No rents and taxes of any kind! Of course, the M. E. A. Committee is not an unreasonable body. They demand hostel stipends, etc., for 'poor' Moslems only. But, then, is not the whole Moslem community poor? And hence, are not all Moslem students poor? Look at the spendid privileges granted to the students of this "poor community" elsewhere. Says the Report:

"It may be noted that in Madras all poor Moslem pupils are admitted at half-fees into all recognized institutions." (Page 60.)

One wonders at the commendable spirit of moderation displayed by the Committee demanding only 20 p. c., and not cent per cent, free studentships for the inevitably "poor" Moslem students. However, if the Moslems can gain only these two points (Recommendations Nos. 7 and 8) and cleverly keep to the limit, they can receive education at the cost of the Hindus, as well as board and lodging and kindred things at the cost of the Government, three-fourths of whose funds are supplied by the Hindus. And after receiving (not necessarily completing) education at the cost of others they will have "free" admission to Government service, service under semi-government local bodies and educational institutions. Here is a chance for Hindu-Muslim unity again. So, Hindus, loosen your purse-strings, do not miss this new opportunity of cementing Hindu-Muslim unity. The Govern-ment, in these days of the Communal Decision, cannot reject these demands. And Hindus must not oppose them, for, then, if not anybody else, Hindu Congress leaders like Mr. Bhulabhai Desai and others will be angry!

College and University Education (CHAPTER V)

On the subject of college education, Committee's recommendations breathe the same narrow communalism as will be proved by the following out of a total of 14:

Free-studentships should be raised to 8 p. c. of the total college population of which 6 p. c. should be reserved for Moslems (No. 1). The present rule forbidding the holding of a

free-studentship along with a stipend or scholarship should not be observed in the case of Moslem students (No. 2).

Moslems should be "adequately" represented on the staffs of Government colleges and appointments should be made by the D. P. I. without reference to the Governing Bodies (No. 5).

Lower seat rent and more rent-free seats in

Moslem hostels are demanded (No. 6).

A "definite" percentage of seats to be reserved. for Moslem in medical, engineering, veterinary and training colleges and the percentage to be gradually increased (No. 7).

(N. B.—There are already reserved seats in these

institutions for Moslems).

Minimum qualifications should be accepted in the case of Moslems, for admission to professional and technical colleges (No. 8).

Admission tests should not prevent the percentage of Moslem students being reached (No. 9).

The grant-in-aid rules should be modified so that there may be "adequate" number of Moslems on the Governing Bodies of aided colleges and "such adequate representation be the condition precedent to the sanction of grant-in-aid." (No. 14).

A glance at the above will convince the reader of the unjust and excessive nature of the demands made. There is also an ominous hint as regards the future of the non-Government colleges, of which only 3 can be taken as founded by Moslems and 29 by Hindus. The desire to thrive at the cost of the Hindus, and curtail whatever independence is now enjoyed by the private educational institutions mostly founded by Hindus, is seen here too. More comments will be superfluous, except that, to give effect to No. 9, admission tests will have to be done away with for the benefit of Moslems.

Universities

With regard to the Calcutta University, the following recommendations (out of a total of 12) show the attitude of the M. E. A. Committee:

No. (1) "That the election of members of the Senate by the registered graduates be made on the lines of the Dacca University, i.e., Moslem graduates electing Moslems and Non-Moslem graduates electing Non-Moslems. There should be a separate electorate of Moslem graduates to elect half the elected members of the Senate."

No. (2) "The proportion of the number of Moslem members of the Senate to the total number of Indian members should be the same as the proportion of the Moslem population to the total population of Bengal." N. B.—The M. E. A. Committee's reverence for Europeans is praiseworthy.
No. (3) Seats to be reserved for Moslems in

the Syndicate.

No. (4) "A definite percentage of ministerial and administrative posts be reserved for Moslems.

No. (5) "That an adequate number of Moslems should be represented on the selection board, Committees, board of moderators, in arts and science, in the school committee, in the Press and Publication committee, in the students' welfare committee, and in the Board of Indian Vernaculars."

No. (6) "That more Moslems be appointed as

examiners and paper-setters."

No. (7) "That in the case of schools and colleges already recognized, the University should notify the authorities that as vacancies occur in the committees Moslems should be appointed until

As regards the Dacca University, the following recommendation is worth noticing:

"50 p. c. representation should be given to Moslems in all selection committees."

I have given above the demands of the M. E. A. Committee with regards to the Calcutta University at some length, because these matters ought to receive the serious attention of the Hindu public of Bengal. The University of Calcutta is practically a creation of the Hindus. Behind every brick of the magnificent edifice lies Hindu brain, Hindu labour and Hindu money. Even now, the endowments that constitute the sinews of the institution are almost all Hindu. In March, 1934, the year in which the M. E. A. Committee published its report Mr. Shyamaprasad Mukherji (now Vice-Chancellor) said in the Bengal Legislative Council during budget discussion that the value of the endowments received by the University during the five years preceding was 16 lacs, of which a little more than two lacs was contributed by a Christian gentleman (Dr. H. C. Mukerji) and only Rs 600 was given by Yet the M. E. A. Committee the Moslems,* wants Moslem rapresentation on the Senate on population basis, "adequate" representation of Moslems in every committee and board, reserved posts of clerks, examiners and paper-setters, etc. etc. Nowhere does the Committee consider the question of educational qualifications of the Moslems, though these should be the first requisites of the senators, syndics, and others in this matter.

If the contribution in money made by the Moslem community to the University is negligible, the numerical strength of the students of the same community reading in the colleges under the University is not less so. According to the table given by the Committee itself (page 64 of the Report) the percentage of Moslem students to the total number of students reached the grand figure of 13.3 in arts colleges and 12.9 in professional colleges in 1931-32. This remarkable progress has been made after nearly a quarter of a century of extraordinary and excessive favouritism shown by the Government to the Moslems in all possible ways in all educational institutions under its control. Is it not a convincing proof that undue indulgence is really a hindrance, not a help, in any sphere of life, above all in the educational sphere?

Viewed side by side with the fact that there are nearly 788 Hindu registered graduates as against only 6 Moslem graduates, * the demand for half the elected members of the Senate to be elected by the Moslem graduates alone is nothing short of preposterous. Recomendation No. 7, if given effect to, will nullify many provisions of the school code which has received sanction both of the Government and the University.

But Recommendation No. 12 is the strangest of the whole lot. The Post-graduate department exists for higher culture. Text-books selected by the department for M. A. and M. Sc. examinations should be of pronounced merit and noted for scholarship displayed therein. Here also the demand is made that books by Moslems must be chosen, without mentioning the question of the

merits of the books. Can absurdity go further?

The introduction of the virus of communalism into the Senate and Syndicate, which is proposed by the M. E. A. Committee will not only throw out the Hindus from their legitimate places in the institution built up with their life blood, but will also cause incalculable harm to the cause of education of the country as a whole, Therefore, let those who are honestly interested in the the welfare of the Calcutta University be on their guard.

The attention of the lovers of the Bengali language is also drawn to the following words

of the M. E. A. Committee's report:

"There are Moslem writers of Bengali books of merit and ability, but still the Moslem works are ment and ability, but still the Mostem works are not to be found as prescribed texts in the University curriculum. The text-books in Bengali prescribed by the University are in some cases repugnant and even revolting to Mostem sentiments. Text-books prescribed by the University are associated with Hindu traditions, Hindu legends, and Hindu philosophy." [Italics are mine.]

As to the statement contained in the first sentence, suffice it to say that it is false. Moslem writers of elegant Bengali, like Musharraf Hossin, Mozammel Huq, Jasimuddin, Barkatulla, Golam Mustafa, Wazed Ali, Kazi Nazrul Islam, have found their places in the Intermediate and Matriculation Bengali selections But, here also, communal questions should not arise. Students should read only the best writings, irrespective of the religion professed by the writers.

As regards the complaint of text-books prescribed by the University being "revolting" and "repugnant." because they are "associated with Hindu traditions, Hindu legends and Hindu philosophy," the same may be said by Hindus with regard to the writings of Moslems. These traditions, etc., are at least Indian and the fathers and forefathers of many Bengali Moslems of the

^{*}The figures are from Mr. J. M. Datta's article —"Relative public spirit of Hindus and Muhammadans," The Modern Review, June, 1934. The calendar of the Calcutta University for 1934 gives a list of 282 registered graduates of whom only one is a Moslem.

present day loved and respected them. By the Shahnamah, which contains descriptions of kings and men of Persia in pre-Moslem days, or stories and scenes from the Old Testament of the Bible?

It is to be noted that the M. E. A. Committee appointed in 1914 also raised a similar cry against standard Bengali—(pp. 17 and 18, M. E. A. Committee's Report, 1915). Many Moslem individuals and associations similarly attacked standard Bengali in their evidence before the University Commission of 1917-19 (Report vol. VII). It is clear that a crusade is being carried on against that exquisitely rich and beautiful language which has won the admiration of the civilized world and has secured the Nobel Prize, only because the language and its literature have been built up mainly by Hindu Bengalis.

By the by, the M. E. A. Committe which is strictly fond of the formula of population percentage in all matters of gain, has perhaps forgotten to put forth two eminently just demands, namely, that 54.8 per cent. of the passes in the university examinations must be reserved for Moslems and that the same percentage of words of that strange stock, named, "Muslim Bengali" must be used in all Bengali text-books of the University. (The Dacca University is already

Madrasah Education (Chap. VI)

striving to achieve the second object).

This object' receives fuller treatment at the hands of the Committe. The chapter covers 32 pages, the next biggest chapter being the one on Maktabs (chap. III), which occupies 19 pages. This is only natural for a committe to whom only communal matters and communal aspects of other matters were subjects worthy of consideration.

The Recommendations (22 in all) are to the effect that the reformed system of Madrasah education should be retained, that 60 p. c. members of the Dacca Board should be Moslems, that Tibbi (Hakimi system of medical treatment) should be included in the course of studies of the Calcutta Madrasah, that Rs. 60 be the minimum grant to a Junior Madrasah, and Rs. 200 to a high Madrasah, etc. etc.

The amount of grant-in-aid demanded for a Madrasah is considerably larger than that which an ordinary Middle or High school can hope to obtain.

"Education of Muslim Girls and Women." (CHAP. VII)

On this subject there are 23 Recommendations in all, of the same type as those in the case of Muslim boys, the following being more noteworthy:

Calcutta, one at Dacca, and the third at Chittagong 18 Mohsin scholarships.

-for Muslim girls; and no seat rent, furniture rent, municipal taxes, etc., to be paid by the boarders (No. 10).

Stipends for poor Moslem girls to enable them to meet hostel charges (No. 11). Free-studentships for Muslim girls to the extent of at least 50 p. c. of their own enrolment in Government and aided schools (No. 13). All poor Muslim girls to be exempted from payment of conveyance charges (No. 14).

All the other demands are of the same nature as those in the case of Moslem boys, vit, appointment of Moslem teachers, Moslem members on managing committes, "liberal" grants-in-aid to. schools (including Madrasahs), special scholarships, appointment of a Muslim lady to the post of Assistant Inspectress of schools for Muhammadan education, etc. etc.

Remarks made in connection with the Committee's demands for Moslem boy's education also apply here.

SCHOLARSHIPS (CHAPTER VIII)

The readers of *The Modern Review* have already an idea of the very large number of scholarsships specially reserved for Moslem students from an article which appeared in it some time ago. There are no special scholarships for Hindus and the depressed classes, who are admittedly backward in education, have been shown scanty consideration in this respect. The considerable number of special scholarships reserved for them does not preclude Moslem for students from competing the general

* Vide Article-" Muhammadans and the Education Policy of the Government."-The Modern Review

for November, 1931:
"Total number of Government scholarships under the Calcutta University (i.e., for Matriculates and upwards) is 271, of which 68 are reserved for Moslems, 11 for the Depressed Classes and the rest for all.
Of the 66 scholarships under the Dacca University,

35 are reserved for Moslems, 3 for Depressed Classes, the rest for all.

The total number of Government Scholarships for Middle and Primary Examinations is 515, of which 79 are reserved for Moslems, 106 for Depressed Classes, and the rest for all.

Scholarships endowed by Hindus under the Calcutta University at the disposal of Government -20, open to all.

Scholarships endowed by Moslems for Moslems in the Calcutta University-6.

Endowed by Hindus for Moslems-3 (in the Calcutta Madrasah).

Total number of Mohsin Scholarships and stipends distributed in schools and colleges throughout the province is 526. Jack Muhammadan Scholarships 6 (of

Rs. 90 each annually).

N. B.—There are 30 Government scholarships in the Calcutta Madrasah of a total monthly value of fuelim boys, the following being more notevorthy:

Establishment of a Government High School for
Girls (No. 1). (This has already been done).

Grant Madrasan of a total monthly value of Rs. 376. There are 8 scholarships in the Hooghly Madrasah. Of the 14 Trust Funds for stipends and prizes in the Calcutta Madrasah, 3 are permanently endowed by Hindus, viz., Scindia Fund, Darbhanga Fund and Gwalior Fund. Besides all these there are scholarships. In spite of this, the M. E. A. committe observes:

"The existing special scholarships and stipends are not only inadequate in number but are in most cases insufficient in value to enable poor Moslem students to continue their education without pecuniary embarrassment."

After harping on this topic, the Committee proposes special scholarships for Moslem boys and girls under 18 different heads:

Overseas scholarship, post-graduate research scholarships, graduate scholarships, senior scholarships, junior scholarships, scholarships on the results of the school final examination, middle scholarships, primary final and primary preliminary for the Ahsanullah School of Engineering (Dacca), for the Bengal Engineering College, for the Government Commercial Institution (Calcutta), Dacca Government Moslem High School, on the results of the Junior and High Madrasah examinations and Islamic Intermediate examination, for students of the Calcutta Madrasah and for medical students. Scholarships are to be available in the Islamia College (Calcutta) too. The number of scholarships under different heads varies from 1 (overseas), and 2 (post-graduate) to 240 (primary final), 258 (middle) and 275 (medical students) and the value of each from Rs. 100 to Rs. 3 p. m.

Altogether, the M. E. A. Committee wants for the Moslem students 1516 scholarships (excluding the overseas one) of the aggregate value of Rs. 14911 a month as against the 240 exclusive Moslem schlorships of Rs. 1864 a month now existing, according to its own report. As the scholarships are tenable for from 1 to 4 years, the amount will become 3 or 4 times heavier from the 3rd or 4th year of the introduction of these new rules.

The reservation of special scholarships in such large numbers will not, of course, preclude their holders from competing for general scholarships. The Muslim scholars will also get free-studentships in all institutions (Schools, Colleges and Universities) irrespective of any rule to the contrary. If suitable Moslem girls are not available for enjoying some special scholarships, these may be given to boys. If Moslem students are not to make use of scholarships in any special institution, the scholarships may be given to Moslem students in general institutions. In other words, care must be taken that no scholarship remains unused and that none is used by a Hindu.

No one should object to giving scholarships, stipends, etc., to poor and desrving students. Let students, as such, get as many privileges as possible. But, the reservation of privileges on communal grounds is most objectionable.

APPOINTMENT OF MOSLEMS IN EDUCATIONAL SERVICES. (CHAPTER 1X)

The following recommendations, besides others will speak for themselves:

Non-Ministerial

Moslems to hold posts in population percentage. Until this proportion is reached the formula of 2 Moslems to 1 non-Moslem to be ovserved in filling up vacancies.

In cases where a suitable Moslem candidate is not available in a particular department, first the Assistant D. P. I. for Moslem education, and then, if necessary, the Government should be asked to supply a candidate.

No proposal for retrenchment should affect the

number of Moslem officers.

A larger number of Moslem district and subdivisional inspectors should be appointed, and, until the population percentage is attained, 2 Moslems to 1 non-Moslem should be the proportion in filling up vacancies, etc., etc.

It is to be remembered that besides the large share of the general Government posts held at present by Moslems, there are the special posts—the Asst. D. P. I. for Moslem education, and one Asst. Inspector of schools for Moslem education in each division.

MINISTERIAL

Here also the population percentage is demanded. The request that "Mathematics be made an optional subject in the competetive examination for recruitment in the Bengal Civil Service" is self-illuminating.

A few words on the results of the introduction of communalism in Government service may not be out of place. It is a fact that, because of the avowed communal bias of the Government and the well-organized character of the Moslem community, Hindu Government officers in many cases are not only afraid to look after the legitimate interests of their community, but shrink from doing bare justice to their coreligionists, if there is any risk of incurring the anger of the Moslems. There are many highly placed Hindu officers who are handicapped by their constant dread of subordinate Moslem officers as well as the local Moslem public even in doing their duty. Moral cowardice, no doubt, also plays a part here. On the other hand, many Moslem Government officers make the fullest use of their official position to further the interests of their community. In view of these facts, the motive behind the Moslems' insistence on the appointment of more and more inspecting officers under whose control there are large numbers of Moslem and general schools, will be clearly seen. The unfortunate attitude of a class of inspecting officers exerts an almost paralysing influence on schools founded and managed by Hindus, though they are open to all.

TEXT-BOOKS AND TEXT-BOOK COMMITTEE, (CHAPTER X)

Though it is well known now that the T. B. Committee is a show of which the keepers and managers are Moslems, yet the demands on this subject are:

That 50 p. c. members must be Moslems, that 50 p. c. of the assistants on the establishment of the T. B. Committee should be Moslems, that "text-books should not contain non-Islamic ideals, ideas and expressions which are regarded by Moslems as objectionable."

That readers and primers of a definitely Moslem character should be prescribed for maktabs, that Maktab readers should be alternative text-books in primary schools, books by Moslem authors should be included in the list of text-books for university examinations, etc. etc. [Italics are mine.]

It is to be noted that the M. E. A. Committee under notice has not repeated the demand of the Committee of 1914, viz., that Moslem authors being poor should be allowed to submit their books to the T. B. Committee in manuscript! Perhaps the authors have become rich now!

Physical education of Moslem students. (Chapter XI)

Love of communalism and favouritism play a great part here, too, as will be seen from the following recommendations:

That funds be provided to assist Moslem institutions in purchasing play fields, "that the rule regarding educational institutions to contribute two-thirds of the estimated cost for the purchase of games apparatus be relaxed in favour of high and junior Madrasahs," "that the introduction of Rai Bishi and folk dances be not insisted on in special Moslem institutions," etc. etc.

It seems the efforts of Mr. Gurusaday Dutt to revive the virile national dances of Bengal are going to be opposed by the powerful "allies" of the present British Government What earthly objection there can be against the innocent manly exercises, is hard to conceive except that these are being re-introduced by Hindu efforts. I have seen a distinguished educationist, a high Government official, taking special delight in the Raibeshé dance. It is hopeful to see at least one Moslem gentleman with different views in this respect. From the conduct of a class of Moslems, one is inclined to suspect that they are determined to behave like the proverbial "fly in the ointment" in every affair concerning the welfare of the nation at large.

THE MINUTES

There are five minutes attached to the end of the report. Some of these are also interesting. Sir Abdullah-al-Mamun Suhrawardy says:

"Urdu and Mussalman Bengali should be mediums of instruction like classical Bengali."

Mr. Mahmood Hasan says, besides other things, that

"suitable purdah arrangements must be made for Muslim girls in all Government girl schools," adding that "it is possible for a Muslim girl in the Punjab to pass the B. A. examination without soming out of the purdah."

simplifies work by making the recommendation

that "annual special allotment of Rs. 50 lacs, in addition to what is at present being allotted for Moslem education" should be provided. He is "emphatically of opinion that unless Government accept this recommendation and allow the required sum year after year, there is no hope of Moslem regeneration in the near future in Bengal."

How simple and candid! If other members followed this example and each recommended a modest sum of, say, fifty, sixty or eighty lacs in a lump, without going into details, much labour and time would have been saved and the report, instead of covering 172 pages in print might have been finished in one page for the convenience of all regulars!

One more noticeable thing is that among the 16 Moslem gentlemen who signed the report (excluding the D. P. I. Mr. Bottomley and the present Minister of Education who did not sign) there occurs the name of Mr. A. K. Fazlul Haq, whose pre-arranged election to the Mayoralty of the Calcutta Corporation has been proclaimed by some Congress men as an indubitable proof of Hindu-Moslem unity. For the enlightenment of Hindu Government officers, it may also be mentioned that Khan Bahadur M. A. Momen, President of the Committee, is a Government pensioner and that three other Moslem signatories are still in Government service.

A WORD TO THE HINDUS

However strongly we may condemn some Moslems for their communal activities, we Hindus are also blamable in many respects. The Hindus of Bengal have not yet done anything in a systematic and organized way to check the spread of communalism. The Moslems must be given this credit that they have the power of organization. While Hindus allow their case to go by default before the Government, the Moslems with their better practical sense do just what is needed at the right moment. The Hindus are idly looking on while the whole field of the country's education is being vitiated by the poison of communalism. I may mention in passing that the last Hindu educational conference held about two years ago under the distinguished presidentship of Babu Ramananda Chatterjee passed a resolution to the effect that a deputation of leading Hindus should wait on the Governor of Bengal to represent the case of the Hindus in the matter of education. Nothing appreciable has since been done. While the Moslems are trying to gain their ends by tactfully approaching the Government and pressing very strongly what they think to be their claims, we are simply sleeping. As long as our schools and colleges depend on Government help and protection, it is utterly senseless to allow others to influence the Government to prejudice the national cause without ourselves trying to get the best out of the same.

Before concluding, I have to beg pardon of

the readers for taxing their patience to such an extent. I have dwelt at some length on these matters, because I think it necessary to give the public a clear and compehensive idea of the powerful efforts that are being made to further poison the whole educational system of the country from top to bottom, so that steps, if possible, may be taken to combat the evil.

To my Moslem brethren I will now present the following words of Mr. Zohadur Rahim in

the article quoted before:

"Every educational institution, ranging from the type of Islamia college, Calcutta, down to the village maktab, founded on communal basis, cannot but create a feeling of estrangement between the literates of the two communities. Nothing can be more unfortunate, nothing can be more suicidal for a country than to keep the two essential components of her population educationally and culturally aloof from each other."

If there were more Moslem leaders who could give their co-religionists equally good advice and persuade them to abandon their love of communal institutions, the Moslem comunity and, thereby,

the whole country would have been highly benefited.

But, for the rapid spread of communalism in educational institutions and the departments of the Government, the Government of the country that gives open and substantial encouragement to this mentality deserves more condemnation. I draw the attention of both to the following very salutary words of the Hon'ble Sir Douglas Young, ('hief Justice, Lahore High Court, uttered at a banquet given by the Sikhs:

"Whereas I am concerned, the only criterion whereby I would judge these matters (posts) was merit. Others might settle such matters com-

munally, but I will not.

"If every community depended on their own exertions for their own advancement than on being helped to get jobs, it would be so much better for themselves and for India. India will attain the place which she so eminently deserves only when complete reliance is learnt to be placed on one's own exertions. "The community which will ultimately rule India will be that community which had confidence to stand by its own exertions." A. B. Patrika (Dak) May 5, 1935, p. 10. May 18, 1935.

COMMENTS AND CRITICISM

"Scholarships and Council Seats for 'Harijans"

To
The Editor,
"The Modern Review,"
Calcutta,

Dear Sir,

I read your note on the scholarships awarded by the Sangh. If you had inquired from me about this matter I would have been too glad to give you all the information at my disposal. I am really sorry that more applications do not reach me from Bengal. The same thing happened last year. And the contrast between Assam and Bengal is surprising.

You may not be aware that the Sangh has an advisory committee of three for awarding scholarships. The members of the Committees are the following: The Principal of St. Stephens' College, Delhi, The Principal of Hindu College, Delhi, and the General Secretary of the Sangh. The President of the Bengal Harijan Sevak Sangh makes recommendations whenever necessary and these are generally accepted by the

advisory committee.

You may also not be aware that in 1933-34 a sum of Rs. 500 p. m. was alloted to Bengal for Scholarships, i.e., half the Raghumal Charity Trust allotment. In 1934-35 this sum was reduced to Rs. 375 p. m. but then also it formed half the Raghumal Charity Trust allotment. This has been further reduced to Rs. 45

p. m. this year, as the Bengal Charity Trust have considerably reduced their total allotment:

I hope this explanation will satisfy you.

Yours truly, N. R. Malkani, Joint Secretary, Harijan Sevak Sangh, Delhi.

"Tea Propaganda Harmful"

The Editor,
The Modern Deview

The Modern Review, Calcutta.

Sir,
We must congratulate you on the publication of your editorial notes—headed by—"Tea propaganda harmful" in the July number of The Modern Review. Tea is not only a luxury, but it is also harmful to our health. It may be beneficial to a cold country like England, but it is harmful and uncongenial to the people of India which is a hot country. Sir P. C. Roy who is a recognised chemical authority in India, is deadly against tea-drinking. It is proper that you have sounded a note of warning not "to adopt tea as a daily beaverage."

Muhammad Ahbab Choudhury, Duhalia, Sylhet.

20. 7. 35.

BENGAL GOVERNMENT PROPOSALS ON THE DELIMITATION OF CONSTITUENCIES

By JATINDRA MOHAN DATTA, M. Sc., B. L.

IF Bengal Government has published its proposals on the delimitation of constituencies, and has invited criticisms. The proposals are defective, disappointing and inadequate in several respects. In this article note we shall deal with a few of them.

THE MUSLIM CHAMBER OF COMMERCE

Of the five Indian commerce seats, one has been allotted to the Muslim Chamber of Commerce. The Bengal Provincial Advisory Committee on the delimitation of constituencies by a majority of nine votes to five made the same recommendation. Now, a few words as to the origin and history of the claim of the Muslim Chamber. The Muhammadans had never been modest in making demands; they always over-stated or over-rated their claim in the hope that even if they give up something by way of compromise they would retain enough to satisfy all their communal aspirations. But even they did not put forward any such claims—any communal claims for the special seats before the Lothian Committee; for they knew such claim to be absolutely untenable in the matter of trade and industry, where interests are not and can not be divided on communal lines. Even the witnesses appearing on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee had to admit that "there is no communalism in commercial matters." [P. 94 of the Report, Vol. II.]

Mr. Ramsay MacDonald's Communal "Award" or Communal Decision No. 1 was published on the 17th August 1932. And so far as Bengal is concerned, the Muhammadans are given 119 special seats out of a total of 250. The Muhammadans form 55 per cent of the population; and they are given 119 seats, while the Hindus who form 44 per cent are given 80 seats. Thus, so far as the right to representation is concerned, 1 Muhammadan=1¹⁴ Hindu.

The Muhammadans at once took the hint. They require only 7 more seats to make them an absolute majority. Of the 8 Labour seats,

they are expected to secure 5; and of the 2 University seats, they normally expected to get 1. So to make their absolute majority sure, they put forward their claim of 1 Indian commerce seat. The Muhammadans had no commerce organization before; forthwith the Muslim Chamber of Commerce was organized and incorporated on the 1st October, 1932, and a claim on their behalf was naturally put forward.

As for the Muhammadans' share in the total trade the Bengal Provincial Banking Enquiry Committee observes that the "Muhammadans take only a very insignificant (italics ours) part in commerce, being represented by a few men from the Western Presidency (italics ours)." [P. 30 of the Report.] Khan Bahadur Aziz-ul-Haque was one of the Muhammadan members; and had the statement quoted above not described their position correctly, he would have been the first man to add a dissenting note.

The Muslim Chamber of Commerce submitted a written memorandum before the Bengal Provincial Advisory Committee; and their representatives, Messrs. M. A. H. and M. Rafique, were orally examined and cross-examined by the Committee. In their oral evidence Mr. Ispahani presented the Committee with certain new facts about and claimed the exports and imports; Muhammadans' share in them to be 'nearly 75 per cent.' |See p. 85 of the Report of the Provincial Advisory Committee on the Delimitation of Constituencies 1933-34, Vol. II (Part III). The Committee was taken by surprise. In fact Mr. S. M. Bose, M. L. C., one of the members, complained thus:

"The Moslem Chamber's case as made out during the evidence was totally different from that made out in their Memorandum circulated to the members. Before the Committee a mass of facts and figures were adduced without any previous notice and without any opportunity of previous examination and checking being afforded to the members." [P. 10, Vol. I of the Report, etc.]

Now, a few words as to the correctness or otherwise of the statements in the Memorandum and the new facts of oral evidence.

In their Memorandum they stated the

capital of eight registered companies to total Rs. 94,20,000; and they estimated the aggregate capital of other firms to be 'more than 15 crores of rupees.' [P. 83, Vol. II of the Report. The grand total of capital is thus something like Rs. 16 crores.

In his oral evidence Mr. Rafique stated that "the total capital of the members now was over Rs. 18 crores." [See p. 84.] Cross-examined by Mr. Narendra Kumar Basu, M. A., B. L., M. L. C. they said:

"Q. In page 2 of your statement [i.e., their written memorandum], it appears that the capital of your registered firms is Rs. 94 lakhs Is that paid-up capital or nominal capital?

A. Practically all paid-up. We shall let you

know the details.

Q. You say in your statement that the total capital of your members is about Rs. 18 erores. You estimated it by mere guess?

A. By information we have got."

[See p. 89 of the Report, Vol. II (Part III)].

In the Memorandum submitted by the Muslim Chamber they gave the capital of the following firms to be as noted against their

Dost Mohammed & Co. Ltd. 7.50,000 Muslim Press & Publication Ltd. 1,50,000 Nauman Jaffery Ltd. 1,50,000 . . Ishaq Chandua Ltd. .. 1,00,000 Wise Brothers Ltd. 1,00,000

But from the Report of the Joint-Stock Companies in British India, &c. for 1931-32, published at Delhi in June 1935 (the latest official publication on the subject), we find that the authorized capital of Dost Muhammad & Co. Ltd. to be Rs. 7,50,000, but not a single pie of it to be paid-up! If the Mr. Rafique, who was appearing on behalf of the Muslim Chamber to give oral evidence be the same person as Councillor Rafique of the Calcutta Corporation, then all that we know is that some one in loco parentis to him is named Dost Mohamed, and that he is a trader. The Muslim Press and Publication Ltd. was not in existence. The paid-up capitals of the last three were respectively Rs. 25,100; Rs. 64,000 and Rs. 200 only. So much for the accuracy of the statements in the Memorandum and oral evidence which can be varified!

The total capital of 104 members of the Muslim Chamber is Rs. 18 crores; the average capital per member, therefore, works out to some Rs. 17 lakhs. And if they be assumed to be making profit at the court rate of interest, viz., 6 per cent, each of them must be making a profit of over Rs. 1 lac. But the total number of assessees, (including Hindus, undivided joint Hindu families, Europeans and Christians etc.) paying income tax over incomes of Rs. 1 lac in Bengal was 93 in the year 1933-34. (See Return IV, p. 85 of the All-India Income-Tax Report and Returns for 1933-34.) The claim urged on behalf of the members of the Muslim Chamber seems to be extremely doubtful.

From the Directory of Exporters of Indian Produce and Manufactures, (8th edition, the latest available), an official publication, we find only 2 Muslims out of a total of 43 jute exporters from Calcutta; 9 Muslim exporters out of 32; 1 Muslim cotton exporter out of 8; 6 Muslims out of 17 grain exporters; even in the trade where we would expect a monopoly of the Muslims, we find 4 Muslims out of 10 exporters in raw cow, buffalo and calf hides; 2 Muslims out of 19 oil seed exporters. So Mr. Ispahani's claim that the Muhammadans' share is nearly 75 per cent has got to be taken with more than the proverbial dose of a grain of salt!

According to the spokesmen of the Muslim Chamber there are 54 Bengali Muhammadan members out of a total of 104. Now, who are these 54 Bengali Muhammadans? The following questions and answers will be

instructive :

Mr. Gilchrist: I think that those who are born in Bengal can be said to be Bengali Muhammadans. How many such members are there in the Muslim Chamber of Commerce?

Mr. Rafique: Fifty-four. Mr. N. K. Basu enquired how many Bengali Muslims are managing directors of their firms, and asked to name them (italics ours).

Mr. Rafique: It will be impossible now to do so. We can give the list later on if required.
[We think the time has come when the list should be published for public information.]

Mr. N. K. Basu enquired of Mr. Ispahani as to

the place where he was born. Mr. Ispahani: In Madras.

[See p. 86 of the Report, etc., Vol. II (Part III).]

Mr. Gilchrist put the easiest census test; what about the "domicile" test? My wife and all my three children are born in Bihar: but they are Bengalis, and not Beharees, by any stretch of imagination.

The real fact seems to be that the Muslim Chamber is an essentially non-Bengali speaking body composed in its most important elements of Persians and Moslems from the Bombay and Delhi side. And they would be only too ready to sacrifice the true interests of Bengal; e.g., in the salt duty controversy, they supported the Bombay view as against the Bengal view.

Let us finish this with a short extract from Mr. S. M. Bose's Note of Dissent:

"In no other province has any Commerce seat been allotted to a Communal Chamber of Commerce. In Bombay, there are numerous wealthy Moslems who control a large volume of trade, but they have no separate represention as Moslems in the special Commerce seats, nor have they, so far as I am aware, asked for this. In Madras, there is the Hides and Skin Association representing the Moslem traders—a very powerful body—which has no separate representation nor asked for this. The reason why such a demand has been made in Bengal, where trade in the hands of Moslems is much smaller than that in Bombay, is easy to understand. It is because the object is to secure a communal majority in the legislature"

And that is why the Bengali Muhammadan politicians, without any exception, are supporting the Muslim Chamber in their claim.

Representation of Calcutta

Under the present constitution Calcutta is represented by 6 non-Muhammadans and 2 Muhammadans out of a total of 114 elected members. Calcutta, the premier city of India, can not be said to be over-represented if it sends 7 per cent of the elected M. L. C's. Bombay sends 8 M. L. C's out of an elected total of 86; and has thus 9.2 per cent representation. Madras, with less than half the population of Calcutta, sends 5 M. L. C's out of an elected strength of 98; and thus has 5.1 per cent representation. London sends 62 M. P's out of Englands' total of 492 or out of 615 for the entire United Kingdom.

Under the coming constitution, the total strength of the Bengal Legislative Assembly is going to be 250. The Bengal Provincial Advisory Committee recommended 6 General seats and 2 Muhammadan seats for Calcutta. They wanted the retention of the present representation; although relatively Calcutta's representation comes down from 7 per cent to 3'2 per cent. But the Bengal Government has gone a little further; they recommend a reduction to 4 General seats for Calcutta. Thus Calcutta will have 4 General + 2 Muhammadan seats in an Assembly of 250; or in other words a representation of 2'4 per cent.

This proposal is extremely illogical. 262,664 Muhammadans of Calcutta are going to have 2 seats; while the 794,259 (mostly) Hindus are to have 4 seats only. The average population per Muhammadan seat is 131,000; that per General seat is 199,000. Had the present strength of 6 been retained, the average would have come down to 132,000—a figure very nearly equal to that of the Muhammadans.

The inequity of the proposed distribution will appear from the following figures of Literates, and Literates in English for the whole of Bengal, and for Calcutta respectively.

Of all ages Literates in English Literates Hindu Hindu Muslim Muslim All Bengal 3,032,909 1,586,270 737,883 264,629 91,540 164,515 29,657 Calcutta 340,637 2.692.272 573,368 234,972 1 194,730

Thus Calcutta has 11'2 per cent of the Hindu literates and 22'2 per cent of the Hindu literates in English; and 5'7 per cent. of the Muslim literates and 11'1 per cent of the Muslim literates in English.

If we confine ourselves to those who are adults, the results will be still more striking.

Those who are adults
Literates Literates in English
Hindu Muslim Hindu Muslim
All Bengal 1,822,226 959,414 415,179 146,746
Calcutta 239,380 69,786 116,017 22,214

As the figures for all Bengal and Calcutta are not strictly comparable, the former being the number of those who are 24 and over, and the latter for those who are 20 and over, we refrain from making any remarks.

And in Calcutta more than half the number of persons assessed to income-tax in Bengal reside, and nearly all the super-tax assessees.

But all the same Calcutta, especially Hindu Calcutta is going to be penalized. The Hindus are politically active; give them, therefore, less than the population ratio of representation in the legislature. Of the Hindus, caste Hindus are most active, therefore reduce their influence as much as you can. And the more educated section among them should be reduced to as much impotence as can be done—Calcutta being most active, it must be penalized. Is that the idea?

DARJEELING AND KURSEONG

The Hindu (General) inhabitants of the Darjeeling and Kurseong Municipalities can-

not vote in the urban constituency of the Rajshahi Division Municipal (General) according to the Government proposals. Neither can they vote in the rural constituency of Jalpaiguri cum Siliguri, for care has been taken in the Government proposals to exclude municipal areas' from the extent of constituency. But so far as the Muhammadans are concerned they can vote in the rural constituency of Jalpaiguri—cum—Darjeeling (Muhammadan). The respective numbers of non-Muslim (practically all General) and Muslim population of these two municipalities are shown below:

	Muslim Male Female		Non-Muslim (General	
Darjeeling Kurseong	Male 1 572 147	246 (H	Male 10,756 3,867	Female 8,329 3,373
	719	310	14,623	11,702

1,029 26,325

Coming to the literates of all ages among the different communities, we get the following figures:

Literates of all ages

	Muslim Male Female		Non-Muslim Male Female		
Darjeeling Kurseong	450 73	43 11	5,515 1,281	$\frac{600}{276}$	
	523	54	6,796	876	
	57	577		7.672	

Thus although the Muhammadans forming an insignificant part of the population and less literate, are enfranchised, the Hindus are debarred from voting. Because two crazy youths attempted to shoot H. E. the Governor, thousand and one restrictions have been placed upon the entry of the Hindus into Darjeeling; and now they are going to be denied all political power.

EUROPEAN vs. Indian Commerce

The Government proposals with regard to the distribution of commerce seats begin with the assumption

"Of the 19 Commerce and Industry seats, it is anticipated (italics ours) that 14 will be assigned to European interests and 5 to Indian interests."

The Government starts with a wrong assumption that 14 seats will be allotted to European Commerce and begs the whole question. Who will allot as many as

14 seats to them? The Parliament has not done that; nowhere either in the Government of India Bill or the Act does one find mention of the allotment. In the White Paper, it was definitely stated with regard to these Commerce seats:

"The composition of the bodies through which election to these seats will be conducted, thought in most cases either predominantly European or predominantly Indian, will not be statutorily fixed. It is, accordingly, not possible in each Province to state with certainty how many Europeans and Indians will be returned. It is, however, expected that, initially the numbers will be approximately as follows:—* * * Bengal, 11 Europeans, 5 Indians * * *" [See App. III, Part I, Schedule.]

If the European claim be based on the so-called expectation of the framers of the White Paper, we shall presently explain it. At present there are 11 European Commerce seats and 4 Indian Commerce seats,—a total of 15, in the Bengal Council. If the total be increased to 19, then proportionately the Europeans will get 14 and the Indians 5—that is what the framers of the White Paper meant by their expectation.

The justice or otherwise of the Government proposals will be made clear, if we consider the following facts:

	ONSTITUENCY	No. of Flectors	Seats at present	proposed
	European			•
	Bengal Chamber of			
	Commerce	213	6	7
	Calcutta Trades Asso-			•
	ciation	54	1	2.
	Indian Jute Mills Asso-		_	_
	ciation	52	9	2
	Indian Tea Association	358	$\frac{2}{1}$	$_{2}^{2}$
	Indian Mining Federa-		•	-
	tion	118	1	1
		-		
		Total	al 11	14
	Indian			
1.	Bengal National Cham-			
-	ber of Commerce	243	2	9
	Bengal Mahajan Sabha	172	$\frac{2}{1}$	ī
	Mawari Association	194	ī	2 1 1
	Muslim Chamber of	****	•	-
	Chamber	104	×	•
	Q2	.01	^	
		To	tal 4	
		10	var 4	n.

Thus at present 72 European electors elect 1 member; in future 56 electors will do so. Now 152 Indian electors send 1 M. L. C; in future 143 will do so. In view of the enormous weightage of the Europeans in the general constituency, any increase in the Commerce seats is sheer injustice. Further, the European Commerce magnates take little or less interest than the Indians in the Council

Total 43

affairs, as will be apparent from the following statement which shows the number of elected seats filled with and without contests:

		Commerce	SEATS	
	Eu	ropean	Indian	
	without	with	without	with
	contest	contest	contest	contest
1920	11	•••	2	2
1923	10	1	1	3
1926	11		2	2
1929	11	•••	2	2
	-			

It will be seen that only 1 seat was ever contested by the Europeaus during the last fifteen years. And then those elected often resign necessitating frequent bye-elections. But it is not so with the Indians, where in spite of the play of dominant personalities, more than half the seats are contested, and there are no resignations. Then again, the particular European interest is often over-represented, e.g., A Co. is a member of the Indian Tea Association; B Co., its malaging agents, is a member of the Bengal Chamber of Commerce.

Such being the case, we think 11 Commerce seats for the Europeans are enough; the rest should come to the Indians.

INDIAN WOMANHOOD

SRIMATI DHARMASHA JAYASWAL (Mrs. Lal), a very promising student of the Patna University, graduated from the Benares University, and sailed for England. While studying abroad, she gave ample proof of the versatility of her talents by securing a degree of the London University, an Irish diploma in Teaching and, finally, qualifying herself for the Bar. She has just returned to Patna and started practising as the first woman barristar of Bihar and Orissa, under the

guidance of her learned father, also an eminent jurist Mr. K. P. Jayaswal, M. A., (Oxon.), Bar-at-law. From her father also she has imbibed a passionate devotion to Sanskritic studies and has translated a play of Bhāsa.

translated a play of Bhāsa.

Miss Halima Khatun has passed the B. A.

Examination of the Calcutta University this year.

She is the first among the Muslim ladies of Assam to pass this examination.



Srimati Dharmasila Jayaswal



Miss Halima Khatun



FOREIGN PERIODICALS



What's in a Name?

Margaret Barr observes in The Inquirer:

Though it is doubtless true that "a rose by any other name would smell as sweet" there are nevertheless times when there is a good deal in a name, as I am discovering. At first when I visited the Khasi Hills I was known as "Ka Mem," but this time I have got a new name, and one that signifies that yet another barrier has broken down, for now they call me "Kong Margaret" or "Kong Barr." Now "Ka Mem" means a white women, a European lady, and is never used for anyone else. "Kong," on the other hand, means addressing their elder sisters. It is a name which conveys at once affection and respect, as to an older member of the same family. Previously every time I was addressed the difference between myself and them was stressed. But now my name implies that I am one of themselves, no longer a stranger in the midst.

And while on the subject of names I must say a little more about Khasi naming customs, which are in some respects very different from ours. For one thing women do not take their husbands' names on marriage. The man and the woman each keep their own name and often the girls take their mother's and the boys their father's, but this is by no means an invariable custom, that very often when you ask a child's name you find that he has just one name, his own, no surname at all. All this, of course, is a

little confusing for a stanger.

I said that the married men and women kept their own names, but that is only partly true. For official and business purposes they do, but amongst their own people they cease to be called by their own names as soon as they have a child, and become instead "The Mother of So-and-So, the Father of So-and-So." Mr. Dorjan Singh, for instance, the secretary of the Unitarian Union, is only known by that name in his capacity as secretary and as Government official. Amongst his own folk he is always "Paka Theo." Theo being the name of his eldest daughter. And his wife is never under any cricumstances "Mrs. Singh," and I have not the least idea what her own name is, never once having heard it. She is just "Kmie ka Theo" always and to everybody. And so with them all. In fact I think it is considered rather shameful to retain one's own name, for it means that one is childless and that is not at all the right thing.

Miracles And Psychism

The following extracts from an address delivered at the Vedanta Centre, Boston, by Swami Paramananda are reproduced from the Message of the East:

One time when the Lord Buddha and his disciples were dwelling in Rajagaha, Jotikha, the son of Subhadda, "having received a precious bowl of

sandalwood, decorated with jewels, ... erected a long pole before his house and put the bowl on its top with this legend: 'Should a samana take this bowl down without using a ladder or a stick with a hook, or without climbing the pole, but by magic power, he shall receive as reward whatever he desires.'

"And the people came to the Blessed One, full of wonder and their mouths overflowing with praise, saying: 'Great is the Tathagata. His disciples perform miracles!' Kassapa, the disciple of the Buddha, saw the bowl on Jotikha's pole, and stretching out his hand, he took it down, carrying it away in triumph to the vihara. When the Blessed One heard what had happened, he went to Kassapa, and breaking the bowl to pieces, forbade his disciples to perform miracles of any kind."

A short time after this, a disciple approached the

Lord Buddha with a mind full of doubt,

Disciple.—O Buddha, our Lord and Master, why do we give up the pleasures of the world if thou torbiddest us to work miracles and to attain the supernatural?

"Buddha.—O savaka, thou art a novice among novices,... How long will it take thee to grasp the truth? Thou has not understood the words of the Tathagata....

"Disciple. Sayest thou there are no miraculous

and wonderful things?

"Buddfin. Is it not a wonderful thing, mysterious and miraculous to the worldling, that a man who commits wrong can become a saint, that he who attains to true enlightenment will find the path of truth and abandon the evil ways of selfishness? The bhikkhu who renounces the transient pleasures of the world for the eternal bliss of holiness, performs the only miracle that can truly be called a miracle."

The average man does not like to hear this type of teaching. He really desires that the great teachers exhibit what he calls miracles, and feels disappointed unless something is given which has the flavour of the supernatural. Genuine spiritual teachers have a different sense of values, however, and in India they warn their followers against the dangers of the Siddfiis or

psychic powers.

Indian Labour in Ceylon

The following report appears in the International Labour Review:

As appears from the Government reports for 1983, the estimated total Indian population of Ceylon at the end of the year was 750,000. Of these by far the greatest part, namely, about 610,000, were living on estates, the chief crops grown with the help of Indians being rubber and tea.

in consequence of the catastrophic fall in the prices of all grades of tea in the latter half of 1982, the tea industry was faced with such a difficult situation that a reduction of wages became inevitable. It was carried through with the concurrence of the Government of India and came into force on 10 May, 1933. In agreeing, however, to the proposals of the Ceylon Government the Government of India stipulated inter alia that reduction should be treated as temporary and that an increase in wages should be considered as soon as the industry revived Accordingly, when the prices of tea and rubber improved from the middle of the year and the need for additional labour was felt, the representatives of the planting community agreed voluntarily to raise wages. Consequently, wages were raised from 1 November, 1933 to a rate somewhat below the one in force at the begining of the year.

below the one in force at the begining of the year.
On the 505 estates visited during the year by the Inspecting Medical Officers, sanitary conditions were on the whole found satisfactory, but there was still

room for improvement.

The number of registered estate schools increased from 544 in 1932 to 578 at the end of 1933. This increase is mainly due to the fact that the registration of several schools for the purposes of State grants, which was deferred in 1932 for want of funds, was permitted during the year. Owing to the depression and the consequent departure of a large number of labourers to India there has been a decrease in the total number of children of school-going age on estates. But the percentage of such children attending schools has increased from 50.31 in 1932 to 52.74 in 1933.

Miniatures

The following extracts are quoted from a lecture delivered by Mr. Basil S. Long and published in *The Journal of the Royal Society of Arts*:

The word has more than one meaning it covers both illuminations in manuscripts, and little portraits, and by extension it has been applied to small object such as reduced replicas of military medals. Originally however, its meaning does not seem to have had anything to do with small dimensions. It is generally supposed that the word miniature is derived from the Latin minium, meaning red lead, a substance used as a pigment in the illumination of mediæval manuscripts Miniature portraits, which are the subject of my remarks, derived from illuminations, and that is no doubt why the term was applied to them. I do not know when it was first used in England, but it did not become general till the eighteenth century, and then probably owing to French influence, partly, perhaps, through the translation of a popular French manual entitled L'Ecole de la Mignature, called in its English form The school of Miniature.

A miniature, in the sense of a portrait, may be roughly defined as a portrait not more than a few inches high. By extention, portraits up to a foot or more in height, painted in a similar technique to a smaller ones, may sometimes be classed as miniatures. Miniatures were formerly called portraits in little, limnings or pictures.

I suppose the earliest miniatures of which there is any record are those ancient Græco-Roman ones done on glass. The Glass was coated with gold and the design was scratched in the gold and filled with black, a method later called eglomise, from the name of a Frenchman named Glomy. Here is a specimen of the Roman type; the figures stare with that rather owl-like expression which is so common in Græco-Roman portraits and figures of the early Christian era.

However, the miniature portrait as generally understood may be said to have originated in the first half of the sixteenth century. Portraits of kings, author, etc. occur earlier in illuminated manuscripts, but separate miniature portraits intended to be worn or handed about to do not seen to have been painted before the time of Holbein. Holbein came to England in 1526, and again in 1531, and was not only probably the first miniaturist but one of the greatest who practised in this country. Only a handful of his miniature portraits are known. Two of them are in our public galleries: the Wallace Collection has the artist's self-portrait. and the Victoria and Albert Museum the portrait of the Lady whom Henry VIII described as his Flemish mare.

It dian National Leisure Time Society

Randolph Harrison writes in the Monthly Labour Reciew:

The Opera Nazionale Dopolavoro, which is also known by the initials O. N. D. or simply as Dopolavoro, is a vast organization for the diversion and instruction of workers of all categories during their leisure hours. It might be called "The National Leisure Time Society" as "Dopolavoro" is a combination of the two Italian words "dopo," meaning after, and "lavoro," meaning work. Its purposes, as set torth in law, are the following:

(a) To promote a sound and profitable employment of the leisure hours of intellectual and manual workers through institutions capable of developing their physi-

cal, intellectual, and moral capacities, and

(b) To provide for the increase and co-ordination of such institutions, furnishing them with all assistance and, where appropriate, promoting the incorporation thereof

Dopolavoro has been compared with the Young Men's Christian Association that it applies its members in all important communities with a clubhouse affording athletic, cultural, and social facilities which are designed to occupy their spare time wholesomely. Dopolavoro's activities are infinitely wider in scope however, as will be shown and it has all the power and resources of the Italian Government of which it is an organic part, behind it. Furthermore, instead of being only a young men's association, its membership is drawn from the entire wage-earning adult population of Italy, from Government officials to day labourers, and there are many other points of dissimilarity.

Among the exceptional benefits enjoyed by members of Dopolavoro are reduced fares on the national railways, discounts on the admission price to theaters and places of public amusement, dramatic and musical entertainments provided even in the remotest rural districts, and athletic events and excursions organized for their benefit in all parts of Italy. They have the advantage of reduced rates for medical care and hospitalization. In addition to insurance against industrial accidents, they have insurance against industrial accidents, they have insurance against accidents occurring outside of working hours; they are given the opportunity to perfect themselves in their chosen trades or professions and to acquire other accomplishments and they are provided with elaborate cultural and educational facilities. All of these benefits are obtained by the payment of such nominal dues that they are within reach of the most humble workman.

Ethiopia—The Newest Theatre of War

The following editorial appears in The New Republic:

Italy's ambitions in Ethiopia derive from three motives. First of all, as Mussolini told England in just so many words, Italy is determined to build up an empire. She feels that she did not get her share of colonies by the Treaty of Versailles and now, without the sanction of any document, she is going to take what she thinks she should have. "It is," as one Italian Senator put it, "the manifest destiny of Italy to possess Ethiopia."

The African empire, also, is not the place of tever and jungle it has been reported to be in the press. Its climate varies from that of the Alps to the heat of tropical swamps and, in its mountainous regions, it is said to possess sizable deposits of coal, iron, sulphur copper, gold and platinum which, inaccessible though they may now be, are valuable properties to a nation embarked on a career of imperialist expansion. It has already developed an important export trade in coffee, hides, ivory, civet, ostrich feathers, gum and pepper. Of greater importance than any of these, however, are the oil deposits reported by explorers and surveyors—and Italy's war machine has been greatly handicapped by the lack of oil in Italy.

The second reason why Italy wants Ethiopia is because of the location of its two East African colonies Eritrea and Italian Somaliland. The only way to get from one to the other is by water or through French territory. In 1906 France and England gave Italy permission to construct a rail-road across Ethiopia to connect her two separated colonies. For various reasons the road was not built and it is now the Italian theory that work can proceed only it

Ethiopia is subjugated by military force.

The third reason for Italy's Ethiopian ambitions comes out of that part of the fascist philosophy which holds that the people of a fascist country, in order to support their regime, must occasionally be treated to a demonstration of might and fed the raw meat of nationalistic pride. Italy's first Ethiopian adventure, in 1896, came to disaster when an army of tribesmen under Emperor Menelek defeated a well equipped expenditionary force under Colonel Baratieri in the battle of Adowa. That thorn still remains in the Italian side and it has never ceased to rankle. When Mussolini roared at England and said he had an old score to settle, he meant Adowa. If, then, the Italian army can adminster a crushing defeat to Ethiopia, the Italian people. according to fascist theory, will feel their national honour has been avenged and will have had demonstrated for them (with the benefit of propaganda) an example of 11 Duce's might.

Help For China?

The Japan Weekly Chronicle publishes the following news:

A London despatch to the Asahi says that Sir Frederick Leith Ross, who is leaving for China on August 9th on a mission of financial and economic respection is fully cognisant of the important place of Japan in China's reconstruction work.

Keenly alive to the fact that China's financial ecovery is impossible without Japanese co-operation, Sir Frederick has had frequent interviews with Mr.

Tomita, the Japanese financial commissioner in London and other Japanese financiers and economists on the currency, the exchange, the silver, the loan and other problems with a view to acquainting himself with the general attitude of Japan towards the question of assistance to China. He is also earnestly studying matters relative to Manchukuo, getting into touch with members of the Barnby Mission in this regard. Altogether, there is very indication that he is attaching special importance to Anglo-Japanese co-operation in the work of improving Chinese finance and economics.

Sir Samuel Hoare's speech in the House of Commons on the 11th instant intensifies the impression

that Britain is seeking co-operation with Japan.

Sir Frederick Leith Ross will visit Washington on his way to China, and see Mr. Hull, the American Secretary of State, and his financial advisers in order to ascertain the policy of the American Government—in regard to silver especially. He will arrive in Japan on september 9th and interview Mr. Tsushima, Vice-Minister of Finance, with whom he is personally acquainted, and also other Japanese statemen.

acquainted, and also other Japanese statemen.

His stay in China will be for about six months.

At the conclusion of his inspection there, he will revisit Japan and discuss trankly with the Japanese

authorities measures of financial help to China.

Sari Past and Present

On the evolution of the Sari Mrs. Protima Tagore writes in *The Isratic Review*:

In the Middle Ages, under the influence of more luxurious habits, the "ria" transformed itself into a more elaborate bodice with short sleeves, which just encircled the breast, leaving the waist free. We still see that bodice, in all its glory, in Rajputana and in the United Provinces, and also amongst the people of Gujerat.

This bodice is called "kanchuh" or "angia," and is usually worn with a thin veil covering the upper portion of the body and passing over the head. In the seaside resorts of Europe the "kanchuli" has been unconsciously adopted by the fashionable devotees

of sun-bathing.

With the Mughal invasion some Persian influence modified the "mekhala", it became a wide skirt, transparent, as one can see in the Indo-Persian miniatures, and revealing the "pyjama," which then first made its appearance in India. Gradually the transformed "mekhala" became more and more elaborate and ended in the ample skirt which we still see in northern India, and whose swaying movements lend such grace to the women when they walk. Some of these skirts use up as much as 50 yards of cloth.

But in other parts of India like Bengal and Orissa and in the south no trace of the skirt is to be found. The "mekhala" here became wider and longer, but remained a drapery and took a definite shape in the sari. The Hindu word sari is derived quite regularly from the Sanskrit sati through the intermediate stage sadi. The word sati, however, looks as if it were an

old vernacular word adopted into Sanskrit.

The sari is a piece of cloth; it may be either cotton, silk, or wool; generally 45 inches in width and 6 yards in length. The measurements vary in different provinces, according to the manner in which it is draped around the body. It has always two borders, sometimes in plain colours, but more often

with elaborate designs. Only widows wear saries without borders, as a sign of mourning.

We can trace the evolution of the sari in Bengal in her folk-arts, in the terra-cotta figures of her temples, and also in the popular pictures still drawn by the painters of Kalighat. How did the fashion of the sari, which it it had its origin in Bengal, spread little by little all over India? Historical events might be the initial cause of it. How did the sari end by covering first the head, then drawn like a veil over the whole face, its folds, held up by one hand, just leaving one eye uncovered, as can still be seen with the ladies observing strict purdah? Is it the influence of the Muhammadan ladies' 'Bourka," which induced the Hindu ladies, among whom the purdah was unknown before the Muhammadan conquest, to cover their head in order to be more respected by the invaders who were not used to the Indian women's free habits? It is to be noted in this connection that the women of the Decean country, which escaped the Muhammadan influence, go about bareheaded and do not observe purdah—the sari in the south is simply thrown over one shoulder.



Sari - Past and Present

There are four principal styles of draping the sari, the Parsi, or Gujerati, the Maharatti, the Bengali, and the Nepali. At present the Madrasi style of wearing the sari is the most popular in India.

The sari is usually woven in cotton and silk, but there is great variety in the texture, design and colur.

Each province has its own specialities. I can only describe some of the characteristics of the saries that are popular at present. In South India there is a great industry in the making of saries at Madura, where the cloth is woven and dyed. Madrasi saries have very wide yellow borders with marvellously rich colour combinations. In Orissa, red and yellow coloured backgrounds are popular with the women. The edges at the two ends have beautiful designs woven in wide stripes. There is also another material not widely known, but which leconsider very artistic which is called "tharaboli" in that country. In this the whole ground is covered all over with designs in a pleasing combination of colours. This sari is used as a bridal garment.

The Dacca muslin of Bengal has been famous for many centuries, and at one time used to be imported to England. Such a fine cotton is not woven anywhere else. The art of spinning such fine yarn and embroidering the cloth with beautiful designs is unfortunately almost dead. At present the Dacca weavers supply the market with a variety of coloured saries at popular prices, but the genuine artistic Dacca muslin saries can only be seen in museums. Murshibad printed saries on silk are made which are very popular in the tashionable circles of Calcutta. But we can no longer buy the once famous "Baluchar" silks, the only weaver who had known the traditional art having died a few years ago. His artistic productions were cherished even more than the rich Benares brocades by the discriminating public. At one time only a tew could afford to buy Benarasi silk saries with their elaborate embroideries of gold and silver thread. But now Benarasi saries can be had at popular prices and the wardrobe of the middle class woman is not complete without a few of these pieces. In spite of all the change in fashions, the steady demand for Benarasi saries has kept this industry from perishing. Gujerat is known for its "patola" saries, It is woven in heavy silk with designs covering the whole ground. In Gujerat and parts of Rajputana are also made the "Bandni" by the tie-dyeing process, both on cotton and silk. Marwari women always wear a veil made of this fabric. Mahratti saries are made in coarse cotton or heavy silk, and are distinguished by their short colour combinations - often in checks- and the use of green and red borders. There is a lovely sari made in Gwalior called the "chanderi."

Although the women of Nepal wear the sari there is no local industry for the making of it. They generally import printed calico cloth for their saries from the United Provinces. The Nepalese women wind the sari round their waist and use a separate piece of cloth over the upper part of the body. Another square piece of cloth like a shawl covers the head.

The sari has conquered, as we have already said, the whole of India; it is on its way to conquer Asia and Europe. Its beautiful folds and its classical perfection give it an eternal beauty which will never age, just as the Egyptain garments, the Greek chlamyde and the European drapery of the Middle Ages that we see in the museums have an unchangeable nobility above all fashions.





INDIAN PERIODICALS



Tagore's poems

The following poems by Dr. Rabindranath Tagore are quoted from Visva-Bharati News:

SHYAMALI

I have built with mud a shelter for my last hours and have named it Shyamali. I have built it on that dust which buries in it all sufferings and cleanses all stains.

A POEM

Why hasten to the deserted market place When the dusk deepens at the edge of the waning day,

When they have brought their baskets home in their village vaguely lit by the crescent moon, While some belated traveller loudly calls the ferryman from across the echoing river bank?

Sleep passes its cool fingures through the forest branches. the crows are noiseless in their nest,

Crickets chirp in the bushes at the border of the pond, and the wind lies still among the bamboo leaves. Why hasten to the deserted market place

when weary limbs seek rest from all ventures on the mat spread by the evening lamp?

(Translated by the poet filmself from the original Bengali)

The Unity of Mankind

M. Winternitz writes in part in The Visra-Bharati Quaterly thus:

It is often in the most trivial things that we can see the most wonderful agreement in the working of the human mind between men of all races and peoples all over the world. As the Hindu says "jiva" ("live!) when a man sneezes, so people in old England said "waes heal" on the same occasion, and even in the beginning of the last century it was considered good manners in England to say "God bless you." And similar blessings over a sneezing person were pronounced in ancient Greece and Rome, they were or are still heard among all European nations, among Jews and Mohammedans, and European travellers were not a little surprised when they found the same custom among negroes in Africa and Red Indians in America.

When I read the other day in an account of a missionary who had lived long in Africa, that often a grown-up negro, when in great distress, will call for his mother who may be hundreds of miles away, I could not help being reminded of an incident that has remained in my memory from my earliest childhood. A little girl whose mother had died a few hours ago and who had come to tell us the sad news, was running back through the court-yard of our house and, terrifled by a barking dog, began to cry out: "mother!"

ago (1878 and 1889) Richard published two volumes of Ethnographische Parallelen, in which he shows on every page, how the same of similar cultural phenomena are found in the most different parts of the world. In a preface he says:

"As it cannot be denied, that everywhere the bodily attributes and faculties of men are the same, that they see, hear, sleep, eat in the same manner, so we find also that their mental functions, in their essential features, show everywhere the same basic forms, varying no doubt according to race and natural environment, but yet in spite of minor deviations, of the same orginal value and character."

In one sense, every human individual is a cosmos by itself, living his or her life as something unique and singular in an isolation and loneliness that may at moments become terrifying. On the other hand, it is enqually true that this individual does not exist except as a member of a greater human Society, and as a link in an endless chain of past and future

generations.

Biologically, every human individual is determined by a hereditary substance which links him to a long line of ancestors, and thus connects him with those who have the same ancestors, that is to say, with a certain race, and finally with the "human race." That the latter is not a mere phrase, but the expression of a biological fact, is admitted even by Fritz Lenz, a staunch advocate of the racial theory, and a champion of the Nordic race, who yet says: "presumably all men have the greater part of their hereditary substance in common, it is quite possible, that the differences of the races depend only on a small part of the inherited predispositions, so that the main portion of the hereditary substance has nothing to do with racial differences.

Sociologically, the same individual is determined the history, traditions, and cultural achievements of past generations without number, which make him a member of a society of men who share the same history, traditions and cultural achievements, that is to say, of a certain *letic*, or *people*, or *nation*, or *religious community*, and, though more distantly, of the great family of man. That this also is more than a mere phrase, is proved by well attested facts of prehistory, ethnology, and universal history, which show that, through the centuries and millenniums, many races and peoples have contributed to produce what is called human culture.

We are inclined to underrate the achievements even of the earliest human inhabitants of our planet. Already the brain capacity of palaeolithic man is a sure sign of his intelligence, and his achievements, such as, the invention of instruments for producing fire, all kinds of tools and weapons, the art of finding and preparing food, etc., are the very foundation of our higher culture, and proof of no mean intelligence. It has been rightly said that "It requires far more intelligence to roam about in the wilds in quest of every kind of food and to find it, than to get up in the morning, eat a meal of bought produce, take a

tram, punch or even issue tickets all day, and end up

with ready-made amusements."

Of what race the first inventors of the carriage on wheels, of the canoe, and of the plough, the first tamers of domestic animals, the first builders of houses of wood and stone were, and to which people they belonged, we do not know, but we do know that without their achievements all higher culture would have been impossible.

From history we know that among the creators and bearers of this higher culture there were Babylonians and Assyrians, Egyptians, Phoenicians, Hebrews, and peoples of China, India and Persia, Greeks and Romans, long before the present European nations began to take their share in it. It has been rightly said by the great Indian scientist Sir Jagadish Chandra Bose: "Nothing can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is inter-dependent and a constant stream of thought has, throughout the ages, enriched the common heritage of mankind."

What I then wish to emphasize, is that our conviction of the unity of mankind is not the outcome of a sentimental or moralizing vein, but is firmly based on scientific facts. While the belief in the absolute superiority of one race, the Nordic, is, as Rosenberg himself righty calls it, a "myth", our belief in a Unity that lies behind and above all the great differences of nations and races, is supported by well-established facts of anthropology and ethnology, geography, pre-history and history, psychology, and

even biology.

"Education Made Easy"

Mr. Bepin Behari Banerji writes in *The Teachers' Journals*:

A contrast between the old course and the new will show how the boys of the present age are not to blame for their inability to stand an all-India test. An eminent medical practitioner who used to indent large number of short-necked black bottles from Amsterdam once told the writer that his B. Sc. assistant did not know where Amsterdam is. Not to speak of Amasterdam, how many graduates know the position and importance of the chief towns and cities of India?

Not only the course of studies should be so developed as to cover the various interests of the students, but the standard of teaching and examinations should both be raised in order to regain once more the ground we have lost. In the excellent report of the University Commission of 1917, Sir Michael Sadler cited a funny example to show how the papers are mechanically examined in the Calcutta University. Out of 3, 2 marks are to be awaded to a boy who has translated "I shall go" into "Ahang gomishyati" and the ground adduced for this rich award is that the candidate has correctly translated "I' and has rightly hit upon the tense of the verb. Can an examiner in English assign any mark, not to speak of 66 per cent, for the sentence "I has been going", yet the folly is as great in the once as in the other. In all languages, the sentence rests on the relation of the subject to the verb; if that relation is marred, the sentence acquires an outlandish look which should, like the foreigners' attempt to learn a new language, provoke a laugh instead of a pat on the back. To

pass a boy who can deliberately write such stuff as, 'caughted,' 'devoureding', 'lefting' and is guilty of such unheard-of 'howler' as "shoulded", is to commit a violent crime on society by increasing the number of swelled heads and lowering it in the estimation of the people of other provinces.

Higher education cannot be meant for all. To lure the undeserving to it with the bait of cheap degrees and diplomas has resulted in a hatred for the indigenous crafts and industries which has in its turn given rise to the huge army of the unemployed of the present day and the volume of deep discontedt in the country. Let the course be stiff and examinations strict as they were before, so that not only education but various arts and crafts may get their adequate quota of recruits for the rejuvenation of the country. The experiment of the "educated artisans" and "learned coolies" has failed and failed most ignominiously, to revive the lost industries of the country. The present goody-goody system of education has pushed Bengal to the wall, it has benefited neither education nor the trade and industries of the country.

Political Trends in the Far East

In an important paper in *The Calculta Review* Dr. Taraknatl Das writes:

One of the most important features of the political development in the West is the visible decay of the representative system of Government. This is due to the fact that the present-day society is not organized for common good, furthermore the present-day political democracy does not insure economic security. In the West, the feudal system produced a form of government suited to its social organization; industrial revolution produced a condition which resulted in capitalist democracy without economic democracy. The order of the day is for a new social order. Evolution of governmental institutions in oriental countries will follow the same course. But the question that we have to face in this: Will the change in the Orient—a real and radical change in any social order—be possible without the use of force? Apparently not It may be peaceful, if the vast majority desires the change and the privileged classes agree to surrender without a fight.

The Abolition of Flogging

Mr. R. C. Lorimer writes in The Twentieth Century:

For the total abolition of flogging in India a great deal might be said. In this as in other matters the bolder course is probably the best. But to all drastic change there will always a more 'moderate' scheme of retorm, if it seems likely to have a better chance of success, may well be preferred to one more ideally perfect. Without totally renouncing flogging as a legal punishment might it not be possible to restrict its juse within limits wider it may be than, but yet analogous to, those established by public, or at least by judicial, sentiment in the United Kingdom.

Might not a scheme of reform be introduced based on some such principles as the following -

(1) Flogging should be regarded as an exceptional and not as a normal, mode of punishment.

(2) The first offenders (juveniles and adults) should not be liable to whipping except for certain offences

to be specified. (In the list of specified offences might be included (a) Robbery when accompanied with special cruelty or violence (b) Rape (c) Unnatural offence (against male person) when committed without the consent of the second party).

(3) That for ordinary theft or house-breaking the punishment of flogging may be permitted only in cases where the offender has already one conviction against him and in which the value of the property in respect of which the offences have been committed is considerable, -- (e.g., not less than Rs. 15 in each case)

(House-breaking need hardly be put in a separate category from ordinary theft. A person who pushes open a door and snatches from inside a ragged blanket has committed the offence of house-breaking. Yet the criminality of the offence is surely much less than that of a serious theft not coming under this definition).

(4) That the maximum number of stripes to which an adult may be sentenced should be 15, and to

which a juvenile may be sentenced should be 8.

Lady Vidyabehan Ramanbai Neelkanth

The following sketch of Lady Neelkanth is taken from The Indian Ladies' Magazine:

"Lady Vidyabehan has justified in person the demand of women to equality with men, as she educated herselt even after marriage and was the first lady graduate of the University from Gujarat. Her social work is not an eye-wash, as she is connected with almost all the social service of her province."

These words spoken by Dr. Reddi at the All-India Women's Conference, held at Lucknow, in the year 1933, give an appropriate and real idea of the social work undertaken by Lady Vidyabehan, at the sacrifice

of health and wealth.

Lady Vidyabehan, after the death of Sir Ramanbhai her husband, lives the life of a widow, following the footsteps of her husband, doing work of public

service.

She is the Vice-President of the Ahmedabad Municipality, the President of the Ahmedabad Municipal School Board committee, the Honorary Secretary to the Gujarat Vernacular Society, the Honorary Secretary to the Anath Ashram, the treasurer and Secretary to the Gujarat Ladies' Club and she is connected with the various other institutions as member, treasurer, secretary and president. Her solution of complex problems discussed at the meetings of the above-mentioned institutions are sometimes so accurate, so wisely thought of and meditated over that many times persons opposing a proposal favour the same, after some words from her.

The question of untouchability is one of worldwide interest today; but even before the movement was started, in the family of Lady Vidyabehan, the world and action of untouchability was quite out of practice. She not only teaches Harijan boys without any difference of caste, but they are also treated and looked after as the members of her own

In simplicity, Lady Vidyabehan is great. She puts on white khaddar. She does not wear jewels. She does not even wear a wrist-watch, nor does she write out her list of engagements on blocks, according to the fashion of the day; but she keeps everything

in her memory and is very punctual at all functions.

Lady Vidyabehan is full of so many merits that they can make a full volume. I am not exaggerating if I say that she is an ideal to be followed by Indian women.

Equalizing Library Opportunities

Even in America, many cities and villages have no public libraries. But the Library Associations over there are trying their best to bring this boon to everyone as soon as possible. The following extracts from The Indian Library Journal will prove instructive:

Ninety-three per cent of the people without public library service live in the open country and in centres of less than twenty-five hundred population. The total number of rural folk without access to public libraries is forty-seven million or eighty three per cent of the entire rural population.

Out of 3,065 counties in the United States, 1,135

have no public libraries within their boundaries.

Rural people are not alone in their need for library service. Many cities have no public libraries or are receiving inadequate service on account of insufficent tax-support and lack of public interst.

Four cities of twenty-five to a hundred thousand fifty-five cities of ten to twenty-five population, thousand, 577 villages and small cities of twenty-five hundred to ten thousand have no public libraries. Three and a half million urban people are without

public library service.

Confronted with the facts revealed by the study of the Committee on Library Extension, here only briefly summarized, the American Library Association has set up as the ultimate goal of its efforts the development of adequate public library service within easy reach of everyone in the United States and Canada.

This means:

1. A public opinion convinced of the value of public libraries and of high standards of library service:

2. Effective city libraries reaching their whole

service areas;

The county or other large unit adopted as the basis for adequate rural public library service,

4. A strong state library extension agency in every state and province, to lead in library development, to give supplementary book service, and to give direct service until public library service is developed.

Third Centenary of the Academie Francaise

Madame L'Morin writes in part in Advance India:

The Academie Française has decided to celebrate in

1935 the third centenary of its birth.

This Academy is one of the five learned bodies the reunion of which constitutes the "Institut de France", the others being (a) The Academy of Inscriptions and "Belles-Lettres" (40 members) founded by Colbert in 1663 and devoted to historical and archaeological lore; (b) the Academy of Sciences (66 members and 2 perpetual secretaries), founded in 1666, by the same minister Colbert, and engaged,

Academy of Moral and Political Sciences (40 members) created by the Convention immediately after the Revolution, and devoting its studies to questions of philosophy, political economy, law, general history, etc. (c) The Academy of Fine Arts (40 members and I perpetual secretary) composed of painters, sculptors, engravers and musicians; its various sections created in succession by Mazarin and Colbert were grouped into one company in 1795. Each one of these Academies has its own independent regime and is recruited by election, candidates being elected by the members of whichever Academy they aspire to enter.

The Academie Francaise is the oldest of these five bodies. It was in 1635 that its hitherto unofficial members were invited by Cardinal Richelieu (Louis XIII—the prime minister) to form themselves into a body and to assemble under public authority. Since it is in 1635 that they received from the ministers the letters-patent which gave them official consecration this year is considered the most important anniversary worthy of the Academy's attention.

The Academy includes, among others, poets and writers of all kinds, learned professors, philosophers, illustrious figures belonging to the army or to the clergy. It has taken upon itself the task of watching over the French Language. A grammar has been recently published and the dictionary of the Academy is perpetually being revised. The discussion of each word takes place during the sittings and thus newly coined vocables occasionally receive official recognition. The learned assembly grants literary and other prizes, and also rewards for virtuous conduct.

Tamil Literature

The following is taken from Young Ceylon:

There is no reason why Tamil should not be studied in the same way as a modern language or as a Classical language. The Tamils have a civilization of their own. All research shows that when the Aryans came to India they found the Tamils a cultured people. The literature of the Tamils bears ample testimony to that development.

Tholkappiam, a unique work which has no parallel in the world, is the oldest Grammar extent. Customs, manners, modes of life and arts of war find a place side by side with the grammar of words, sentences and prosody. Tholkappianar wrote a grammar of language, ethics, sociology, psychology—all combined in one.

How many ages have gone by and sage Thiruvalluvar stands unapproached. Thirukural, his magnum opus, has been ever proclaimed to be immortal. Its three divisions are on Righteousness, Wealth and Love; but it is a discipline in logic, taste, culture, poetry, language, morals and wisdom. It is a discipline which leads one to Moksha or heavenly bliss. Thiruvalluvar was one of the richest and the most comprehensive geniuses that ever lived. From 1730, his work has been translated by a host of scholars into various European languages.

There are many others of the same age.

The Sacred Ganges and the Jamuna

Dr. Dhirendra N. Roy, Ph. D., writes in Prabuddha Bharata:

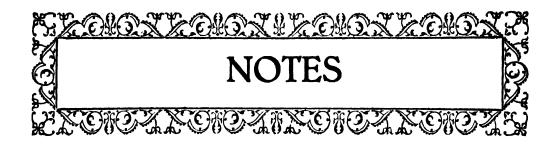
The wonderful mysticism which seems to surround these two great rivers has also some other reason which is supported by modern scientific investigation. The Hindus think that the Ganges and the Jumna are not just rivers. They are more than rivers. They are possessed of mysterious powers which are not found in any other rivers of the world. That this is true is borne out by renowned scientists of our time For instance, the distinguished bacteriologist, Dr. F. C. Harrison, Principal of Macdonald College, McGill University, Canada, writes in an article, "Micro-organisms in water,": "A peculiar fact which has never been satisfactorily explained, is the quick death (in three to five hours) of the cholera vibrio in the waters of the Ganges and the Jumna. When one remembers that these rivers are grossly contaminated by sewage, by numerous corpses of native (often dead of cholera), and by the bathing of thousands of natives, it seems remarkable that the belief of the Hindus that the water of these rivers is pure and cannot be defiled, and that they can safely drink it and bathe in it, should be confirmed by means of modern bacteriological research. It is also a curious fact that the bactericidal power of the Jumna water is lost when it is boiled; and that the cholera vibrio propagates at once, if placed in water taken from the wells in the vicinity of the rivers.

A very well-known French physician, Dr. D'Herelle made similar investigations into the mystery of the Ganges. He observed some of the floating corpses of men dead of dysentry and cholera and was surprised to find "that only a few feet below the bodies, where one would expect to find millions of these dysentery and cholera germs" there were no germs at all. "He then grew germs from patients having the disease and to these cultures added water from the river (Ganges). When he incubated the mixture for a period, much to his surprise the verms were completely destroyed."

A British physician, Dr. C. E. Nelson, F. R. C. S., tells us of another striking fact. He says that "ships leaving Calcutta for England take their water from the Hughli River which is one of the mouths of the flithy Ganges and the Ganges water will remain fresh all the way to England. On the other hand, ships leaving England for India find that the water they take on in London will not stay fresh till they reach Bombay the nearest Indian port, which is a week closer to England than Calcutta. They must replenish their water supply at Port Said, Suez, or at Aden on the Red Sea."

When the veteran scientists of the West upon whom the sacred tradition of India has no influence at all, are surprised by the peculiar qualities of the Ganges and the Jumna waters, it is no wonder that the Indian people in general should hold that these rivers are sacred and possessed of mysterious powers.





Unintentional or Deliberate Plagiarism

A few of our contemporaries reproduce original articles from The Modern Review without acknowledgment. Both honesty and courtesy require that they should give credit to this Review when they take any original matter from it. Of course, we did not petition these editors to reproduce anything from our magazine, though we are grateful to all who voluntarily extend any courtesy to us. All editors possess the liberty to totally ignore the existence of this periodical, as most of even those do who notice some periodical or other every month or week and who in almost every issue extract paragraphs from other journals under headings like "contemporary opinion," "what others say," etc.; -it may be their impression or belief that the contributors and editor of The Modern Review never write about topics of the day but always about pre-historic things, or that their opinions on contemporary affairs, if any, are worthless. Of all this we do not complain. But when any editor or sub-editor thinks it worth his while to reproduce any original matter from Modern Review, it is but common carefulness and honesty that he should state that it has been taken from this journal.

India's New Constitution—An American View

It has been admitted even in Britain, and that by members of the Tory Government also, that the new constitution which is going to be imposed on India has been generally disliked and condemned by Indians and that even the Muhammadans, who among Indian

communities have been favoured most, have not bestowed unmixed praise upon it. It is to be noted that discriminating, impartial and competent critics among foreigners also have criticized it adversely. We shall in this note give an example of such criticism.

The Foreign Policy Association, Incorporated, of America, is an organization which studies the public affairs and policies of all countries and nations and publishes its Reports fortnightly. These Reports are in all cases the result of extensive and careful study and are adequately documented. The Report published on July 17 this year is on "A New Constitution for India" and has been prepared by T. A Bisson, one of its Research Associates. Says he:

Notwithstanding the broad support mobilized behind the campaigns of the All-India National Congress, the constitution framed in London increasingly departed from the program of full self-government demanded both by the Congress party and the moderate Indian elements. Under these circumstances, the reaction in India against the new constitution has been almost uniformly unfavorable. In British India both the National Liberal Federation—the moderates—and the All-India National Congress, comprising the so-called "extremists," have condemned it in unqualified terms.

Aside from the British residents, the main supporters of the new constitution in British India are to be found among the Muslims, who have been especially favored by the electoral provisions of the British government's Communal Award. Even the Muslims, however, are strongly opposed to many features of the constitution on nationalist grounds. The people of the Indian States, through their organizations, have condemned the constitution for its failure to give them a voice in the proposed Federal Legislature. On the other hand, the Indian Princes are expected to co-operate in the new constitutional set-up, though they are dissatisfied with certain provisions affecting their interests and are using their strategic position to bargain for better terms.

And they have got those terms.

The so-called Round Table Conference has been shown up thus:

The round-table conference procedure had originally been set up with the express aim or giving Indians a voice in the framing of their constitution. On July 9, 1930, the Governor-General, Lord Irwin, had declared: "His Majesty conceive of it the conference not as a mere meeting for discussion, but as a joint assembly of representatives of both countries on whose agreement precise proposals to Parliament may be founded." (India in 1930-31, Calcutta, Government of India Central Publication Branch, 1932, p. 82.) The Indian members of the conference, however, were not elected by the people but were selected and appointed by the Governor-General. Moreover, the 1931 change of government in Great Britain rendered the attainment of an agreement virtually impossible. The details of the program laid down in the White Paper issued by the British government in March 1933, were in no sense based on agreements reached in the round-table conference. This fact was recognized in the report of the Joint Select Committee of Parhament, which declared scheme for the future government of India is, of course, at present in existence which can be said to have been agreed even unofficially between representatives of the two countries" (Report of the Joint Committee on Indian Constitutional Reform, Vol. 1, Part I, London, H. M. Stationery Office, 1934, p. 25.) Finally, although Indian delegates appeared before the Joint Select Committee, the recommendations of the committee. mittee, the recommendations of the committee ran completely counter to their suggestions.

The writer of the Report points out the part assigned to and intended to be played by the Princes.

Under the terms laid down by these proposals, the nominees of the Princes will constitute a virtually solid anti-democratic and anti-nationalist bloc in the Federal Legislature. In addition, the Viceroy's retention of his "paramount" powers will enable him to exercise a decided leverage on the States-members of the federation. A powerful conservative body, specially linked to the Governor-General, is thus introduced into the federal government as a counterpoise to the nationalist movement of British India.

The allotment of seats in the Federal Legislature, as between British India and the rulers of the Indian States, is correctly characterized.

This allotment of seats is heavily weighted in favor of the Princes. Although the population of the Indian States is considerably less than one-fourth that of the total population of India, the Princes are given one-third of the seats in the Assembly and well over one-third of the seats in the Council of State.

Other inequalities and acts of deliberate injustice are pointed out in the following passages:

The conservative communities and interests of British India are greatly favored by this division of seats in the Federal Legislature. It works

especially against the Hindus, who supply the largest number of militant Indian nationalists. Although the caste Hindus constitute a clear majority of the population of British India, they are given only 86 of the 250 British-Indian seats in the Assemblia The Majority of the 250 British-Indian seats in the Assembly. The Muslims, on the other hand, who constitute approximately one-fourth of the population of British India, are given one-third of the British-Indian seats in both Houses. In effect, the special seats allotted to the bourgeois interests (commerce and industry, and the land-owners) give them a plural representation, since they can be expected to secure their full share of the members elected by the various communal constituencies. The disproportion is most obvious in the case of the British residents. Taking British India as a whole, one seat is allotted in the Council of State to every 13 million persons and one seat in the Assembly to every one million persons. Yet 7 seats in the upper House and 14 seats in the lower House (including 6 of the special commerce and industry seats expected to be secured by Britishers) are allotted to only 135,000 British residents—a figure which includes some 60,000 British troops

Cotain inequalities exist even in the allotment of the special seats. Commerce and industry is given 11 special seats in the Assembly against 10 for labor, although the Franchise Committee headed by Lord Lothian had recommended equality between the two. The Landowners have 7 special seats in the Assembly, but the agricultural laborers, numbering scores of millions, are given no seats.

The virtual impossibility of securing a majority for a nationalist measure in the Federal Legislature is pointed out in the following words:

An examination of the composition of the Legislature indicates the virtual impossibility of securing a majority for a nationalist measure, much less a proposal designed to mitigate the extreme mequalities of wealth in India. The Council of State, with 260 members, will be dominated by a solid conservative bloc of 118 votes, consisting of the 100 nominees of the Princes, the 10 nominees of the Governor-General, the 7 Britishers, and the 1 Anglo-Indian. Only 13 additional votes, which should be easily forthcoming from the 48 or more Muslim representatives, are required to convert this conservative bloc into an absolute majority. The Assembly, with 375 members, will be similarly dominated by a solid conservative bloc of 143 votes, consisting of the 125 nominees of the Princes. the 14 Britishers, and the 4 Anglo-Indians. The additional 45 votes required to convert this conservative bloc into an absolute majority should be readily secured from the 97 scats allotted to the

Muslims, landholders, and Iudian Christians.

This analysis of the probable voting alignment in the Legislature is borne out by Sir Samuel Hoare, Secretary of State for India. In the course of an address to Parliament on March 27, 1933. he declared: "I do not wish to make prophecies about the future, least of all the Indian future. But I would ask hon members to look very carefully at the proposals which we have made in the White Paper for the constitution of the Federal Legislature and of the Provincial Legislatures, and if they analyse these proposals I think they will

agree with me that it will be almost impossible, short of a landslide, for the extremists to get control of the federal centre. I believe that, to put it at the lowest, it will be extremely difficult for them to get a majority in a Province like Bengal." (Cf. "Speech of Sir Samuel Hoare...," Indian Information Series No. 68, British Library of Information, New York, N. Y., p. 6.)

The Report then proceeds to show how he Federal Executive has been entrenched in a practically invulnerable position.

The Federal Executive. On the executive side, the federation will be headed by the Governor-General aided by a Council of Ministers which, in principle, will be responsible to the Legislature In actual practice, the present presponsible Government of India will be replaced by a diarchical cabinet system of reserved and transferred departments dominated by the Governor-General who, in addition, retains "paramount" powers over the States.

The Governor-General will have exclusive control of the three reserved departments of the federal government—defence, foreign affairs, and ecclesiastical affairs. No great importance attaches to the reservation of the latter department, which provides chaplains of the Churches of England and Scotland for the British troops and civil officers in India. The reservation of the departments of defence and foreign affairs, however, materially reduces the extent of the federal governments responsibility to the Legislature. In the first case, the federation's defence policy is removed from Indian control and a non-votable charge levied on the federal budget in the form of expenditure or the Indian Army, more than a third of which consists of British troops and whose lugher officers are almost exclusively British. In the second case, the control of India's foreign relations is also vested in British hands, although its costs are borne by the federal budget.

In the administration of the transferred departments, which include law, commerce and industry and finance, Indian Ministers will in principle be responsible to the Legislature. Under certain conditions, however, the Governor-General will be entitled to act on his own exclusive responsibility even in the transferred sphere. These conditions are defined by a list of "special responsibilities" with which the Governor-General will be charged

In the result,

These reserve powers of the Governor-General constitute an overlanging threat which can hardly fail to embarrass the Ministers' freedom of action Even though employed only through consultation in day-to-day administration, they will exert a coercive effect of considerable importance and are likely to prove a perpetual source of friction.

Owing to the active influence exercised by the Governor-General, whose position differs greatly from that of a constitutional monarch, even the more normal of his "discretionary powers" acquire an extraordinary force. His veto power, for example, is sufficient to set aside a legislative measure which the future Indian Prime Minister may carry to passage, since there is no provision whereby the Legislature can override a veto. The last four of the Governor-General's "discretionary powers" leave the way open for a much more

serious invasion of the sphere of administration transferred to the Ministers. In the unlikely event of a nationalist majority in the Legislature, the ensuing Parliamentary deadlock would be resolved through the wholesale usurpation of legislative functions by the Governor-General.

How financial responsibility to the Federal Legislature has been reduced to a shadow and how, not merely 80 per cent but in reality the remaining 20 per cent also of the revenues will be under the control of the Governor-General, have not escaped the notice of the American writer of the Foreign Policy Report.

In the transferred sphere, the position of the Finance Minister is specially circumscribed by a number of drastic safeguards. Expenditure on the reserved departments, salaries and pensions of high officials and superior civil servants, and interest and sinking-fund charges on the national debt are ternoved by statute from the vote of the Legisla-ture. These non-votable charges on the future federal budget have amounted in recent years to some 80 per cent of the total expenditure of the Government of India. Even with regard to the remaining 20 per cent of federal expenditures, the Finance Minister's responsibility is limited by special powers conferred on the Governor-General in relation to budget procedure which enable him to restore any amounts reduced or rejected by legislative vote. In the commercial sphere, the reservation of the Department of Foreign Affairs. the proposals regarding "commercial discrimina-tion," and the "special responsibility" laid on the Governor-General to prevent such discrimination limit the Finance Minister's power to devise and carry out a program in the interests of Indian trade and industry. Similarly, the provisions which place the management of currency and exchange under the control of a Reserve Bank and the operation of the railways under a specially constituted Railway Board have the effect of removing these key economic spheres from responsible legislative control Finally, the Governor-General's "special responsibility" for safeguarding "the financral stability and credit of the Federation," in which he will be assisted by a Financial Adviser, provides an opportunity for general intervention over a wide field of the Finance Minister's activities.

As regards the provincial legislatures Mr. Bisson observes:

In the provincial legislatures, as a result of this electoral system, there will be a tendency to divide on racial or religious lines instead of on matters of principle. Hindu-Muslim and other intercommunal antagonisms will be strengthened, while the attainment of unity along nationalist lines will be correspondingly weakened. At the same time, the conservative elements are buttressed by the property basis of the franchise, the plural representation accorded to the bourgeois interests, and the provision for an upper house of the legislature in three of the provinces.

Since the above was written, more provinces have been added to the list of those which are to have an upper house.

After mentioning the provisions relating to provincial finance, the writer concludes:

Provincial responsibility over finance will therefore be little more complete than at the centre. Taking into consideration the enlarged scope of the Governor's special powers and the extensions of communalism in the legislatures, it is questionable whether the proposals embodied in the White Paper offer any measurable advance on the existing system of provincial diarchy.

The effect of the system of indirect election on the strength and prestige of the Federal Assembly has been correctly stated and perceived:

Under this system, the Federal Assembly will be even less able to become a force making for national consolidation than the existing Legislative

Assembly of British India.

Such strength and prestige as the present Legislative Assembly commands rest on the fact that it draws its authority directly from the people. The proposed Federal Assembly, however, will contam a strong Princely bloc on one side; while on the other the British-Indian group, with only an indirect mandate from the people, will tend to split up into representatives of provincial and communal interests.

After stating that

The Governor-General is still empowered to prevent discrimination against British subjects or companies in India, and against British shipping, either in the sphere of taxation or bounties. In addition, the Governor-General is given a new "special responsibility" to prevent action which would subject British imports into India "to discriminatory or penal treatment."

The American observer arrives at the inevitable conclusion that

These provisions rule out any effort on the part of the Indian authorities to regain control of the large sections of India's national economy now

dominated by British monopolies.

Under the new provision against discriminatory or penal tariffs, the Governor-General will exert a broad and undefined power of intervention in the case of all tariff measures affecting British

The powers of the provincial Governors in relation to law and order have been considerably enlarged.

The prior consent of the Governor is required for the introduction of a legislative proposal which concerns the rules, regulations or orders relating to any police force whenever, in his opinion, such proposal affects the organization or discipline of that force, the Governor is directed to see that no records relating to terrorism shall be divulged to any member of the police force except by order of the Inspector-General of Police, or to any other person except at his own discretion. and the Governor is empowered to take over any department of the provincial government in situations where he deems such action necessary in order to combat terrorist activities.

The obvious comment is:

Taken in their entirety, these new powers conferred on the Governors constitute a serious inroad on provincial responsibility with relation to the administration of justice.

The effect of the provision relating to the divulgence of records relating to terrorism would be, in the opinion of Mr. Bisson, "to deprive the Home Member of free access to police records relating to terrorism, thus further weakening his position as a responsible Minister."

As regards the provisions relating to the recruitment, etc., of the "security services," Mr Bisson is of the opinion that

The "steel frame" of an Imperial Civil Service and an Imperial Police Force, the members of which-largely British-are appointed by the Secretary of State, will thus be maintained intact for an indefinite period

Mr. Bisson has noted that the complete Indianization of the Army within any definite period has been absolutely ignored in the Government of India Bill, now an Act.

We shall now reproduce some of the general conclusions arrived at by Mr Bisson.

Under the combined handicaps of indirect election and the strong Princely bloc, the possibility that nationalist elements might capture the Federal Assembly and use it for opposition purposes will virtually disappear.

Given the fullest participation of the Congress party in the provincial elections, however, and the utmost possible degree of success, it cannot expect to win a position in the Federal Legisla-ture, under the proposed allocation of seats, which will overcome the combination of the Princely bloc with the conservative elements of British India. Even were this miracle by some means achieved, the Council of State and the broad reserve powers of the Governor-General would still remain to block any determined move toward the execution of a nationalist policy.

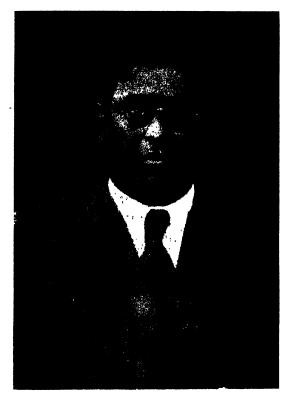
Regarding the future he ventures the anticipation:

Facing the indefinite continuance of a constitution which debars the nationalist majority of India from control, the Congress leaders will be strongly impelled to return to a policy of non-co-operation, and the events of the past few years may well be repeated—possibly on an even broader and more intransigeant scale.

A Distinguished Chemist

Dr. P. C. Guha, D. Sc., Professor of Organic Chemistry, Indian Institute Science, Bangalore, will proceed to Europe on deputation in March next to visit the important centres of organo-chemical research there. He has been elected President of the

Chemistry Section of the Indian Science Congress to be held at Indore in January, 1936. This honour comes to this Institute after the lapse of fifteen years, Professor H. E. Watson having been elected President of the Chemistry Section in the year 1921.



Dr. P. C. Guba

Professor (Juha has carried out important and valuable researches in many difficult branches of Organic Chemistry, e. g., on synthesis of bicyclic terpenes, uric acid, cantharidine, heterocyclic compounds, and on Indian medicinal plants, coal tar products, abnormal optical rotation and Walden inversion. He ranks today as one of the foremost chemists in India and has earned for himself an international reputation—his researches having been spoken of in the highest terms of praise by Professors Willstätter, Hans Fischer, Wieland (all Nobel Laureates in Chemistry) and other great European chemists.

A Distinguished Educationalist

Principal Dr. Praphulla Chandra Basu of Indore is chairman of the Board of Intermediate Education, Rajputana and Central



Dr. Praphulla Chandra Basu

India and Vice-Chancellor of the University. It was announced last month that he was going to Geneva as adviser to Rai Bahadur S. M. Bapna, Prime Minister of Indore, who has been appointed on the British Government of India's delegation to the League of Nations. He has been also chosen to be the chairman of the reception committee of Indian Science Congress which holds its next session at Indore in January, 1936. When men of culture like Principal Basu visit Geneva and other foreign centres, it not only benefits them personally by broadening their outlook but enables them to bring about the cultural contact of India with foreign countries.

Miss Jane Addams

In our last issue we were able to publish an article on Miss Jane Addams, who was America's greatest contemporary woman, one of the greatest women of the world of all time and one of America's and the world's greatest personalities of all time. We tried our best to print a portrait of hers with that article but could not get one—even the American Consul could not help us. We are glad to be able to publish a portrait here, reproduced from the Jane Addams Memorial Number of Unity of Chicago. That journal, as our readers are aware, is edited by Dr. John Haynes Holmes, one of America's outstanding -cholars and publicists. Unity



Miss Jane Addams (1860-1935).

stands for "Freedom, Fellowship and Character in Religion." The particular number of the Chicago paper from which Miss Addams' portrait has been taken contains a good many articles and poems on her written by distinguished men and women in many countries. The editor himself begins his tribute by saying:

The name of Jane Addams is destined to be remembered and adored when the names of nearly all other members of her generation are forgotten. She was the greatest of American women to the same extent and in the same spirit that Abraham Lincoln was the greatest of American men. She was in her own right one of the great women of all time. Altogether apart from nationality or sex, she was one of the noblest persons who ever lived.

And concludes thus:

Such was Jane Addams—Saint, Seer, statesman! As I think of her asleep in a grave as modest as her own soul, she stands in my mind as a rebuke, gentle but stern, to our stupidity, selfishness cruelty, and injustice. Also, she stands as an eternal vindication of our democracy. As she loved humble men and women, so she revealed within herself the infinite possibilities of these men and women. They spoke at last through her Simple, unspoiled, divinely true, supremely great, Jane Addams fulfilled, the lost that is in us all.

Jane Addams fulfilled the best that is in us all, and therewith glorified mankind forever

Sir Deva Prasad Sarvadhikari

Last month death removed from our midst a very versatile and remarkable personality of our times—Sir Deva Prasad Sarvadhikari—at the age of 75. By profession



Sir Deva Prasad Sarvadhikari

he was a solicitor, one of the solicitors who could claim to be men of culture also. He was an earnest and active advocate of temperance, but was better known as an educationist. He was twice Vice-Chancellor of the Calcutta University-having been its first non-official Vice-Chancellor, and twice represented his university at the Congress of the Universities of the Empire held in London. When the Lytton Committee on Indian students was appointed, he was chosen as one of its members and toured the continent of Europe with the other members in 1921. He also sat as a member on the Paddison Committee which enquired into the grievances of Indians in South Africa in 1925. In 1930 he was one of the delegates to the League of Nations appointed by the Government of India. was prominently connected with the Calcutta University Institute and other cultural and educational institutions, besides being connected with some philanthropic institutions also. He wrote two books in Bengali relating to his travels in Europe and South Africa, which have enlarged the literature of travels in that language. He is also the author of another Bengali book.

Unveiling of the Portrait of Mahes Chandra Ghosh

Mahes Chandra Ghosh, B. A., B. T., Vedantaratna, who died some years ago at Hazaribagh, was an eminent scholar of his day. profession he was a school master. remained a bachelor all his life. He knew Bengali, Sanskrit (both Vedic and classical), Pali, Gujarati, the language of the Avesta, English, Greek, and, if we remember aright, Hebrew. Though he specialized in philosophy (both European, ancient and modern, and Indian), the scriptures of the principal historical religions, and theology, he was also well read in general literature-poetry, the drama, fiction, He was a thinker as well as a reader. etc. The late Principal Dr. P. K. Ray, D. sc. (London and Edinburgh), who was for some time Inspector of Colleges to the Calcutta University, and who spent his last days at Hazaribagh, once told the present writer: "I have got acquainted with Babu Mahes Chandra Ghosh! A great scholar. I have, as Inspector of Colleges, visited all the Colleges in Bengal

and Assam, but have not found a great scholar like Mahes Babu anywhere." Every overland mail used to bring Mahes Chandra Ghosh a good many books. Sometimes they were so many that the postman, being unable to carry them himself, had to engage a coolie. And Mahes Babu read all of them. He was a man of saintly disposition, actively taking part in all philanthropic activities of the place where he lived for the time being. Being a good homeopathic physician, he treated all his numerous patients free, give them medicine free and supplied the poorer ones with diet also from his own pocket.



Mahes Chandra Ghose

He gave away by his will his collection of works in different languages on philosophy, the scriptures of various faiths and theology—amounting in all to six thousand volumes and worth some 20,000 rupees, to the Sadharan Brahmo Samaj Library, located in the Sivanath Memorial Hall, 211, Cornwallis Street, Calcutta. His portrait in oils, presented by his niece (sister's daughter) Srimati Binodini Chaudhurani, was unveiled in that hall on the 3rd

August last. A small photographic reproduction of that oil-painting is given here.

Rai Saheb Rajmohan Das

Rai Saheb Rajmohan Das, who died in Dacca last month at the age of 82, began life as an employee in the Bengal police department on a small salary. By sheer dint of merit and hard work, and above all by his character, he rose to be a deputy superintendent of police. He showed by character that one can be a police officer without being corrupt, tyrannical and vicious. After retiring on pension he devoted himself to the work of social uplift. His most remarkable achievement was the work which he did as the honorary secretary to the Society for the Improvement of the Backward Classes, Bengal and Assam. The work of this Society has been praised both by men like Rabindranath Tagore and Praphulla Chandra Ray and the Education Department of the Government of Bengal, the Hartog Committee, etc.

Society for the Improvement of the Backward Classes

The Society for the Improvement of the Backward Classes, Bengal and Assam, has just published its annual report for 1934-35. It was established in 1909 and is under the control of a body corporate registered under Act XXI of 1860. The following is a very brief summary of the report:

I. No. of Schools-431 including 116 Girls' Schools.

II. No. of students on the rolls-Boys 13,326 (1,879 Muhammadans) Girls 5,421 (482 Dο

Total 18,747

III. 75 Scholarships (Boys 49 and Girls 26) of the aggregate value of Rs. 170-4-0 a month were awarded during the year.

IV. Prizes were awarded to 3 schools during the

V. There were under its control:—
(1) Three Public Libraries.

(2) One Boy-scout and one Cub-troops.

(3) Arrangement for delivering lantern lectures inculcating ideas of sanitary responsibility.

VI. The amount spent in grants-in-aid was Rs. 64;364-4 but the amount spont in Establishment and other charges stood at Rs. 6,254-11-9.

Its permanent fund stands at Rs.37,237-8-0. is Sir R. N. Mookerjee;

Vice-Presidents, Mr. G. D. Birla, Mr. B. N. Mookerjee and Mr. Ramananda Chatterjee; Hony. Secretary and Treasurer, Dr. P. K. Acharji, M. A., M. B; and Joint Secretary, Mr. Hari Narayan Sen. Its office is situated at 210-1, Cornwallis Street, Calcutta. It stands greatly in need of subscriptions and donations for carrying on its work on the present scale and for the expansion of its field of activity. The Joint Secretary will be glad to send a copy of the report to intending helpers on request.

Its needs have been stated as follows in

the Report:

Money is urgently needed by the Society:-(1) For raising the Permanent Fund to Rupees one lac in order to place the work of the Society on a sound and solid financial basis;

(2) For increasing the number of Inspectors and

(3) For increasing the efficiency and expanding the field of the educational work, i.e., for opening new schools, improving existing ones, for the institution of Scholarships, Prizes, Stipends for poor students, Continuation Scholarships, Libraries, and Reading rooms and for the organization of better vocational training;

(4) For taking immediate steps to provide for the Society a permanent habitation. It is a pity that so long no provision could be made under this head on account of the pancity of funds.

(5) For adopting various other means besides

education of the backward classes

Famine and Flood in Bankura District

There have been destructive floods in several provinces of India recently. these occur every year in some parts or other of this large country. So far, there has not been any attempt at river-training anywhere in India in order to prevent the havoe wrought by these floods and turn them to some use. Nor have any river physics or hydraulic laboratories established anywhere in India in order to make the preliminary preparations for river-training. So, any remedial measures of a permanent character such as those initiated in the United States of America and in some countries of Europe cannot yet be thought of in this country. All that can be done is to try to relieve the sufferers, so as to save their lives and help them to help themselves from the economic point of view.

There are philanthropic organizations which are trying to help the people in distress in several districts or several provinces. The



Belut. Temporary shelter in school-house, found by people whose houses have been washed away. (Bankura Floods)



Village Namo-Mejia under water. (Bankura Floods)



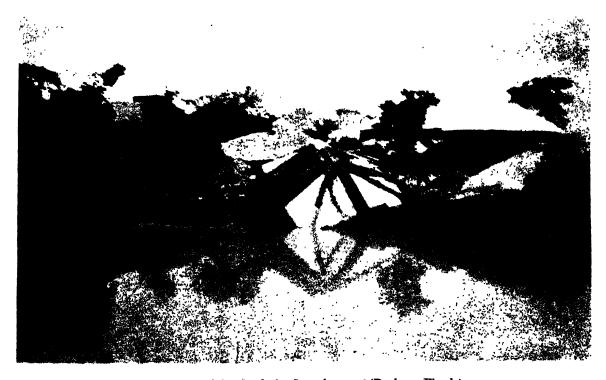
Brick Edifices wrecked by floods at Belut. (Bankura Floods)



Metali. Relief being distributed. (Bankura Floods)



Belut, Guptapara. All houses except the one standing, wrecked. (Bankura Floods)



Havoc caused by floods in Syamdaspur. (Bankura Floods)



At Namo-Mejia waters flowing in streams after wrecking houses. (Bankura Floods)



A very few rebuilt huts at Syamdaspur. (Bankura Floods)



Workers of Bankura Sammilani at Bijpur relief centre with the Ambulance of the Medical School. (Bankura Floods)



Village Muchipara. Houses wrecked. Relief being given. (Bankura Floods)



At Bijpur even brick buildings have been wrecked. (Bankura Floods)

editor of this journal has no such organization at his back. He desires to do some relief work on a humble scale for some parts of his native district of Bankura which have been affected by scarcity of food and by disastrous floods coming on the heels of what officials may not call famine. There is a registered body called the Bankura Sammilani of which he is president and which has done similar work on past occasions with the kind help of friends in different parts of India and abroad. It is the workers of this small district organization who have on the present occasion already started such work. Its honorory assistant secretary, Mr. Krishna Chandra Ray, 🛊 B. L., and Dr. Ramgati Banerji, Superintendent of its Medical School, have visited the affected parts and have brought to Calcutta some photographs, some of which are reproduced here.

There was famine or scarcity of food in Bankura and relief work was started before the floods. Before the floods the most urgent necessity was the supply of rice and, in the case of utterly destitute people, some cloth.

But in consequence of the floods people have become distressed in other ways. Many mud huts and cottages and the things kept there have been washed away, and in some cases even purca brick buildings have collapsed. At least the owners of the mud houses will have to be helped to build their houses again. Many persons have lost all or some of their agricultural and milch cattle, which will have to be replaced. Food will have to be supplied. Very many have been literally reduced to rags. They require cloth. And medicine will also have to be given to the sick. Many more villages have been devastated than are shown in the photographs.

Those who will send money will kindly send it to Ramananda Chatterjee, President, Bankura Sammilani, 120-2 Upper Circular Road, Calcutta, mentioning that it is for Famine and Flood Relief. Those who may send bags of rice and bales of new cloth will kindly do so to Dr. Ramgati Banerji, M. B., Superintendent, Bankura Sammilani Medical School, Bankura, Bengal-Nagpur Railway.



Havoc caused by the floods at Metali. (Bankura Floods)

All help, large or small, will be most gratefully received and distributed as economically as practicable.

"Significance of Political Trends in the Far East"

This was the title of an address delivered by Dr. Taraknath Das at the annual meeting of the American Academy of Political and Social Science. It has been published in the July number of the Annals of that learned body. There the speaker is introduced as 'special lecturer on Far Eastern affairs at the Catholic University of America, Washington, D. C. He is author of "India in World Politics"; "British Expansion in Tibet"; "Sovereign Rights of Indian Princes"; "Rabindranath Tagore, His Religious, Political and Social Ideals," and numerous other publications.' Dr. Das has been for years a vigilant, up-to-date and thoughtful observer and student of world affairs, and is therefore entitled to speak with authority on the political trends in the Far East, which he takes to include India. Out of 12 pages of his

address almost 4 are devoted to India. All his statements are accurate and adequately documented. We do not know how many readers the Annals of the American Academy of Political and Social Science has. In any case, whatever their number, they will be in possession of some of the truth relating to modern governance in India.

From his close study of events and trends in Eastern Asia he has come to the conclusion that

"The trend of political life in Asia will ultimately be the same as it is now in Europe and America. It will be influenced by the problems of social security. It will depend upon the measures to be adopted so that national resources may be so controlled and utilized that the masses of the people will have greater security, resulting in the good of the community at large rather than of a few privileged ones.

"How will this be achieved and what form of political institution will lead to this end cannot be prophesicd. I have come to the conclusion that mere forms of government such as monarchy, republic, dictatorship of the Fascist type, or proletanat dictatorship of the Soviet type are not the determining factors for the goal to be attained. A supposed theocracy in Japan with the ideal of serving the national welfare may accomplish more than may be done in a republic like China under

the present disorganized condition. A virtual dictatorship of the type of Mustafa Kemal of Turkey or Riza Khan in Persia or the rule of the anti-democratic Nationalist Party in Siam is undoubtedly rousing the people to demand a higher standard of living.

"Revolutionary changes in the form of government may not accomplish much, but the change of the spirit behind the government and the political philosophy dominating the national life will lead to the establishment of more effective and stable changes in government consistent with the ideals and the traditions of the peoples of the East. Such governments will assure greater personal liberty as a step towards real progress"

Bill for Building Mosques on Agricultural Lands

Some Muhammadans of Bengal want to have the right to build mosques on agricultural lands. This they want to have by fresh legislation; for under the law as it at present stands and as it has been declared by the High Court, they have no such right.

These Muhammadans say that they should have the right to say their prayers in mosques wherever they can erect one. But as soon as a mosque is erected, they make the further claim of slaughtering cows there whenever they like, and of prohibiting music in its neighbourhood. Slaughter of cows wounds Jaina, Sikh and Hindu feelings, and prohibition of music unduly restricts Hindu and other non-Muhammadan rights. That mosques are not unoften harmful to communal peace in Bengal has been taken judicial notice of by Mr. Justice Sir Zahaddur Rahim Zahid Suhrawardy, himself a pious Mussalman, in the words, "a Mosque—generally a source of sanguinary religious and communal conflict." in Gholam Siddique Khan rersus Jogendra Nath Mitra, 43 Cal. Law Journal, p. 452, ast p. 460.

We would, therefore, request the Muhammadans not to do anything which may multiply the sources of sanguinary religious and communal conflicts. We would also ask the British Government in India to place the same restrictions on the building of mosques in British India as they did when they were governing Mysore direct. The then Chief Commissioner of Mysore, Col. (afterwards Sir Richard) Meade, in Circular No. 2528-72, dated the 22nd August, 1871, laid down:

"A case having recently come to the notice of the Chief Commissioner in which a collision between the Hindus and Mahomedans of a town was rendered imminent, owing to the obstruction caused to a Hindu procession by the existence of a newly erceted Masjid (i.e., a Mosque) in a street almost wholly inhabited by Hindus, it appears to Col. Meade that, unless some precautions are taken to prevent rival sects from establishing places of worship in localities where their position will inevitably provoke ill-feeling, if not actual disturbance, such occasions of conflict are but too likely to become more numerous.

to become more numerous. •

"2. The Chief Commissioner, therefore, desires that you will make it generally known, that no buildings intended to be used as places of worship by any class of the community should be erected on any public street or thoroughfare, in any town or village, without the previous sanction of the District Officer, in each case."

Unless some such restrictions be placed upon the construction of new mosques, especially of those near public thoroughfares or canals, and a special register of the existing mosques be prepared, there is bound to be an increase of communal conflicts, especially when Bengal under the Communal Decision will be ruled by the Muhammadans.

J. M. D.

An Exhibition of the Lucknow School of Arts and Crafts

The Lucknow School of Arts and Crafts, under the able guidance of Principal Asit K. Haldar, has already gained all-India renown. One of its most promising students, Mr. Kiron Dhar, has just returned to Calcutta with a fine collection of the works of the school, including some unpublished pieces of Principal Haldar, Prof. Bireswar Sen and others, which, thanks to the initiative and enthusiasm of Mr. Dhar, will be exhibited to the public of Calcutta from the 1st of September at the Chowringhee Y. M. C. A. Hall. Lady Protima Mitter will open the Exhibition, which will have, as a special feature, a repertory of sketches and paintings of Mr. Kiron Dhar. He impressed all his teachers by a rare grasp of the fundamentals of pictorial composition and came out as the best student of the school, completing his courses brilliantly at the early age of 22. Not satisfied with school and studio work, Mr. Dhar took naturally to the schooling of the perennial master, Nature. Hence his keen observations of the hill girls of the Himalayas and of the subtle light hovering on the haunting landscapes of the 'up-country.' Our village life and folk culture have found some brilliant metamorphoses

through his brush; and we are glad to learn that he is getting ready to go abroad to Italy, if possible, to master the technique of fresco painting. His pictures have already brought him many prizes and medals and we are sure he will gain many friends and patrons in Bengal, now that he is going to exhibit his works in Calcutta, the city of birth of the Modern school of Indian painting, under the inspiration of Dr. Abanindranath Tagore and his pupils.

The Misnamed Bengal Development Act

The miscalled Bengal Development Bill has now became an Act. It ought to be called "An Act for Levying New Taxation for Recouping Old Waste," or some such similar name ought to be given to it. Where is the new development scheme which will make a new paradise of decadent West Bengal? that is clear is that the large sums spent for constructing the Damodar and Bakreswar canals -representing wasteful expenditure in great part, are to be recovered from the tenants by giving retrospective effect to the Bengal Development Act. The misnamed giving retrospective effect to a law may be something new to jurists, but so far as official Bengal is concerned, such a new record must not be considered surprising.

In the Bengal Legislative Council the cause of the tenants is very inadequately represented. The passing of this Bill was the result of a combination between the bureaucracy and the zamindars against the tenantry. And this alliance was effected by offering certain inducements to the landlords. For example, non-agricultural lands have been exempted from the imposition of any levy. Thus, the whole burden of taxation will fall on the tenants who cultivate the agricultural Again, the zamindars will be exempted from the levy in respect of increased salamis realizable on settlement of improved lands, except in the case of such lands as were absolutely waste before the construction of the improvement work.

Maulvi Tamizuddin Khan moved an amendment with the support of Khan Bahadur Muhammad Abdul Momin, to the effect that the maximum rate of the levy, for recovering

the cost of the improvement, should be fixed at one-third of the increased net profits. The maximum demanded and proposed by the Government was one-half of the estimated net increase in the profits or one-half of the estimated net increase in outturn. Needless to say, Government carried the day, with the help of the official and nominated bloc and the very obliging so-called representatives of the people, some of whom pretend to represent the tenants.

This Act will press particularly heavily on the Burdwan district and division. A century ago and earlier, as Walter Hamilton states in his East India Gazetteer, Burdwan was one of the two most fértile and prosperous areas in India, the other being the Tanjore district. In consequence of the preparations for the construction and the actual construction of the East Indian Railway, Burdwan became highly malarious, the population decreased to a fearful extent and its fertility also was impaired to a very large extent. But the land revenue demanded from the Burdwan district and division, which was permanently fixed when the area was very fertile and very prosperous, has remained unchanged. In order to show how heavy that demand is we print below the revenue demanded for the permanently settled estates in the Burdwan and Dacca Divisions with the areas in square miles of the districts in each Division. figures are taken from the Report on the Land Revenue Administration of the Presidency of Bengal for the year 1933-34, the latest available.

	Bu	RDWAN	Division			
Districts		Area	Reve	enue	Demande	d
Burdwan		3247		Rs.	30,09,972	ade:
Birbhum		1695		,,	10,34,754	
Bankura		2447		-	4,90,293	
Midnapur		3730		"	19,24,101	•
Hooghly		1285		12	8,62,018	
Howrah		337		••	4,11,828	
	Total	12741		**	77,32,966	
DACCA DIVISION						
Dacca	_	3034	71 7101014		4,33,220	
Mymensing	rh	5976		"	7,66,884	
Faridpur	,	2129		"	4,31,790	
Bakarganj		2747		**	9,96,540	
Dakarganj	Total	13886		"	26.28.434	
	LUUUU	10000		••	40.40.404	

It will be found that area for area the land revenue demanded from the permanently settled estates in the Burdwan Division is thrice as much as that demanded from such estates in the Dacca Division.

It is not our intention or suggestion, of course, that the revenue demand should be increased in the Dacca Division. We only desire to point out that in the present altered decadent condition of the Burdwan Division, the revenue demanded for the permanently settled estates is excessive and oppressive. For the present decadent condition of the Division the rulers are responsible. They ought to have compensated the present inhabitants of the region by effecting improvements at Government cost, the expenditure being recovered by a terminal tax on the goods and passenger traffic of the East Indian Railway and by taxing the mercantile community and men of business who have profited by that railway at the expense of the lives, health and economic prosperity of the people of the Burdwan Division, or by such other means as would not further deplete their already depleted resources. Instead of taking steps for such compensation, to further tax them shows neither sympathy nor a keen and delicate sense of justice. And the tax is going to be for canals constructed in the past when no intimation was given that the people would be taxed for them. In other provinces, twenty or thirty times as much has been spent on productive irrigation canals without any such taxation. Bengal has no such productive irrigation canals, and the people of West Bengal are to be taxed to boot! We speak of West Bengal, as the Bengal Development Act, which is really a retrospective taxation Act, is not for East Bengal.

Public Security Extension Bill Passed

There has hitherto been in force in Bengal a Public Security Act without which there would presumably have been the greatest and most intolerable insecurity of life and property in this province. As it was not a permanent Act and was due to lapse shortly, a Public Security Extension Bill was introduced in the Bengal Council and passed without any waste of precious time. So, so far as Bengal is concerned, the British Empire, with its implication of British domination, is safe for three years. It would be quite easy to give us similar security and the British Empire a longer lease of life three years hence.

Seriously speaking, the British Government

at "home," with its subordinate central and provincial Governments in India should understand that the enactment or re-enactment of such laws would be considered by the non-British world a proof that these British authorities know that the new constitution imposed on India has not satisfied and will not satisfy Indians and will not bring peace, security and prosperity to India, and that it is for that reason that the need has been felt for Acts to maintain or bring security.

Piess Laws

At the recent All-India Journalists' Conference, in the speeches of the President and the Chairman of the Reception Committee and in a resolution specially passed for the purpose, a desire was expressed (we shall not say that a demand was made) that the restrictive and repressive press laws-at least those which were of a temporary and character—should be so-called emergent allowed to lapse and should not be re-enacted. We also have a similar desire and a partiality for a free press. But we have neither the expectation nor the hope that any such desire will have its fruition in the near or in any distant future that can be definitely anticipated.

For, autocracy and a free press cannot co-exist. Either autocracy has to go, or a free press, if it existed (as it does not in India), has to go, or cannot be born or re-born. It is very well known, not only to Indians but to the British arbiters of India's destiny, that the new Government of India Act has made the Government of India, the provincial Governments and the Executive generally more autocratic than before. This reinforced autocracy at present possesses the power to live and flourish. To say that it should grant freedom to the Indian-owned and Indianedited Press, is to say that it should sign its own death-warrant. Hence, we do not have the temerity to say any such thing.

All-India Journalists' Conference

A session of the All-India Journalists' Conference was held last month in the Calcutta Town Hall. An interesting Press Exhibition was also held on the occasion. It was opened by Mr. Sarat Chandra Bose. The Conference was opened by Mr. Ramananda Chatterjee in

a very brief speech. Owing to feeble health he could stay in the hall only for a few minutes. Mr. Mrinal Kanti Bose, the Chairman of the Reception Committee, read his cogent, informative and interesting address, in the course of which he has met the arguments of all those who have fettered the press-particularly in Bengal. As we are unable to publish his speech in extenso or a summary of it, we merely give some of the sectional headings; viz., previous conferences; in memoriam; jungle of press laws, their scope and content: no terror for terrorists but for honest jouralists; operation of the press laws; is publication of proceedings of legislatures privileged?; give them an inch and they will take an ell; the plea of emergency; what can we do?; the journalist's lot; economic depression; fostering of the reading habit; vernacular journalism; special grievances of journalists; other working conditions and remedies; the Association idea; newspaper press fund; training of journalists; facilities for cheap newspapers; printing industry; Government as competitor; concluding remarks.

"Jungle of Press Laws"

Members of the public who are not connected with the press do not know under what conditions journalists and keepers of printing establishments have to work. They do not know how many swords of Damoeles hang over the heads of the press men and newspaper men. Even many journalists do not know or do not remember the dangers that encircle them. Hence, Mr. Mrinal Kanti Bose did well to enumerate the press laws and give some idea of their provisions. We have no space for all that he said. But we make a pretty long extract from his speech below.

I shall not dive into past history but shall content myself by observing that besides the ordinary laws, such as those of sedition, libel, contempt of court, etc., which affect the Press, the following special laws are in operation at the present moment with the scope and purport of which every journalist has to be familiar. They are:

with the scope and purport of which every journalist has to be familiar. They are:

(1) The Indian Press (Emergency Powers) Act, 1931, as amended by the Criminal Law (Amendment) Act, 1932 and the Bengal Criminal Law

(Amendment) Act, 1934;
(2) States' Protection Act, 1934;
(3) Princes' Protection Act, 1922;
(4) Foreign Relations Act, 1932.

Mr. Bose then proceeded to point out and comment on some of the provisions of these

The Indian Press (Emergency Powers) Act, 1931. was an Act to provide against the publication of matters inciting to or encouraging murder or violence. The scope of the Act was, however, changed next year by the Criminal Law (Amendment) Act, 1932, to one for the "better control of the press." The significance of this change is apparent on the face of it. The change contemplated that the executive should have control of plated that the executive should have control of the press not only in regard to matters that could conceivably be construed as encouraging murder or violence but in all matters, the publication of which may not be to the liking of the powers-that-be. The Press Act was to be in force for one year only, but the Criminal Law (Amendment) Act, 1932, extended the duration to the period of three years from 1932. The Criminal Law (Amendment) Act effected also other drastic changes in the Act of 1931. The most important of these changes are in respect of section (4) of the Press Act. That section has made it penal the incitement to or encouragement of the commission of any offence of murder or any cognizable offence involving violence or the direct or indirect expression of approval or admiration of any such offence, or of any person real or fictitious, who has committed or is alleged or represented to have committed such offence. As was pointed out by several non-official members of the Legislative Assembly, the expression "offence involving violence" was itself too wide, but little did the members imagine then that while they were straining at a gnat they would soon be invited to swallow a camel. For in the very next year they were asked to pass what is known as the Criminal Law (Amendment) Act which known as the Criminal Law (Amendment) Act which added to the list of offences mentioned in the Press Act very considerably. A whole series of offences were made punishable under the Press Act, such as, the seducing of any officer, soldier, sailor or airman in the military, naval, or air forces of His Majesty or any police officer from his allegiance to duty, the bringing into hatred or contempt His Majesty or the Government established by law in British India or the administration of justice in British India, or the excitement of disaffection towards His Majesty or police excitement of disaffection towards His Majesty or the said Government; the putting of any person in fear or causing him annoyance and thereby inducing him to deliver to any person any property or valuable security or the doing of any act which he is not legally entitled to do; the encouragement or incitement of any person to interfere with the administration of the law or the maintenance of law and order or the commission of any offence or the refusal or delay in the payment of land revenue, tax, etc.; the inducing of a public servant or a servant of a local authority to do any act or the forbearance or delay in the doing of any act connected with the exercise of his public functions or the inducing of him to resign his office; the promotion of feelings of enmity or hatred between different classes of His Majesty's subjects; the prejudicing of recruiting of persons to serve in any of His Majesty's forces or in the police force or the prejudicing of the training, discipline or administration of any such force. These, as you will see, are almost bodily lifted from the Press Ordinance of 1930.

The object of these special laws was then indicated.

Most of these offences, you are aware, come under the ordinary law of the land. The law-courts are always open to try such offences committed by anybody and a newspaper or a journalist has no more rights than those enjoyed by an ordinary citizen. But apparently it did not suit the purpose of the powers-that-be that such offences should be tried in the regular way in ordinary course under the ordinary legal procedure. They intended that judicial decision and judicial procedure should be substituted by executive action.

Operation of the Press Laws in Bengal

Mr. Mrinal Kanti Bose had much to say relating to the way the Press laws are worked and the Press Officer gives his "advice" in Calcutta in particular and Bengal in general. What he said is very interesting, but we have space for only a few passages.

In the course of a note circulated to memberof the local Legislative Council and a copy of which was supplied to Government, the Indian Journalists' Association thus described the modus operandi of the Press Officer's directions given almost from day to day, but the following will give you some idea about the way in which the Press

Officer has been using his powers:-

(a) News that is allowed to be published in the papers of all-India circulation in other provinces is not allowed to be published in Bengal newspapers of similar circulation. It has sometimes happened that provincial newspapers that are sold in Calcutta contain news that the Bengal papers had not been allowed

(b) Correct and authenticated news of a particular kind is not allowed to be published and, when allowed, is mutilated in such a manner as to make the news often misleading;

(c) Display of news of certain character is not

allowed:

(d) Detailed directions are given as to the printing types that are to be used in the headings and body of the news and for the exclusion of certain expressions such as 'arrest of ladies and Moslems' from headings of news;

(c) Double-column headlines of certain news are

not allowed;

(f) Detailed directions are given as to the arrangement and position of column of news.

(g) Proceedings of the Indian Legislative Assembly and of the Bengal Legislative Council are not allowed to be published in full but are censored:

(h) Proceedings in law-courts of Civil Dis-obedience cases and of cases involving terrorism are not allowed to be published in full but in a mutilated form and, as in the case of the statement of Miss Beena Das, accused in the Governor Shooting case, the "Statesman" was allowed to publish passages in that statement in regard to which strict directions were given to the Indian daily newspapers that they were not to publish

(i) Legitimate criticism of policies and actions of Government and Government officials are

objected to.

In the days the Civil Disobedience Movement was in full swing one of the directions of the Press Officer to the newspapers was that in reporting beating by the police of members of processions taken out or of public meetings held in defiance of the Police Commissioner's orders in the city of Calcutta or in the mofussil towns and villages, the word "assault" was not to be used, the utmost that could be allowed was that the police dispersed the unlawful assembly or crowd by a "mild lathicharge," though as a sequel to such mild charges people had often to be taken to hospital and sometimes more serious consequences followed.

Mr. Bose made many other interesting revelations, for all of which the reader is referred to the newspapers which have published a full report of his speech. We make only one more extract below.

The hand of censorship was as severe on proceedings in the law-courts. Statements made by persons complaining of police beatings were not allowed to be published . . . I cannot conclude without mentioning that there was and is a sub-Press censor at the General Post Office in Calcutta who has to forward all inland telegrams of a political complexion to the Press Officer for the latter

to do the needful in regard to them.
"Generally speaking," the note of the Journalists'
Association concludes, "the Press Officer will not allow to be published any allegations of wrong done by the police with the result that newspapers do not venture to publish things which may, m any way, offend his notions of what the Press may publish."

Mr. Chintamani's Presidential Address

We have given so much space to the modus operandi of the press laws in Bengal and Calcutta in particular, that, we are sorry, we have little space left for Mr. C. Y. Chintamani's masterly and statesmanlike presidential address. He began by dealing with journalism, past and present, in India, rightly describing journalism as a noble calling. He observed:

It is a source of regret to us that the majority of British journalists in India should interpret their mission in terms of temporary British interests in India instead of deeming it their duty and privilege to serve the land of their temporary sojourn and the people whose support is the indispensable condition of their continued existence.
This evil is not of recent growth. Three-quarters of a century ago, Sir John (afterwards Lord)
Lawrence deplored it in these words:—

"The difficulty in the way of the Government of India acting fairly in these matters is immense. If anything is done, or attempted to be done, to help the natives, a general howl is raised, which

reverberates in England, and finds sympathy and support there. I feel quite bewildered sometimes what to do. Every one is, in the abstract, for justice, moderation, and such like excellent qualities; but when one comes to apply such principles so as to affect anybody's interests, then a change comes over them." (Letter to Sir Erskine Perry,

member, India Council.)

No wonder that at the present time, too, the Anglo-Indian press ordinarily looks at public questions from a point of view different from or even opposed to that of the Indian press. So that, the struggle for the maintenance of the just liberties of the press against undue invasion by the Government, has had, and I fear will have to be carried on by the Indian press unaided by the other powerful section of the press in India. But this is an incident—one of many similar incidents—of the government of one country by another. And it is why the Indian press has always been, and I am confident will ever be, a staunch and unfailing champion of Swaraj for the Motherland held too long in subjection.

Mr. Chintamani proceeded to state what should be but unhappily is not considered by some, axiomatic, namely,

that in present conditions in India no Indian paper has a moral right to exist which is not an advocate of Swaraj.

"Section 108, Cr. P. C."

In the section in Mr. Chintamani's address. devoted to the press laws occurs the following passages:

A question which I have often put to myself and to others but have not been able to answer or to hear answered is. Where is the necessity of any special coercive legislation when there is on the statute-book sec. 108 of the Criminal Procedure Code? You will permit me to set it out in

extenso.

"108. Whenever a chief presidency or district magistrate or a presidency magistrate or magistrate of the first class specially empowered by the local Government in this behalf, has information that there is within the limits of his jurisdiction any person who within or without such limits either orally or in writing, or in any other manner intentionally disseminates or attempts to disseminate or in anywise abets the dissemination of-

(a) any seditious matter, that is to say, any matter the publication of which is punishable under section 124 A of the Indian Penal

Code, or

(b) any matter the publication of which is punishable under sec. 153 A of the Indian Penal Code, or

(c) any matter concerning a judge which amounts to criminal intimidations or defamation under the Indian Penal Code, such magistrate, if in his opinion there is sufficient ground for proceeding may, in manner hereinafter provided, require such person to show cause why he should not be ordered to execute a bond with or without sureties, for his good behaviour for such period, not exceeding one year, as the magistrate thinks fit to fix.

No proceedings shall be taken under this section against the editor, proprietor, printer or publisher of any publication registered under, and edited, printed and published in conformity with the rules laid down in the Press and Registration of Books Act, 1867, with reference to any matter contained in such publication except by the order or under the authority of the Governor-General-in-Council or the Local Government or some officer empowered by the Governor-General-in-Council in this behalf."

What is it, I scriously wish to know, which any Government desirous bona fide of preventing the press from becoming criminal but not of suppressing legitimate freedom, cannot achieve by the

application of this section?

I had an opportunity, five years ago, of asking the highest officers in the land what end they had in view could not be achieved by the enforcement of sec. 108 and why they wanted the very rigorous Press Ordinance of that year. The answer was that experience had demonstrated the inadequacy of that section. I had the temerity to utter the challenge that it should be stated categorically where, when and how the alleged inadequacy became manifest. On my part I undertook to show that except in one case the magistrates concerned did uphold the executive with no interference from higher tribunals.

Mr. Chintamani's own answer questions he asked is contained in the following passage:

The only reason that I can think of is that the proceedings under that section are judicial—albeit the judicial authority is an executive magistrate, an officer subordinate to the Government, one whose prospects in service depend upon the goodwill of the Government. But the accused is there given an opportunity of showing cause and of vindicating his innocence. If he has the means and the will he has the further opportunity of taking his case in revision to the High Court. This evidently has proved too much for a Government which prefers the reign of discretion to the reign of law. Lord Morley wrote to Lord Minto that the Government of India were against lawyers because they were against law. This was said by a Secretary of State and not by an Indian editor. The fact unfortunately is-or so, at all events it appears to be that the Government of India, inured by long habit to the ways of despotism, naturally prefer to be uncontrolled masters and as far as possible not to be checked by an independent udiciary.

Training in Journalism

A resolution in favour of the institution of a course of training in journalism was defeated at the recent session of the All-India Journalists' Conference by two votes. It is not necessary for us to discuss the arguments of the opponents of the resolution. We know those arguments. But after giving due weight to them, we still think that it would be good for intending journalists to undergo academic

and practical training in journalism. They require it. Perhaps, it would be better to say—in order not to seem to lecture to others from a lofty pedestal—that if the present writer were young again and wanted to be a journalist and had the opportunity and the option of undergoing a course of academic and practical training in journalism, he would have availed himself of such an opportunity?

Though he became a professional journalist some 35 years ago as editor of a monthly or two and for a decade or so before that period had much to do with editing and contributing to one weekly and some monthlies, he does not know many things about journalism which he would even now in his old age like very much to know. But, alas! where now is the leisure, the energy, and last of all, the opportunity?

The American orator and reformer Wendell Philips said, "If I could but make the newspapers of country I would not care who made its religion or its laws," or words to that effect. But where are such newspaper-makers?

What Is "Very Rapid Expansion" in Education?

As India is still the country of the bullock cart, Britishers are apt to think that in this country any progress made is very rapid progress. But if they give expression to that idea of theirs through the medium of the English language, it sounds rather ludicrous. For English is, more than any other language, a world language and is spoken or understood in many countries which have become used to locomotion by aeroplane. Therefore, if any official measuring progress in India according to the bullock cart standard, calls it very rapid in English words, he must thank himself if he be considered fit to live in the age of the cave-dwellers.

In an official report entitled Education in India in 1932-33, prepared by Sir George Anderson, Educational Commissioner with the Government of India, and published in 1935—"Very rapid" publication undoubtedly, it has been stated with reference to certain 'defects':

"... they have become the more pronounced owing to the very rapid, and otherwise commendable, expansion made during the early years of

the present political regime, and also to financial and other complications which have intervened." Page 1.

Let us try to have some definite idea of this "very rapid expansion during the early

years of the present political regime."

In Progress of Education in India 1927-32 by Sir George Anderson, Vol. II, page 59, it is stated that the number of pupils attending educational institutions of all grades in British India in 1921-22 was 8,381,350, and in 1926-27 it was 11,157,496. That is to say, in five years the increase in the number of pupils was less than three millions in all institutions from universities to village primary schools. In 1931-32 the number was 12,766,537, in a country with a population of 353 millions in round numbers. If only British India be considered, the population is 290 millions.

Let us see what expansion of education means in Soviet Russia, with a population of 166 millions in round numbers—half that of India.

In Joseph Stalin's book, The State of the Soviet Union, it is stated:

In the sphere of the cultural development of the country in the period under review we have the following:

(a) The introduction throughout the U.S.S.R. of universal compulsory elementary education and an increase of literacy among the population from 67 per cent at the end of 1930 to 90 per cent at the end of 1933.

(b) An increase in the number attending schools of all grades from 14,358,000 in 1929 to 26,419,000 in 1933. Of these the number receiving elementary education increased from 11,697,000 to 19,163,000; middle school education increased from 2,453,000 to 6,674,000; and higher education increased from 207,000 to 491,000.

(c) An increase in the number of children receiving pre-school education from 838,000 in 1929

to 5,917,000 in 1933.

A British official in India may be pardoned for suspecting that Stalin, the anti-religious Communist dictator, may have been guilty of exaggerating Bolshevik cultural achievement. The statement made, therefore, by a religious Christian missionary not partial to atheistic Bolsheviks may be a corrective. Dr. Stanley Jones, who has worked with distinction in India and abroad and is the author of some books, writes in his recent work, Christ and Communism, about the Russians:

In spite of the clouds we can see that they are making amazing progress; for instance, their literacy has gone up from thirty-five per cent in

1913 to eighty-five per cent to-day, instead of 3,500,000 pupils in 1912, there are now over 25,000,000 pupils and students; the circulation of daily papers is twelve times what it was in Czarist days.

Education according to modern ideas practically began seventy-five years ago in Japan. The Emperor of Japan had desired that there should be no family in his country with any illiterate persons—infants excepted, of course. At the present day 99 per cent of the males and 98 per cent of the girls and women can read and write. That may be called rapid educational expansion.

The Negroes of Africa who were seized in their country and sold as slaves in America had no literature or alphabet of their own in their country. And before the abolition of slavery in America on December 18, 1865, there were laws like the following:

"... the education of Negroes was expressly forbidden. Here, for instance, are some passages from the code of Virginia in 1849; 'Every assemblage of Negroes for the purpose of instruction in reading or writing shall be an unlawful assembly. Any justice may issue his warrant to any officer or other person requiring him to enter any place where such assemblage may be and seize any Negroes therein; and he or any other justice may order such Negro to be punished with stripes. Again, if a white person assemble with Negroes for the purpose of instructing them to read and write, he shall be confined to jail not exceeding six months and fined not exceeding one hundred dollars'."

"Those Christian Legislators thus doomed the entire servile population to perpetual ignorance and degradation."—Harmsworth's History of the World, Vol. IV, P. 2814, quoted in Major B. D. Basu's History of Education in India under the Rule of the East India Company.

It was after the liberation of the slaves on December 18, 1865, that the Negroes could receive instruction without being considered criminals. The result was that according to the U. S. A. census of 1930, it was found that 83.7 per cent of the Negroes could read and write and only 16.3 per cent were illiterate. In the succeeding five years this percentage of illiteracy must have decreased.

In India, known from antiquity for its civilization and with ancient literatures, under the British Government, whose highest educational officer has complained of "very rapid expansion" of education, 92 per cent of the opulation were illiterate and 8 per cent literate according to the census of 1931.

It should be noted here that before the

British occupation of India it was not all illiterate country. Dr. Edward Thompson has never been guilty of exaggerating Indian achievement. Referring to the times before the British came here, he has been constrained to admit:

"Nevertheless there was more literacy, if of a low kind, than until within the last ten years."

The Reconstruction of India (published in 1930), page 255.

Official Satisfaction at Decrease of Schools in India

Education in India in 1932-33, published in 1935, says:

"A decrease of 2,445 in the number of institutions, taken by itself, need not give cause for alarm; possibly the reverse The large increase of 1,367 recognized institutions in *Bengal*, however, is of doubtful value, in view of the urgent need of improving those institutions which already exist."

Bengal Education Minister Most Zealous Disciple

If inartificial decrease in the number of schools pleases the Educational Commissioner with the Government of India, then artificial decrease in their number must be equally pleasing to him, if not more—this must have been the logic of the Bengal Education Minister. Hence, a resolution was published by him on the 1st August last and a supplementary communique on the 25th, proposing a very drastic reduction in the number of schools. This has roused a storm of opposition in Bengal. Men past eighty (Mr. Krishna Kumar Mitra, Principal Girish Chandra Bose), nearing eighty (Principal Heramba Chandra Maitra, Sir Nilratan Sircar, Sir P. C. Ray), past seventy (too many to name), and past sixty and fifty (still more numerous), not to speak of younger persons, have joined in this opposition. One of the most crowded meetings ever held in Albert Hall was held on August 25 last to give expression to the strong feelings of the public on the subject. Sir P. C. Ray, presiding, gave the lead in a none too vigorous speech. When for reasons of health he left the Hall, Sir Nilratan Sircar took the chair.

Bengal and all India require both improvement and expansion and not curtailment of facilities in the field of education in the name of efficiency. India has not a single institution more than she wants—she requires more. If there be any which is absolutely bad or useless, let it be replaced by a good one. In times of famine it is better to give all hungry persons coarse rice than giving cakes to a few. Similarly, seeing that there is education famine in India, none should be deprived of educational facilities on the pretext of providing ideal institutions for a small number. To say that there is no money for educating all is a hollow excuse.

Taking advantage of the artificially impoverished condition of the Bengal Government and of the existence of terrorism here, the experiment of curtailment is going to be tried here first. But let the other provinces beware betimes.

Congress and Acceptance of Ministry

The question of Congressmen's acceptance of office is being discussed by them and others. We have already said more than once that we are against it, and we have given our reasons.

Congress and the Indian States' People

Congress appears to say that, though it wants Swaraj for the Indian States' people also and though it can and does give them its moral support, it cannot give them any other sort of backing. That may be the correct legal position, of which we are no judge. But Congress itself has all along got both men and money from the Indian States in its struggles, and, moreover, both "British" India and "Indian" India are now going to be parts of the same Federation. What now?

American and Other Occidental "Neutrality"

Washington, Aug. 24.
The Neutrality Bill, which the Senate originated to prevent the United States being drawn into any war by trading [in arms and munitions] with the belligerents, was passed by the House of Representatives to-day in a form virtually identical with that adopted by the Senate, which is expected to accept the House's amendments.—Reuter.

Britain and some other European powers have also been considering or talking of neutrality of this sort, and in the meantime Italian ships in considerable numbers have been passing the Suez canal with arms and munitions. When Japan and China fight, no Western

power thinks of neutrality of this sort, because both are non-European nations and because Japan has the power to hit back. In the present case, Italy is European, Ethiopia is not. Italy can strike back, Ethiopia cannot. Italy has munition factories of her own and has already despatched considerable quantities of war materials. Ethiopia has no such advantage. So, occidental "neutrality" will go against Ethiopia.

America's neutrality is partly explained by one fact. In the U. S. A. there are 38,727,593 persons of foreign white stock out of a total population of 137,008,435. Of these 38,727,593 persons, 4,546,877 or 11.7 per cent are of Italian stock. They are second in number only to the people of German stock, who are 17.7 per cent. So America must not hurt Italian feelings!

Mussolini Not Bluffing!

The morning papers of to-day (August 28) contain the following telegram:

Paris, Aug. 26.

Those in France and elsewhere, but especially in Britain, who imagine that Signor Mussolini relating will be forced to admit that they are wrong after reading Signor Mussolini's declaration to "The Daily Mail," in which the Duce has said that, it sanctions are voted against Italy, she will immediately leave the League and whoever applied the sanctions will be met by Italy's armed hostility

This view is expressed in French official circles which opine that the Duce's affirmation lends support to the French deprecation of recourse to sanctions.

The French policy remains that no stone shall be left unturned to try to localize the conflict and to maintain as far as possible a friendly understanding between Paris, London and Rome, and above all to prevent an extension of the hostilities to Europe.

A Cairo message states that seventeen Italian steamers, with troops and workmen, have passed through the Sucz Canal during the last two days.—Reuter.

But, without the help of any other powers Britain, if not France also, can meet Italian hostility. But do they value the freedom of a black nation sufficiently to do so?

New Education Fellowship

The world-wide organization called the New Education Fellowship has opened an office at Santiniketan with Rabindranath Tagore as President. For detailed information, please write to the Joint Secretaries at Santiniketan.

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"The chapters on Maratha and British administrations afford much food for reflection to the administrators and citizens of India today. Marathas, Oriyas and Bengalis, Indians and Europeans in India, Hindus of different denominations and Muslims, have all poignant lessons to learn, mistakes to avoid, wrongs done to atone for. Appendix V shows the archaeologist Mr. Banerjee to have been an impartial student of modern history as well, and he has rightly drawn attention to the failings of the people of Bengal from the days of Clive to those of Macaulay. This of course does not detract unduly from the reputation of Bengal for eminent services rendered to many parts of India during the greater part of the nineteenth century and down to our own day. It is unfortunately a truth that the different peoples and communities in India, all through history to the present time, have tried to exploit or lord it over one another in various ways, under the aegis of some foreign rule.

"In Chapter 29 Mr. Banerjee is in his own special sphere, and has certainly made an original contribution to the study of Orissan art and architecture on scientific lines: he has rescued it from many vague generalisations and guessworks. He concludes that the gap between the first and the seventh centuries (A. D.) in Orissan art highly is as inexplicable as remarkable, though he admits that there has inot been yet a full and accurate survey of Orissan antiquities, specially in the hill-States. It is possble, in my view, that present-day studies in the origins of the so-called Gupta revival will in the near future show that the early mediaeval (seventh century) Orissan art, fully developed and striking at its first appearance, was only another florescence of the same original Naga-Vakataka art (third to sixth centuries), as the Cupta art was; it is of course well known that the Naga-Vakataka political influence spread over Western (Hill) Orissa in that period."

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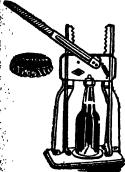
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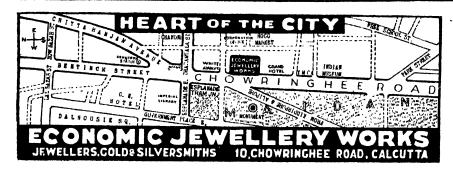
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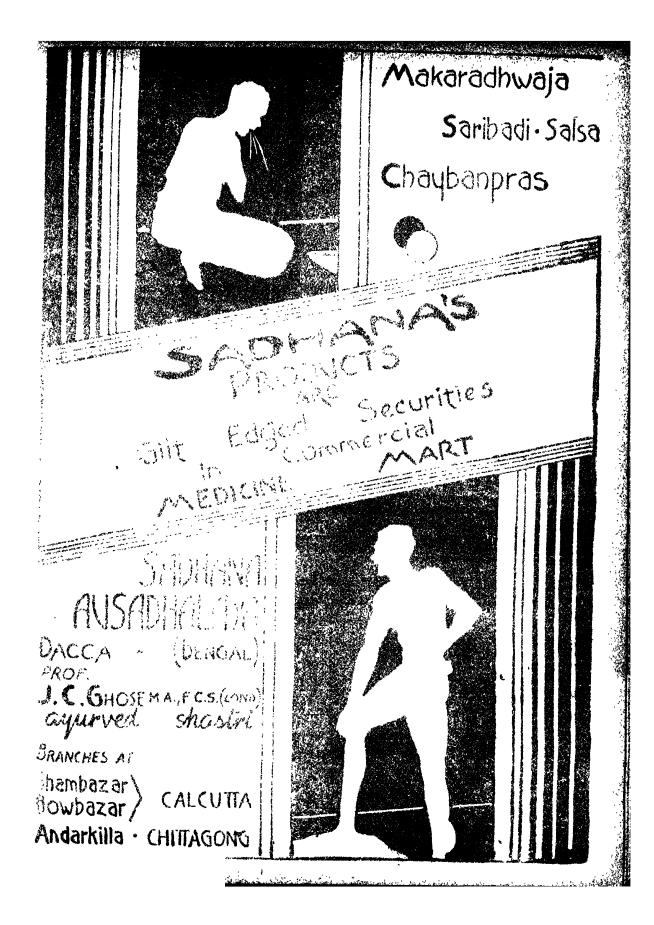
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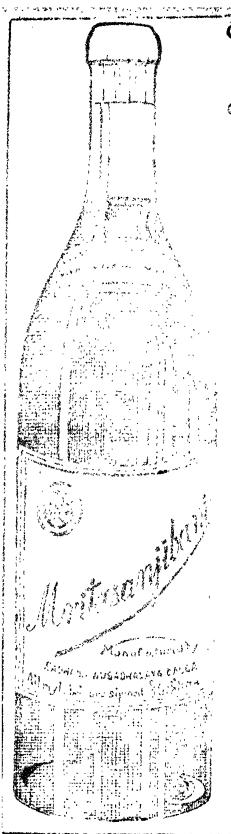
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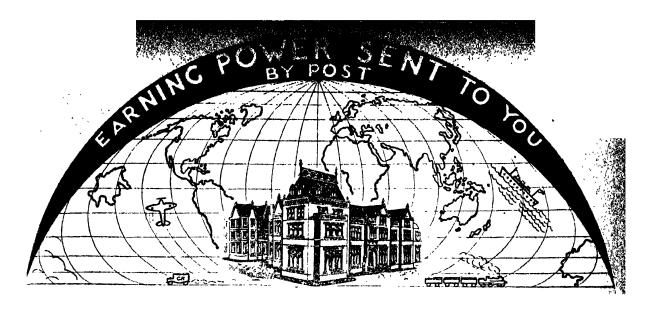
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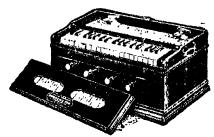


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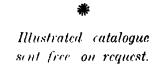
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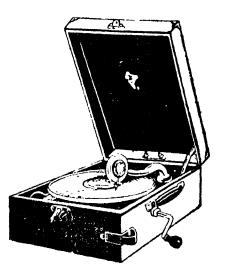
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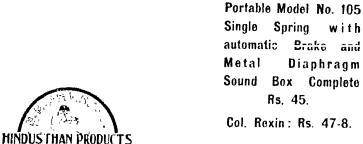
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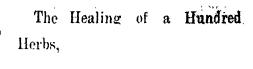
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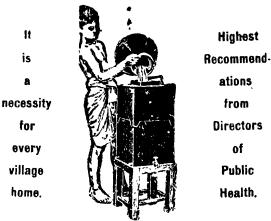
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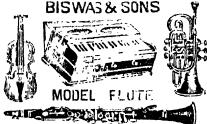
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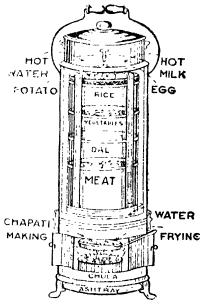
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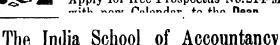
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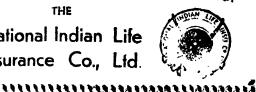
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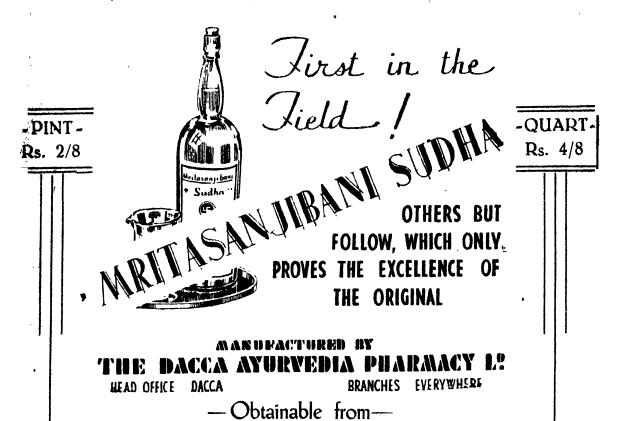
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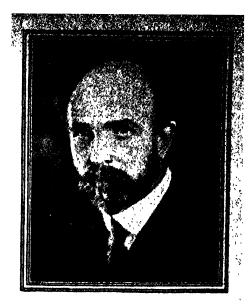
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United India and the Indian States writes

Mr. Sunderland is well-known to educated Indians and especially to the readers of India's great monthly periodical The Modern Review to which he has of en contributed. This book deals with the evolution of the world, of men and of religion, and with the problems of Pain and Evil. It attempts a reconciliation of Religion with Science and all that soience stands for. The accounts of the genesis of the world according to different religious scriptures, are rejected, and the doctrine of evolution is upheld as showing the how of the world, and, ther fore, being a real revolution of God instead of mere assertion of His Estistence and Omnipotence found in the scriptures, Evolution, it is pointed out, demonstrates the plan of God to man. It cannot, therefore, be said that rationalism and progress will make for irreligion. They will, on the other hand only continue to unfold God's plan. Civilisation is not an artificial growth, it is organically connected with evolution. With the progress of thought and general culture, religion will advance and become purer and more refined. At the enliest stages of human-evolution, religion had of necessity to be primitive in character. The future will see not less of roligion, but less of superstition and less of priesteraft.

The author is an optimist. He examines the contradiction involved in the idea of an All-lovinz. Al-powerful Father of children who are subject to evi, and to misery which is not always man-made-He finds the solution of the problem in the doctrine of evolution. Man has risen through the ages to his present moral stature. Even pain and evil serve the end of this scheme, the gradual perfection of man. The evil tendencies in man are only the mistakes that he makes in "groping" his way upwards. Earthquakes and other visitations of Nature only show that the world is under Law, and in any case, a world under Law is better than a The author sees in evolution worldunder chaos. proof of man's continuity and of the soul's unmorta ity.

The book is written in sensitive prose and is lucid from beginning to end.

Prabuddha Bharata writes:

The central theme of the book is to show that evolution is really an ally of religion, that it proclaims the glory of God in a far more effective. way than the genesis stories of the orthodox Semitic religions. Every religion has mythology as well as philosophy; there is no harm in that. But danger comes when the one is confounded with the other. And this has been the case with some queer religious minded people, who have compelled some states of America to pass laws prohibiting the teaching of Evolution in schools. This very clear and convincing exposi ion of both Evolution and true Religion by Dr. Sunderland ought to be an eye-opener to these people.

The book has a general interest too. Here the readers will find a fine collection of easily understandable data presented beautifully and logically. which are sufficient to convince unbiased minds of the great truth of Evolution -evolution of the world. of man, and of religion, evolution from simplicity to complexity, from hos ogeneity to heterogeneity The author has shown too that although ther is a class of evolutionists who find no necessity of a God for the evolution of the will and everything in it, yet evolution truly understood is not only not anti-God but demonstrates the existence of a vastly wonderful intelligence giving shapes to things and beings with and for a purpose. Moreover. he explains "pain and evil" as imperfections in the process of evolution, which will drop off in the final stage. He turns the very fact of man' imperfections- physical, mental, moral, and spiritual -into cogent arguments for immortality. It is inconceivable that modern man with his horribl shortcomings is the ultimate end of such a fin-ly attuned process of evolution through millenniums The book has given Evolution the dignity of Religion, has supplied Religion with a scientific basis, and has assured man, the very end of evolution, of his perfection and immortality.

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1.(5)	The Heavens	(55)
2. P	('ut	(13)
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1. E	Woman	(32)
5. P	Absorb	(11)
BIFIAL I	Be m uul	(34)
7. O; E	Nar w Excavatio	(40)
RHE	Cure	(26)
9 G A	Passage into an enclosure	(33)
in BIRL IL	Noisy quarret	(56)
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Place a letter in each blank square, so as to make a word which vill agree with the clue given.

And you can get your solution.

The following numerica, values have been assigned to the letters of the alphabet.

A BH	11年5. 中国口	1 1 1/1 1/11
112 3	10 K 中 (G 川 1 4 5 6 7 8	9/10/11/11/13
$N_{s}O_{s}P_{s}$	Q R 'S T U 1. 845 021	VWXXZ
11 5 16	1.1 839, 021	2 23 24 25 26

The sum of the numerical values of the letters

feach of the twelve words is given within rackets against the word.

i.g., Take No 1. S * * :: Heaven (55). The only logical answer is "SKY." The correctness of the name is tested by adding the numerical values of letters. S:19 K:11 Y:25 and the total is 55.

1. The Entry Fee in this competition is One tupee for each Two entries. The minimum number t entries allowed to each individual entrant is two. or each additional single entry, the entry fee is nly Eight annas.

Competitors must write their name and initials i block capitals on the back of the envelope conaining their entries stating the number of entries

nclosed.

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All entries must be received by last post on 1-10-935. Local entries with intrance tee in eash ily may be handed over the counter up to 5 p.m. i that date.

prest correct entry. In the case of tie or ties the we money will be equally divided at the discretion

the Secretary. Prizes are hable to reduction increase at the discretion of the Secretary. A inning competitor can receive only one prize

with the correct solution which will be published considered.

"Amrita Bazar Patrika" paper on 30-10-35.

The Entrance fee must be sent by Money Order Cochin w

Postal Order and plust be addressed to "Competion No. 4 The Indo-European Club, Club Hill, attayam, S India "M. O. Coupon space must not billed in. Entry Fees in respect of a'l entries bmitted by an individual entrant may be sent by ingle M. O. or Postal Order Postal Orders idian or British) must be made payable to "Comtition No 4. The Indo-European Club. Club Hill, Intayam." and crossed.

8. All entries submitted by a single entrant w be sent in the sam. envelope but the entries ist be serially numbered at the foot of the entry

18: - Entry No. 1, 2.......... 6, etc.

M. O. Receipts issued from the Post Office of or postal orders must accompany the solution. unterfoils of the Postal Orders should be retained the sender.

- .10. Entries may be made on plain paper. Every competitor must send an addressed obling envelope with a nine pie stamp affixed to it.
- 11. No claims are required. A printed list of the names and addresses of the winning competitors will be despatched by jest to all competitors on 4-11-1935. Should any competitor not announced as a winner consider that he entered an entry eligible for a prize should submit a scrutiny camunder the rule below.
- 12 Scrutiny Claim. No torm is prescribed. A Scrutiny Claim may be made by letter enclosing an M. O. receipt or crossed postal order for a scruting fee of Rs. 3 payable to The Indo-European 5. The first prize will be awarded to the com-titor who sends in a solution which corresponds which the claim is based. The en elope in which cartly with the Secretary's sealed solution-Failing a scrutiny claim is sent must be superscribed correct solution the prize will be awarded to the Secretary Claim, Competition No. 4" and addre sed to the Secretary. All scrutiny claims must be received by last post on 18-11-35. Scrutiny claims from local entrants accompanied by the fee of Rs. 3 in cash only will be received over the counter nning competitor can receive only one prize up to 5 p.m. on that date. Chims not confirming 6. Keep an exact copy so that you can compare exactly with the above provisions will not be

13 Cheques on Imperial Bank of India at Cochin will be despatched to the winning com-

petitors en 23-11-35.

14. In no case can any entry fees or scrutiny fees be refunded or credited to another competition

or account.

15 No responsibility can be a cepted for any entry or scrutiny claim being lost mislaid or detayed. No correspondence can be entered into or interviews granted.

16 No alterations or corrections whatever will be allowed. Mutilated answers will be disqualified.

17. Any entry which does not comply exactly

with these rules will be disqualified.

18. The Secretary of The Indo-European Club. is the sole judge and interpreter of these rules and his decision on all matters relating to this compention is absolutely final and legalty binding on all competitors. This is an express condition of entry.

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IN THE DESERTS OF RAJPUTANA

By Amarlal

THE MODERN REVIEW

OCTOBER



1935

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WHOLE No. 346

GEORGE ELIOT

By J. T. SUNDERLAND

of great souls, who have appeared in different lands and ages, who have done an immortal literary work which they have left behind them for the joy and benefit of mankind, while themselves remaining in the shadow,—their personality known only to a small circle of intimate friends, until the greatness of what they had done, the beauty and worth of what they had created, set men on fire to know the great doers,—to find out the great creators.

By universal agreement the most illustrious of these great souls -these great literary creators -that Europe has given to the world are Homer in Greece and Shakespeare in England. These in their own day were hardly more than shadows; and even now Homer's Achilles and Hector and Shakespeare's Hamlet and King Lear seem more real flesh and blood than the poets who created them.

For a long time George Eliot, whose first writings appeared under an assumed name, was hardly more than a shadow, and in some respects she seems such today. Not until the publication of the first somewhat brief life of her, by Mathilde Blind, three years after her death, indeed not until the publication of the fuller life by her husband, Mr. Cross, five years after her death, did she

emerge in any clear way from the mist. For many years after her books became famous the men and women whom her genius had created, her Adam Bede and Dinah Morris. her Amos Barton and Hetty and Mrs. Poyser. her Maggie and Tom-Tulliver, her Romola and Tito, and Gwendolen and Grandcourt. seemed the real persons and she hardly more than a myth or illusion, so throbbing with life, and so intensely individual were the characters whom her brain, as by a miraculous power, called into existence, and so hidden and impalpable seemed the great authoress. who lived so quietly all her years with her books, and her own lofty thoughts, and amid her small circle of choice and very dear friends.

As the world now knows, the real name of her who came to be called George Eliot—her name before her marriage—was Mary Ann Evans, or, as she generally wrote it, Marian Evans.

The outward events of the life of George Eliot (Marian Evans) were very simple.

She was born in Warwickshire, in middle England, amid country and village surroundings. Her father and mother were of the middle class, not poor and yet in only moderate circumstances. She was the youngest of five children.

She attended two or three schools,—seemingly very good schools—not far from

her home, and obtained what was regarded an excellent early education.

Her fondness for reading from her earliest years was very great; and from this, more even than from her schools, she obtained the beginnings of that very wide, deep and rich culture, which marked her mature life. When she was seventeen her mother died, and she became the housekeeper of her father. This placed the responsibility of the home upon her, and did much to deepen that conscientiousness, that feeling of the sacredness of duty, which throughout all her later life was so noticeable. It is interesting to know that in Maggie Tulliver, one of the characters of her story "The Mill on the Floss", we have portrayed much that suggests George Eliot's own early history. Some who knew her well, tell us also that not a few of her own characteristics as a young woman are portrayed in the young Romola.

Her yearning, not only for knowledge, but for goodness, for high ideals of life, and for worthy achievement, became very strong while she was yet a girl. Early too she began to think earnestly, very earnestly upon religion. She was taught the doctrines of evangelical Christianity in a rather severe form, and very sincerely held them throughout her childhood. As she approached womanhood however, her mental horizon began to widen, and her earnest thinking brought doubt to her mind about many things that she had in earlier years believed.

In appearance she was a gentle-mannered girl, with a pale grave face. Her leading mental characteristics were kindness to every-body, sympathy for everybody, suffering or in need, and an absorbing thirst for knowledge which made all efforts in its attainments seem not a toil but a pleasure.

It is easy to see in the writings of her mature years, the great influence upon her of her early country life and associations. Her girlhood experiences in those rural districts were so many treasures, valuable literary materials for future use, which she preserved in memory, and later poured with lavish hand into her novels. Her "Scenes of Clerical Life" especially show how deep were the impressions made upon her young mind by the country environment of her childhood. By the

time she reached full womanhood her father's pecuniary circumstances improved, and she was afforded leisure for more extended and thorough study, and attained a good degree of mastery of the Greek, Latin, French, German and Italian languages. She also pressed forward vigorously her musical studies, laying the foundation of that musical knowledge and that skill as a player upon the piano, which proved such a source of unfailing delight to herself and her friends in after years.

Few at that time thought of her as a genius; and yet it is remembered by those who knew her best, that in conversation with such as she felt a soul kinship with -- such as could understand her -her gray eyes would often light with fire, and she would give expression to thoughts singularly profound and brilliant, mingled not infrequently with the richest humour. And yet, Marian Evans is doubtless to be regarded not as an early prodigy like John Stuart Mill and Mozart and Theodore Parker, whose intellectual precocity, almost in infancy, startles us. Hers was a far more normal experience. Her great genius was something the budding of which to discerning eyes appeared early, but the full development and splendid fruitage of it did not appear to the world until it had been fed and watered by the sun and rain of many laborious years of study and effort. This is only another illustration of the assertion that genius in the final analysis is largely very hard work.

It was one of her striking characteristics that she always had a maryellous memory. Nothing that she learned seems ever to lost to her. have been Better still. she had that power of imagination or intellectual sympathy, which enabled her to enter into the spirit of, to understand, and to appreciate, all literatures; every age, epoch or people that history brought before her; the investigation of the scientist; the speculation of the philosophic; the practical problems of the reformer; the art ideals and thought struggling into expression of the artist. Here lay the hidings of her real power and greatness. In these mental qualities lay the promise of those remarkable works of fiction which she was later to give to her age. (

We may very properly divide George Eliot's life into four periods.

The first 29 or 30 years were a period of preparation. These years were spent mainly in her father's home as we have seen; in home duties and in study. Into these years, however, came some very strenuous literary work in the form of translating. Two learned books, one David Strauss' "Life of Jesus," and the other Spinoza's "Tractatus Theologico-Politicus" were translated by her into English, —the first from German and the second from Latin. This shows the thoroughness of her scholarship and the seriousness of her undertakings. Yet all this was only in the way of preparation for her more important work to be done later.

The second period of her life extended from her 29th or 30th year until her 37th - that is to say, it was a period of about seven years in length. During this time she lived in London, and was assistant Editor of the Westminster Review, her work being editorial, and also writing original articles for the review. Of course the fact that she held a position of such literary importance shows how high a place she was already taking in the literary world. It was during this period that she formed the acquaintance of and finally married George Henry Lewes, the distinguished writer on literary, scientific, philosophical subjects. No marriage was ever more real than this although, on account of the folly, injustice and cruelty of English law at the time, the marriage was not able to obtain legal sanction. But all the same it was a marriage of love and of serious and high purpose. No husband and wife were ever truer to each other than were Mr. and Mrs. Lewes during all the yearuntil Mr. Lewes' death.

The third period of George Eliot's life was from her 37th year until her 59th year, extending over 22 years of time. This was the period of her great literary work—the writing of her most important novels and her poems. This entire period was covered by her married life with Mr. Lewes, and she always attributed its wonderful literary fruitfulness to the happiness, the peace of mid and the inspiration which she derived from him. But at the expiration of but two years from the death of Mr. Lewes she married again.

Her second husband was a long-time and very dear friend, Mr. John Walter Cross, a man of very high social and business standing in London. Although Mr. Cross was much younger than she, the marriage seemed to be in every way a very happy one. With the new life there came to her new peace, new hope, new interest in everything, and she became once more her old self. It seemed as if there was promise of at least another good dozen years of splendid work from her pen. But it was not to be so. Within less than a year a sudden cold developed into serious complications, and almost before anyone was aware, the end came.

All of George: Eliot's life in London had been lived in the midst of the finest and most inspiring literary associations and influences. Very early she formed an intimate acquaintance, among others, with Herbert Spencer. There is a story to the effect that he was at one time her teacher in languages. Mr. Spencer takes pains himself to deny this, and to say that when he first formed her acquaintance she was already master of six or seven languages. But very soon a strong friendship sprang up between the two, which lasted until her death. Although Spencer did not teach her languages, she became an early and—devoted student and master of his philosophy, and all her later and more important works were written on the basis of that philosophy, and almost may be called popularizations, or practical applications to life, of that philosophy. Moreover we are told on good authority, that it was at least partly through the earnest advice of Mr. Spencer--or perhaps through the combined advice of Mr. Spencer and her husband, Mr. Lewes, who both divined carlier than she herself did the real bent of her genius—that she was induced to undertake the writing of fiction. Her carliest venture in this line, "Scenes of Clerical Life," appeared in connection with the nom de plume "George Eliot," a signature never used by her before. These three simple and rather short stories, "The Sad Fortunes of Rev. Amos Barton," "Mr. Gilfil's Love Story," and "Janet's Repentance," attracted considerable attention, and quite sufficient praise to warrant her in undertaking a novel of greater scope and length.

The next year, 1859, she published her

first long story, "Adam Bede," over the same nom de plume. This book won a complete triumph from the first. On its appearance the best critics of England declared with rare unanimity that a new star of the second if not of the first magnitude had suddenly risen in the sky of English letters. The book had a great sale, and was translated almost at once into several languages of the continent.

It is eurious to look back from this distance of time and see how eager was the quest of the public to find out who this new genius was. Several different persons very soon appeared claiming to be George Eliot. Naturally enough all of them were men. One pretender, so loud and persistent in his claim that the publishers found it necessary to expose him, was a Mr Joseph Liggins of Nuneaton. Nor was he wanting in supporters. Among others a Warwickshire elergyman declared that in his part of the world everyone not only knew that Mr. Liggins was the writer of "Adam Bede," but could identify perfectly the chief characters.

In all this, however, Miss Evans was only passing through an experience common enough in literary history. Sir Walter Scott was once asked by an acquaintance to congratulate him, the acquaintance, on being the "Great Unknown," the author of "Waverley." masterpieces of Akinside, Sheridan and Thompson were claimed by literary highwaymen. The poet, Hood, had considerable difficulty in establishing his authorship of "The Song of the Shirt." Three different persons claimed to have written the novel "Joshua Davidson." In the George Eliot controversy not only was it not generally known for a long time who George Eliot was, but it was not even known that she was a woman. The credit is given to Dickens of having first guessed the secret.

The pen that had produced "Adam Bede" next gave the world "Mill on the Floss," then "Silas Marner," then "Romola," then "Felix Holt, the Radical." After that came a pause of two years at the end of which the novelist appeared in the new rôle of poet, writing and publishing in succession three volumes of poetry entitled respectively, "The Spanish Gypsy," "Agatha," and "The Legend of Jubal and other poems."

Of course the sudden and altogether unexpected appearance of a novelist of the fame of George Eliot as a writer of poetry could not but create a sensation, whether her poetry were good or poor. In the present case it was good; all whose judgment was worth anything agreed to that. But the question arose, was it so good as to be worthy the genius and fame of the great woman from whose pen it came? On this point there were different opinions. If space permitted I should like to linger on the theme George Eliot as a Poet, asking the question, As a poet how does she rank? I may only venture to say that in my own judgment her place is second to only a few on the roll of England's illustrious singers and second to no noman, unless it be Mrs. Browning. I do not know that I should even place Mrs. Browning's "Aurora Leigh" above George Eliot's "Spanish Gypsy."

In 1871 George Eliot again took up lter pen as a novelist, this time to give us "Middlemarch," and a little later "Daniel Deronda," the last of that series of remarkable works of fiction with which she enriched the world of literature.

One other book should be mentioned in a word. About the time of Mr. Lewes' death George Eliot published a volume of a wholly different nature from any other, entitled "Theophrastus Such," made up of what we may call a series of essays of reflections on men, things and society. It is a work of profound and subtle thinking and of some importance as throwing lights upon its author's views on various subjects. But it has never been much read, and by no means takes rank beside her novels or her poetry.

Having now run rapidly through the story of George Eliot's literary life and work, let us consider briefly the leading characteristics of her writings, and her claim to enduring fame. George Eliot was a writer of perhaps as perfect English as any author of England or America. She always wrote slowly and with great care, and never printed a page until every thought was expressed in the most faultless manner possible. Her sentences, it is true, sometimes require to be read a second time pefore one grasps fully their meaning. But that is the fault, if fault it be, rather of her ideas than of her style. Her thought is at

times so subtle that the real wonder is that she is able to express it so clearly as she does. In the beauty, precision and finish of her English she stands in marked contrast with many English novelists of eminence, and should have a first place in the attention of all students of style in English prose.

But admirable as she is in literary expressjon, it is not so much this as it is her great skill in-framing plots and dramatic situations, especially her unrivalled ability in portraying characters and analyzing motives and laying bare the secret workings of the human mind and conscience, that gives her her chief claim to greatness. Most writers of fiction have one set of characters whom they make pass before us again and again. names, the livery and the conditions under which they appear are changed, but the characte, are essentially the same. George Eliot never reproduces anything she has once given the public. Her every new book is altogether new. This is because she is a real creator, not a mere putter together of second hand material. In many-sidedness she is like Shakespeare. Like him too she has the power to put herself in the place of each one of her characters, and understand each, and feel as each feels, and think as each thinks, and so completely for the time being be the one whom she portrays, as to make that character live his own independent life--impossible of being mistaken in anything for any other character. This is a rare power, which only the pre-eminent few in literature possess.

George Eliot perhaps portrays best the sad and the tragic. I think it is a just criticism that there is too much of the tragic and the dark in nearly all her works. Yet her books, some of them at least, are by no means wanting in the bright and even the humorous. Indeed in some of her characters, as Mrs. Poyser and Bartle Massey, she gives us what is to be classed among the best humour we have in English literature. It is sometimes said that women writers usually fail in humour. Certainly George Eliot succeeds, and as measured by this severe test, (for it is a severe test) she takes rank with the greatest of the opposite sex.

She paints common people admirably. How wonderfully does she enter into sympathy with Silas Marner's life, and

how delicately and tenderly and faithfully does she portray all the hopes and anxieties and fears of his small mind. Particularly well does she paint the people of rural England—their humour, their oddities, their conceits, their prejudices, their narrow and peculiar views of life, their badness, their goodness. No writer has portrayed women with more masterly hand than George Eliot. Some of her women characters are as well drawn as any in Shakespeare. Her portrayal of men is perhaps not always so wonderful. Children she paints almost or quite as perfectly as Victor Hugo.

We should expect her to fail if anywhere in drawing religious characters. Having grown away from current religious beliefs, it is natural to fear that she might not do justice to persons who continued to hold them. But we have only to read a very little way in almost any of her books to see that our fear is groundless. Dinah Morris, the methodist, Aunt Agatha and Savonarola, the Catholics, and Mordecai the Jew, are all drawn with equal fidelity and sympathetic appreciation.

In most of her novels she confines herself to English society, and portrays such characters as she has herself seen, and known; and here, drawing upon the rich treasures of a life of keen and penetrating observation, she is plainly most at home and writes with most ease. But in one of her stories in prose, "Romola", and in her story in metre "The Spanish Gypsy", she transports herself to foreign lands, and to past ages. Here she has a more difficult task. How has she succeeded? It is not too much to say that her Romola is one of the three or four best historical novels of the world. Just as he who would know the Alexandria of the early part of the fifth Century should not fail to read Charles Kingsley's "Hypatia,", and as he who would realize the voluptuous life and tragic fate of Pompeii, the doomed city of ancient Italy, must read Bulwer Lytton's "Last Days of Pompeii", so he who would understand the gay, beautiful, wicked, hollow-hearted, fascinating, cruel, splendid Florence of Savonarola's time, whatever else he reads or does not read, should be sure that he does not miss the vivid and wonderful panorama that waits to pass before his eyes in the life-story of George Eliot's "Romola."

It is natural to inquire what is the leading characteristic of George Eliot, as a novelist. Thackeray will be remembered for his pictures of the fashion and the foibles of the English life of his day, in its so-called higher circles. Dickens will live in his broad, hearty, genial humanity, and his pictures of the English common life of his time, particularly in its outward aspects. For what will George Eliot be read and prized and remembered, if she is read and remembered at all in coming ages? I think she will be read, if not by the many, at least by the more intelligent few. A hundred, or five hundred years from today, he who wants to get a view of the society world, or the fashionable world, or the political world, or the financial and business world, or even of the more external aspects of the religious world of Nineteenth Century England, will turn to his library and hunt up a Dickens, or a Thackeray or a Trollope or a Beaconsfield. But he who wants to know about a deeper and more important world than those writers describe,—the real life of the people, - their hopes, fears, struggles, sufferings, aspirations, their homes, their work-conditions, their schools, their churches, the vast overturnings and readjustments of religious beliefs caused by science (to many people welcome but to others shocking and terrible) -- he who wants to know about these deep and vital matters (and what will the future care about so much as about these?) will go not to Beaconsfield or Macaulay or Thackeray or Dickens, but straight to George Eliot.

George Eliot through her books is a great teacher, at whose feet men and women of every nation, race and religion, may well sit, --a teacher of the great moral laws upon which all the progress of the world and human existence itself depends. Scarcely another English writer, indeed no other Englsh great writer of her generation, unless it be Ruskin, breathes a spirit of such high moral earnestness. In the emphasis which she places upon right doing or righteousness, and in the sure penalty which she makes sooner or later always to follow wrong-doing or unrighteousness, she is a true sister of the greatest of the Hebrew prophets of the Old Testament. Much of the intensity of her stories lies in the fruitless attempts of her characters when they have done wrong to avoid retribution.

It is sometimes charged that she teaches fatalism. In a sense she does. But it is not the blind fatalism of the old Greeks, or the appalling fatalism of the Calvinistic so-called Christian theology. Always it is a fatalism (if that word is to be used at all) of ascertainable cause and effect, and therefore is not beyond man's mitigation and at least partial control. Often she presents it in the form of heredity, as in the case of Fedalma struggling in vain to free herself chains which her from the upon her,—in have fastened ancestry other words, struggling to be a Spanish lady when her veins are full of gypsy blood. Indeed no lesson is taught more powerfully in the books of George Eliot than this of the power of heredity. We are bound to those who have gone before us and to those who come after us by ties that we cannot break and must not ignore. Yet we are not helpless. We may lift society and continue to lift it, but it must be by using heredity itself. That is to say, we must see that each generation is born better than the preceding one. Also we may lift society by means of environment -- by making all the educational and moulding influences that surround child hood and youth better and better. George Eliot never overlooks the powerful influence of environment and education.

She is sometimes represented as a pessimist. This is a mistake. She is an optimist. But here is not that easy-going shallow optimism which indulges the lazy faith that all things are coming out right, whether we do anything to make them comout right or not. Here is that high and rational optimism which, while it believes that the world's future is to be better than its present, and with Tennyson,

"Doubts not that through the ages One increasing purpose runs, And the thoughts of men are widened With the process of the suns,"

yet believes in the world's progress because it believes that mankind will work hard enough to insure that progress.

Here is the way she herself expresses

her splendid optimism:

"I too rest in faith
That man's perfection is the crowning flower,
Toward which the urgent sap in life's great tree
Is pressing,—seen in puny blossoms now,

But in the world's great morrows to expand With broadest petal and with deepest glow."

And again:

"Mine is the faith
That life on earth is being shaped
To glorious ends, that order, justice, love
Mean man's completeness, mean effect as sure
As roundness in the dew drop."

Nothing is more conspicuous in the writings of George Eliot than that beautiful pirit which she calls "altruism," which the New Testament calls the "spirit of the Cross," and which in our every-day language is called unselfishness, -a spirit which breathes through all her pages. If there is one lesson that is impressed upon her readers more often and more powerfully than any other, it is the lesson that selfishness is misery, whereas inselfishness and generous, loving efforts to do others good, brings ever the highest rewards of blessedness. He is both an outlaw and wretch who lives solely for himself. He is man and an inheritor of all highest good that appertains to human life, who lives for the common weal. A not inappropriate text to set at the beginning of any or all of her books would be, "He that seeketh to save his ife shall lose it, but he that loseth his life or the truth's sake and his brothers shall ave it."

George Eliot has done not a little by her eachings to shame Christians out of their ellish seeking to save their own selfish souls; she has done not a little to teach us all that we can only save our souls as we save ourselves from everything base or sordid or selfish or hurtful to our highest manhood or womanhood; and especially as we save others around us, our children, our brothers and sisters, our neighbours, our friends, our foes, he poor in our alleys, the criminals in our

jails. For mankind is a solidarity. "No man liveth unto himself, and no man dieth unto himself."

Because George Eliot was unable to believe many of the doctrines of orthodox Christianity, there were those who called her skeptic, heretic, infidel, and who declared her religion not real but only a pretence. It was even reported that the prayers and sermons of "Adam Bede" and "Dinah Morris" were not her own but were copied. This charge pained her deeply, and she tells us how, as a fact, they came up "out of a full heart through burning tears." It is known that that book of deep devotion, "The Imitation of Christ," was throughout her life a favourite and much read volume. After her death it was found in her room close to her accustomed seat

I close this study of a noble life and character, as well as a writer of all but the very highest rank, with her own beautiful poem, -that poem-prayer with which the volume of her collected poetical writings ends. As it was her prayer, so may it well be the prayer of all who read it here:

"Oh may I join the choir invisible Of those immortal dead who live again In minds made better by their presence; live In pulses stirred to generosity; In deed of daring rectitude; in scorn For miserable aims that end with self: In thoughts sublime that pierce the night like stars, And with their mild persistence urge man's search To vaster issues. This is life to come, Which martyred men have made more glorious For us who strive to follow. May I reach That purest heaven to be to other souls The cup of strength in some great agony, Enkindle generous ardour, feed pure love, Beget the smiles that have no cruelty---Be the sweet presence of a good diffused, And in diffusion ever more intense, So shall I join the choir invisible, Whose music is the gladness of the world."



INDIA: THE CRUST AND THE CORE

By NAGENDRANATH GUPTA

That is is the theme of these reflections; the India not of yesterday but the India of today, which is casting its shadow on the India of tomorrow. What is this stirring of a new life, the awakening of a consciousness that slumbered for centuries in peaceful oblivion, deaf to the calls resounding through the countries of the world, heedless of the primordial law that every living creature is born to breathe the air of freedom? In the midst of this slumber almost simulating death has sounded the toesin, clear and vibrant, and the call is. Awake and arise, and be free!

Free! not the wild freedom of the chamois leaping on the mountain erag, but the ordered and organized freedom of a self-contained and self-reliant nation, a nation strong enough to resist aggression from outside but living at perfect peace with near and distant neighbours, helping the gradual realization of that distant day when nation will not look at nation with murder in its heart, when the blood of Abel will no longer cry unto the Lord from under the ground.

So long have India and freedom been strangers that the wistful longing for freedom was almost dead in India. Her varying fortunes made no difference, for it merely meant a change of masters and yet in the Sahara of despair flourished the oasis of freedom in medieval Rajsthau, the land of Kings, the abode of Rajputs, Rajputana. The Sagas of that heroic period were compiled together by an English chronicler in the Annals of Rajsthan. Mewar never lowered the flag while the other principalities succumbed one by one. Rana Pratap Singh never submitted to Mogui paramountey. Queen Padmini, rather than yield to the foreigner, performed the Jahar Vrata and, with her companions and other Rajput women, calmly threw herself upon the flaming funeral Freedom was not dead then, though it became a thing of the past in the years that followed.

Those who are not interested in the attainment of freedom by India put on the the thinking cap and shake their heads and declare that India is almost a continent and contains a congeries of races, and there is no nation and it would not be safe to let India have freedom, for that would result in anarchy. It has happened in the history of the world that one nation has subdued another, or more than one nation, by force or fraud, but such dominion is evanescent. It is perfectly true that everything human is impermanent but empires are the first bubbles that burst on the flowing stream of Time. One moment the glitter and pomp of power and wealth and empire, the next moment only a vanished memory over which sweep in unbroken silence the waters of Lethe!

No nation holds the destiny of another in its hands, no nation can set back the hands on the dial of Time, or arrest the moving finger that writes and moves on. The hour strikes when the time comes and brings to every nation its appointed portion. More than half a century ago an English historian-philosopher declared with great deliberation that there are the germs of a nation in India. These germs have sprouted; the tiny acorn will grow into a mighty oak, the minute seed will expand into the many-limbed, deep-shaded peepul tree.

In recent years the trend of events in India has been discussed throughout the world. There have been new features in the national awakening in India that have impressed the nations of the world. All precedents have been falsified. There has been no volcanic eruption, no display of impotent violence. There has been an extraordinary uplifting of the spirit, a heroic determination to suffer and to win.

A great deal has been written outside Indit about the remarkable peculiarity of the national awakening in India. It has been noticed that the example of India has appealed to foreign countries and the same experiment

has been tried elsewhere. I have particularly in mind a book written by an English journalist who saw things for himself and set down his impressions frankly. He has no doubts whatsoever of the genuineness of the national movement in India and the ultimate success of the original methods adopted to reach the goal.

If at the present moment a stranger from beyond the shores of India were to visit this country and travel through it he would discover nothing unusual, no ferment, no excitement, nothing to indicate that a change of the greatest moment is coming over the spirit of the country. On the other hand, he would be greatly struck and perhaps puzzled by the apparently complete surrender to the influences of the West. In northern India he would find the same European garb worn by young men from Karachi to Calcutta. The uniformity of dress makes it impossible to distinguish a young Sindhi from a young Panjabi, or a Bihari from a Bengali. In South India the change is not so noticeable, and, although the number of young men wearing the European garb is on the increase Madras Presidency, there is no appreciable change in the ways of living or social conditions. In North India the younger generation almost forgets that it belongs to India and owes some loyalty to the land of its birth. With the western garb are combined western methods, the western manner of living and even European food. Some Indians speak English at home, husbands and wives, brothers and sisters as if they had no language of their own. The English they speak jars on the ear, for mostly it is bad English. Indian children are called by English names, the Indian words being sometimes perverted into English forms.

The whole thing would be tragic if it were not contemptible. It goes without saying that most of these people, and many of them are not young, are thoughtless and consequently it never occurs to them to inquire why Englishmen and Europeans who spend thirty or forty years in this country do not make the slightest change in their habits or mode of living. The answer may be that the Englishman in India naturally considers himself superior to the subject population and despises

Indian ways. Indians who adopt European ways may think that they are introducing a better and perhaps cleaner mode of living, but is that all? Does not the outer veneer affect the inner nature of these men and women? They forget they are born Indians and they can be nothing else, do what they will. Indians who live in the English style resent being addressed in the Indian fashion. They are always called sahebs and their wives memsahebs. In certain places and certain weathers in India English clothing is most uncomfortable but these people will suffer martyrdom rather than put on the loose and comfortable clothing which properly belongs to them.

What are the thoughts of these un-Indian Indians, what are their aspirations? Has the new longing for nationhood passed them entirely by, has the call of the country been sounded in vain in their heedless ears? Neither apparel nor the ways of living can change the nationality of men, or their India Moreover, has and a tradition far more distinguished than the mushroom growth of modern European civilization. India has survived while other nations that were her contemporaries have perished and vanished off the face of the earth, because throughout all her tribulations India has held fast to the past and loyally cherished her traditions. What can the sons and daughters of India hope to gain by a mere change of clothing and ordering their daily lives according to an alien standard?

To look at the surface India seems to be unconcerned and quite reconciled to her lot. The crust of Indian life crumbles at the touch and apparently shows no signs of hardening into a firm stratum. The protracted loss of liberty for many centuries has made the mind flabby and incapable of independent and discriminating thought. It is astonishing how unreal is the entire superstructure of life and endeavour and aspiration in India. Several phases of the superficial life of India are truly pathetic. The abundance and profusion of titles mean nothing and they can mean nothing to a people who do not possess the primary and elementary right of freedom. Yet the craving for these and the pride with which they are

displayed when obtained indicate a vanity almost childish in its ingenuousness. In other parts of the world and among nations which are really free and hold a high place in the council of nations titles are being abolished as unnecessary and superfluous appendages to a man's name. In India the fascination for hollow titles is so great that a man is frequently addressed by his title rather than by his name and even by some title that he does not possess. These men lack the power of thought; their country's welfare is not a matter of any concern to have no share or part in them; they India's bid for freedom.

The most palpable effect of the suppression of free thought and free speech for so many centuries is the reluctance to grapple with realities and to face things as they are. effort to go to the root of things is avoided. Mostly people are content to toy and trifle with the fringe of great problems; the timidity acquired through many generations cannot be overcome and men have forgotten to dare and to do. The only lesson that centuries of subjugation has taught is safety: Safety first, safety all the way and safety last. Risks are not to be run but to be avoided. Patriotism does not mean sacrifice and suffering, but just a little flutter in which no chances are taken and no heavy stakes risked. Constitutional agitation is a most comforting phrase and gives one the assurance of a whole skin. But for such agitation it is necessary that there should be a constitution. What is the constitution possessed by India? Three times has the constitution of India been revised but there is nothing like a constitution in India in the sense that the Government of the country is subject to that constitution. One can understand constitutional agitation in England, for there it is the real thing. The constitution provides that a successful agitation should attain its object. If there is an unpopular measure an agitation may be set up against it and by dint of persistent agitation the Government may be defeated and deprived of office and the measure may be rescinded. No such thing is possible in India. Constitutional agitation in the British sense always implies the existence of a constitution in which all ultimate authority reposes in the people.

There is a hazy notion that constitutional agitation in India means the same thing as in England, but it is utterly wrong. In India every revision of what is called the constitution has synchronized with the vesting of the Government with more absolute power, while no real power whatsoever has been given to the people. The legistative bodies have not the slightest power over the Government.

Phrases are fetishes which cannot be lightly east aside and people in India pathetically cling to the idea of constitutional agitation, not so much by conviction as by the dictates of prudence, for right in front is the signal always at danger, flaming red before their eyes. Cantious and wise people have to walk warily and to bridle their tongues with a stiff snaffle. They dare not take the bit in their teeth and bolt. The fastest pace they can make is only a gentle amble.

In other directions in which there is no apprehension of a collision with established authority there is no preteuce at any restraint. There is no poise, no balance, no seuse of The extravagance of language proportion. passes all bounds. There is nothing like a great literature as yet in any of the diving Indian languages, vet from the lavish praise bestowed upon various authors in many parts of India it would seem as if there are no other writers of the same rank anywhere else in the world. Some one is called the Emperor of Literature, another sits on a Throne to which there is no other claimant, a third is the greatest Thinker in the world. Superlatives are heaped up with a reckless prodigality truly amazing. It is pleasant to dream of an imperial crown in a land where liberty is unknown. There is satisfaction in claiming supremacy in a sphere where no one cares to dispute it.

The Israelites looked upon themselves as a people chosen of God, though this was of no help to them in Egypt where the Egyptians made their lives bitter with hard bondage and compelled them to make bricks without straw and the taskmasters afflicted them with their burdens. In India, or at least in certain parts of India, the people not only believe that they are a chosen people but are firmly convinced that God repeatedly appears in their midst in the flesh, in the image and with the lineaments of a man. Out

of India during the ages only one man appeared who claimed to be the Son of God and the Christ, the Annointed One. But he was the Son and not the Father, which is in heaven. At the transfiguration of Jesus on a high mountain, where Peter, James and John were present, 'behold, a bright cloud overshadowed them: and behold a voice came out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.' Christ is the second divinity in the Trinity, the Saviour, but not the Lord God in person.

In India alone the doctrine of divine incarnation is accepted as part of the Hindu There was no such belief in early Vedic times. No one could dream of the Brahman of the Upanishads appearing on earth in the shape of a man and living and dying as a mortal. It was only after the Puranic conception of the Triad-Brahma, Vishnu and Maheswara -that the theory of aratars was first enunciated. As in the Christian Trinity so also in the Hindu Triad it was the second divinity that appeared as a man among men. Indeed, the first three incarnations of Vishnu belong to the animal kingdom and not the human race at all. Another was a monster, part lion and part man. Yet another was a pigmy. Mention is made of only ten avaturs of Vishnu, but in utter disregard of this authoritative declaration aratars have been multiplied and they bid fair to become as numerous as the divinities of the Hindu pantheon. What India really needs is not a multiplicity of divine incarnations but a Liberator who will show the way to freedom and enable India to regain the status and dignity of a nation.

There are no indications on the surface of Indian life that any great change is impending, or that an intense moral struggle is disturbing the listlessness and apathy of centuries. Deep down, however, at the core India is filled with a passionate longing and an inflexible determination to shake off the incubus of inertia that has paralyzed her so long and once again resume her pristine ascendancy as a teacher and guide of humanity. There is no violent reaction, but a strong and deep and abilling faith in the ultimate destiny of India. Even sceptics must recognize the hand of Providence in this new awakening of India. What other

explanation can be found for this novel and almost inspired method that has come into operation for compassing the freedom of India? Whence comes this inexhaustible capacity for suffering and sacrifice, this fixed resolve to accomplish by non-violence what other nations have gained by violence?

Beneath the crust of personal safety is the core of personal sacrifice, below the smoke of a confusion of thought is the white flame of a clear and bright faith. Dispassionate observers and unprejudiced people will realize with some surprise that the new movement in India is not the work of fanatics or lawless firebrands, but the carefully thought out line of action of men of high social standing, profoundly versed in the law under which India is at present governed and even successful lawyers in extensive practice. There was nothing to prevent them from following the usual routine and living a life of ease and even getting the titles which are so highly prized. What induced them to give up their large impoverish themselves, court imprisonment, suffer hardships and, a consequence, shorten their lives? would be a gross calumny to say that they were posing as heroes and seeking martyrdom. They were really making amends for the inaction and timidity of their ancestors and their contemporaries; they were paying the first instalment of the price of India's liberty, they were laying the foundations of a great and glorious future for India.

Deep down in the heart of Indian society glows the passionate and unquenchable, though perfectly natural and legitimate, longing for freedom and this feeling is steadily growing and affecting a rapidly increasing number of the sons and daughters of India. The spread of the national awakening in India among the women is of the utmost significance, for in recent times the women of India have been living for the most part in seclusion and had no part or share in the ambitions and aspirations of men. But this call of the country, this desire for the attainment of the status of nationhood has penetrated the thick folds of the purdah and brought women out to partake in the perils of the struggle and contribute their quota of suffering and sacrifice. This would have been incredible if it were not a fact. With this indisputable evidence before our eyes it is easy to gauge the depth of the feeling in the country.

One beholds with wonder this strange contradiction between the crust and core of Indian life; on the surface an apparent surrender to the meretricious fascination of the West, the humiliating adoption of alien manners and alien modes of living, the puerile hankering for useless titles, the constant anxiety for personal safety and down below the dominant spirit of the great adventure, the pounding pulse of freedom, the daring born of a strong faith, the stern refusal to accept imported innovations, the glowing heat of a noble passion. To the heart of India has come the realization that there can be no honour for a people situated as we are in India. Honour is for the free, titles and distinctions are for people who are masters in their own homes. If a title given to an Indian confers superiority on him it does not take away the inferiority inseparable from his race. The first and foremost and the only thing worth having is equality with the other nations and this cannot be obtained until India has the same status.

Deeper and deeper has this one thought penetrated the heart of India and it is athrob with a new pulse, every heart-beat keeping time with the steady march towards the goal. This is the divine discontent that stirs man to his innermost being and helps him to accomplish the seemingly impossible.

It has been contended that this new movement in India, the desire to regain the lost position of India, is confined to a small section of the people and there is no unrest among the great mass of the population, no eagerness to exchange the present state of things for another. Is it forgotten that every great enterprise has a small beginning and the initiation of the greatest events in the history has been almost unnoticed? Who ever thought when Jesus with his twelve disciples went about teaching in Gahlee, a poor young man clothed in a single garb and having no house to call his home, that the time would come when a whole continent and other lands then known and also unknown would acclaim him as the Christ and the Saviour, and exalt him as the King of kings? In all great concerns

and undertakings a small beginning is the surest guarntee of success. The initiators of the movement of freedom in India have been called hard names. Have not the Teachers, Benefactors and Liberators of humanity been reviled in all ages and countries? Some were maltreated, some others were put to death. In this respect, nothing unusual has happened in India.

The leaven that raises a mass of dough is very small compared with the quantity of kneaded flour; the lever is a very small instrument as compared with the bulk of the material it shifts; a locomotive engine is very small in comparison with the long train it pulls at a great speed. The argument that a vast movement in its initial stages has only a few adherents has no significance and implies no condemnation. The reality is the main thing. No nation once awake can be lulled to sleep again. Every nation that has sought freedom has found it in the long run. The struggle may be short or it may be long, but it can have only one result. What begins at the core gradually works its way up to the surface, every wave in the sea reaches the shore as a ripple and when the coast is rocky it thunders against it as a breaker.

It has been taken for granted that human nature in the East is different from that in the West and the long accepted doctrine of fatalism produces a disinclination for action and makes men and nations contented with their lot, whatever it may be. Probably it is on the basis of this reasoning that it is believed tacitly if not explicitly, that India will remain for ever the unchanging East and will submit uncomplainingly to perpetual domination by a succession of other races. There is no such thing as perpetuity in human affairs and the love of liberty is not confined to either the East or the West. India is not outside the pale of humanity and if she has had a great past there are unmistakable indications that she will have a great future, unfettered by the overlordship of any other race.

It has also been maintained with a great dea of solicitude—perhaps it is real solicitude—that if India were left to herself there would be haos and bloodshed, and for her freedom would be a dangerous possession. If any school of thought is more persistent than

another it is sophism. While there is so much anxiety about the future of India, anxiety that would feign keep India in leading strings for ever, what about the free nations of the West, what use have the nations of Europe made of the freedom they have enjoyed so long? Every nation in Europe, great and small, is free. Powerful and crafty nations of Europe have obtained small or extensive possessions in other continents but in Europe itself they cannot deprive the smallest nation of its free-Napoleon tried it; he placed his relations and generals on the thrones of different countries in Europe, but with his disappearance his creatures and nominees disappeared. The intense jealousy between the nations of Europe has been the best guarantee of their freedom. If one man or one nation becomes too powerful or a common danger the others combine and pull the man or nation down.

The freedom of Europe is a danger to herself and to the rest of the world. One hears of savage tribes constantly at war, of vendettas and blood fends that are carried on from generation to generation, but these pale into utter insignificance when compared with the bloodthirstiness of European nations, the calculated and scientific ferocity with which slaughter is carried out on an appalling scale. If this is the height of civilization and freedom it would be infinitely better for mankind if it were never attained. Those who profess so much anxiety for the preservation of peace in India would not have the slightest hesitation in dragging India into a war with which she has no concern.

The tragedy of Europe is that while every nation in that continent is free them is free not one of to prevent the outbreak of war. Wars are declared not by nations but by Governments conducting the affairs of nations. If any nation were to set its face against war and to refuse to vote money and supplies war would become impossible, but the free nations of

Europe are utterly impotent to control their Governments when it comes to a declaration of war. The appeal to their honour, the fierce desire to repel foreign aggression is irresistible and nations are unresistingly driven to war like sheep to the slaughter.

Perish the thought of such freedom for India, a freedom which is a constant menace to the liberty of other nations and which looks upon war as the natural pastime of a free nation! Not in blood is laid the foundation of the tuture freedom of India, because blood cries out for more blood, but in suffering and self-surrender. Never will a free India seek to deprive another nation of its liberty, never will she permit herself to be involved in an avoidable war. A true lover of freedom can never regard with complacence the snatching away of the liberty of another, for he realizes that freedom is as dear to another as it is to Freedom combined with national neighbourliness and a good understanding should ensure the peace of the world. Individuals and Governments that seek to plunge their countries into the horrors of war should be incontinently outlawed.

From the core to the crust all India will be permeated with this new-born and natural desire for the primary right of every nation. The unchanging East is changing, for it is the law of nature. All over Asia has passed the breath of a new life and a new awakening is visible everywhere. The danger lies in the West where Europe is threatening herself with self-extinction. She has learned nothing by the last World War and is apparently ready to begin it all over again. For India the prospect is neither menacing nor gloomy. Through all her tribulations she has held on to the past and it is her past that will ensure the greatness of her future. Neither the civilization nor the insatiable lust of war of the West will be the ideal of India whose desire for freedom is based on the resumption of her old place as a teacher and guide of other nations.



THE HINDI POETS OF THE MIDDLE AGES

By C. F. ANDREWS

HE study of a new book on Hindi literature by my friend, Kshiti Mohan Sen, of Santiniketan, suggested to me the subject of my lecture this evening. His volume of essays, on the Hindi mystical religious writers, is shortly to be published in English by Luzae & Co., London, and I should wish all my audience to read it, as I have done with great profit. Indeed, it so deeply impressed me that I now feel certain that it ought to be followed up by an English edition of the same author's great masterpiece on Dadu, which recently appeared in Bengali, with an important introduction by Rabindranath Tagore.

The close collaboration in Medieval Hindi literature between Rabindranath Tagore and Kshiti Mohan Sen, which has done so much to increase the fame of the Hindi Poets abroad, throughout the world, may not yet be fully understood in Gujarat. But at Santiniketan, where the Poet lives, it has become an integral part of the life of our Asram. It has led on to a Chair in Hindi literature being aimed at in the future and also a Hindi Library being established. have already received gifts for this library from eminent Hindi writers and we have a Mindi teacher, Pandit Dwivedi, who has proved of eminent service owing to his admirable knowledge and understanding of Bengali literature side by side that of Hindi. Two of the Europeans engaged in study at Visvabharati have taken up Hindi as one of their subjects and there are lifteen other All this development has gradually occurred chiefly owing to the enthusiasm for medieval Hindi literature of the Poet himself and Kshiti Mohan Sen. Gurudev regards this literature as the very flower of Hindu religious culture.

Kshiti Mohan Sen, thus inspired by the Poet, has now taken up the collection of the poems of a third Hindi writer, Rajjab. From what I have already seen, in manuscript,

Rajjab's name is likely to stand on the same level as those of Dadu and Kabir, and to write this is to give him very high praise indeed.

Only beginning has been made in the discovery of these great treasures of literature which had become covered with the dust of ages and almost lost to the world. There could hardly be a more inspiring task today than to take part in their restoration. Mohan Sen has wandered up and down the North and West of India during his vacations engaged in this form of research. He told me that one of the most fruitful centres of such excavation work (if I may so call it) has been among the villages of Kathiawar, where the kindly people still hand on by word of mouth these religious songs which are so simple and vet so profound.

Gujarat had its own great part to play in this blossoming into song of Medieval India. Dr. F. W. Thomas mentions only three names, Narsingh Mehta, Mirabai and Premananda. Mirabai's name stands out, unparalleled and and incomparable, as the noblest woman saint and religious mystic that Western India has produced. Every recent poet of Gujarat has paid a tribute to her memory, and the remarkable revival of Gujarati literature which we are witnessing today has received its own creative impulse from the same source of bhakti, or religious devotion, from which Mirabai drew her songs.

One other name I will immediately mention, whose thoughts are singularly akin to those of Mirabai,—Jnanadas. Later on, I hope to recite a translation of one of his poems which Rabindranath Tagore has made from the Hindi manuscript of Kshiti Mohan Sen. When I do so, you will agree with me that his songs are worthy of a prominent place in any anthology of mystical religious poetry such as that which the Oxford University Press has published.

I have not mentioned as yet Guru Nanak

and the later Gurus of the Sikh community. Nor have I called attention to the remarkable unity of religious cultures between Hindus of the Bhakti type and Safi Mussulmans which forms the glory of Sind. In one brief lecture, these great subjects can only be referred to in passing, though I am greatly tempted to dwell longer upon them.

П

We see then at Santiniketan, under Rabindranath Tagore's genial influence, two currents of Indian culture already meeting,-Bengali and Hindi. Surely it is time that Gujarati literature, which has its affinity with both, should seek to mingle its own waters along with the two fertilizing streams. You, who rightly love your own literature, should come to regard Santiniketan as your own. There is a Poets' corner there for Mirabai, side by side with Tulsidas and Tukaram, Nanak and Kabir, Rajjab and Jnanadas, on an equal footing with the poets of Bengal. Just as in Rabindranath's famous song of the Motherland he reveals his love for every part of India, so there is a place in his Asram for every true Indian culture.

Ш

- My own forecast of India's literary future is this. While the English language, which must always remain foreign to the masses of the village people, may continue to hold its place as an organ of commerce and external communication, it will no longer be the one language setting the type for the literatures of modern India. To use the words of Science, the English language instead of being 'dominant' in Indian literature will become 'recessive.' On the other hand, the different Indian languages themselves will form fruitful unions with one another, just as Bengali and Hindi are already doing at Santiniketan. It has been a great joy to me to watch this process going on, not only in Bengal but in Gujarat also; for here in Gujarat I find to my great joy many cultured people who have made a special study of Bengali. Only the other day, I had a long talk with my friend, Master Karunashanker and discovered that he had leadnt to read Bengali books even on abstruse subjects in order to understand the beauty of Tagore's

poems in their original setting. He had also learnt to value a series of religious addresses by the Poet, delivered in the Mandir, which have never yet been translated into English. This interchange of highest thoughts, through the different mother tongues, is a very precious possession. It will do much to make India one; and in this process of interchange the Hindi language, in a remarkable manner, holds out its hands on either side to Gujarat and Bengal.

Since Hindi stands thus in a middle position and is often a bridge between the mother tongues on Eastern and Western India it is incumbent on modern Hindi writers while forming their own style to choose the simplest words rather than those that are ornate. As a common lingua franca, easily understood, Hindi must preserve chiefly those words and phrases which are common to the kindred languages of Northern India around it. There will be no injury to Hindi itself by the simplification which I have suggested. Rather, it will draw the language nearer to the hearts of the village people, and also nearer to the great Urdu-speaking world.

It is necessary further to work out, in a sympathetic manner, the whole vexed question of a common Indian script. No one could wish the flexible and beautiful Bengali and Gujarati scripts to be laid aside in favour of Hindi. But the Nagari script itself can be modernized in such a manner that Bengali and Gujarati words can be adequately transliterated. Such transliteration has already proved its value in popularizing among Hindi readers Tagore's famous volume of poems, Gitanjali, whose Bengali verses can easily be followed when written in the Nagari characters.

In all these matters, there needs to be a something in the form of a 'laboratory', (as I would call it), where different cultures can meet and where research can be carried on. In the North of India, there could be no better place for such a purpose than Santiniketan. This choice is not due to my own deep love for the Poet and his Asram, but rather because I have found there an atmosphere of freedom which makes experiment in these directions fruitful. Furthermore, the centre of such work must obviously be steeped in literary associations and the character of the work done must

make it a work of love. These conditions also exist in the Poet's Asram.

IV

Let me now go forward from these loosely connected thoughts to the picture of medieval India itself at the time when Hindi literature came to its birth. The Bhakti Movement had its origin at one of the darkest hours in Indian History. There are no anuals in the whole of Indian History more full of gloom than those which saw the repeated invasions of powerful warring tribes from Central Asia, which swept away all culture and thus destroved some of the highest human hopes. volume in the massive Cambridge History is more full of tales of misery than the one that describes these Dark Ages in India. Yet it was in this very period that the good seed was sown, which was to bear such marvellous fruit.

Ramananda was the great soul who carried from the South of India the vision of the Love of God which Ramanuja had preached. He left altogether behind the impersonal monism of abstract philosophy, and touched the innermost heart of religion. We have very little left of Ramananda's teaching, but there are stories of his own conduct which show how truly noble he was in breaking through every barrier so that the love of man might conform to the Love of God. One beautiful story has been told in English by Rabindranath Tagore and given to Mahatma Gandhi for the pages of his paper called Harijan. It relates how Ramananda found the presence of the God, whom he worshipped in an act of service done to an out-easte.

Surely this South Indian saint was one of the highest personalities that India has ever produced. His immense influence for good in moulding Indian History is only gradually being recognized by historians, but his fame is now assured. He came as a stranger from a distant part of India and settled in the North. Nevertheless, he was able, through his twelve disciples, to create such a revolution in the spiritual life of Hinduism all through the Northern plains that it has never died away since It would seem also as if the very central theme of the later poets, concerning the search for God through the devotion of a pure heart, had its origin in him. Sauskrit,

the learned language of the age in which he was well versed, was left entirely on one side. He became so acclimatized to the North of India that he learnt the vernacular language of Hindi and sang his songs in simple Hindi words that could be easily understood by the common people. Here is one of his refrains:

Jati pati puchhai nahi koi ; Hari ku bhajai, so Hayi kau hoi.

which may be translated:

"Let no one ask me what a man's easte is, or with whom he eats. If a man shows love to God, he is God's own".

Ramananda himself acted on this principle. He took, as two of his chief disciples, a Muslim and an untouchable. He united these with a Rajput rajah and a Brahmin. He was also among the first to admit women into full discipleship. Such acts as these represent nothing less than a moral revolt from that caste exclusiveness which had hitherto petrified Hinduism for centuries past, especially in the South. He also established, as I have said, true religion in the temple of the soul instead of in external worship. "One day", he wrote, "I went with sandal paste and other things to the temple to worship; but the true Guru revealed himself to me in my own soul".

The new teaching concerning the love of God appealed in a remarkable manner to Northern India; but it still lacked a full literature. Then Tulsidas, the greatest poet of them all, gave the story of Rama and Sita with its moving incidents, full of moral beauty. As Sir George Grierson has described the change, Tulsidas's Ramayana became the daily scripture, sung and recited in the homes of more than a hundred and fifty million people. Probably no book, except the Bible and the Quran, has had such a widespread influence among the humble masses of mankind. Powerful, beyond all telling, was the genius of Tulsidas, who could re-write Valmiki's story in such an inspired manner that it continued to enchant for ages the great part of India which could read it in the original Hindi. In addition it has been translatedlover and over again into every vernacular. It is still reckoned among the living scriptures of the world in modern times.

VI

Here, at this point, it becomes difficult not to pause and dwell further on these great events which were far more important to the human race than the rise and fall of empires. Most of all would I like to go further and tell the later story of the Sikh Gurus. But instead of this, I wish rather today to point out the extraordinary parallel medieval India and medieval Europe; for I have never seen this pointed out clearly before.

In Western Europe, for many centuries, there had come what we have been accustomed These were almost to call the Dark Ages. contemporary with the Park Ages in India. For we, too, had our dread invasions of Huns and other powerful warring tribes from Central Asia, who ruthlessly swept away our old culture and left desolation behind them. We, too, in Europe should certainly have sunk under the never-ending misery of those times, if it had not been for the rise (in wonderful succession) of saintly men and women, who had found the love of God in their inmost hearts and were able to show it forth in their lives. St. Bernard of Clairvaux, one of the first of these singers, gave us the famous hymn of love, which is still sung all over the world today:

> "Jesu, the very thought of Thee, With sweetness fills the breast, But sweeter far Thy face to see, And in Thy presence rest. Thou hope of every contrite heart, Thou joy of all the meek, To those who ask how kind Thou art, How good to those who seek. But what to those who find? Ah this, No tongue or pen can show. The love of Jesus, what it is, None but His loved ones know".

This is the very language of devotion, which can be paralleled in the Bhakti saints of India. Words like these were echoed in the life of St. Francis of Assisi, the 'Little Brother of the Poor'. They also came back with fresh radiance from the cloister cell in the 'Imitation of Christ', written in the silence of the monastery by St. Thomas a Kempis. Out of this Bhakti Movement in Europe which spread among the simple village people, a new dawn of hope began to rise.

Let me turn back to India and give a few great lines from those Hindi poets.

Kabir sings:

Suthu so sat guru mohi bhawai. "O brother, my heart yearns for the True Guru, who fills the cup of true love. He drinks of it Himself, and offers it then to me

He shows joy and sorrow to be one: He fills all utterance with love".

Notice that great line: "He shows joy and sorrow to be one". Such a great word as this reaches down to the central mystery of human existence. It goes to the heart of pure religion.

"In the Cross alone is true joy to be found," is the parallel message of St. Thomas á Kempis. St. Francis of Assisi's life of perfect joy and suffering combined gives it a personal meaning.

Take another subject—the vastness of the human spirit realized in poetry and music :

"Where were your songs my bird," sings Juanadas, "When you spent your night in the nest? What makes you lose your heart to the sky?"

The answer comes:

"When I stayed within bounds in my nest, I was content. But when I soared into vastness, I found I could sing."

Again, how profound is the thought there expressed, and how it sums up the whole pilgrimage of human life towards Unknown!

And last of all, we have your own Mirabai singing of her quest for God:

A bato Mira Rama nam Now I sing only the name of Rama, the name of Rama and no other.

My Father I have left behind:

My Mother I have abandoned. Even my own brother I have left behind: I have sought the company of the Saints, and now I care little for any public blame.

With tears of love I have watered the

creeper of immortality. On the way I found two guides, The Saints and Rama. To the Saints, I make my bow;
But Rama I keep in my heart.

VII

What then are some of the practical lessons to be drawn from this lecture? I will only mention two:

(1) We ought surely to strengthen the great Poet of India's hands in this research work, which he and his staff have undertaken at Santiniketan. We must seek earnestly to prolong his life by setting him free from financial worries and cares at this most depressing time, when his own resources, so freely given in the past, are exhausted.

(2) We should seek here locally to carry out the full discovery of new treasures

of song, of this spiritual kind, which are still carried on the lips of the village people, but have not yet been committed to writing.

If, in either of these ways, the Gujarat Sahitya Sabha is able to help this great cause, which is so close to the heart of our Gurudev and also to the heart of our motherland, then this lecture will not have been given in vain.

EVILS OF TEA-DRINKING

By Sir P. C. ROY

TEA-drinking was almost unknown in Bengal. But Lord Curzon, the high priest of imperialism and exploitation, levied a teacess, the proceeds of which were made over to the European Tea Association. Being amply provided with funds it commenced its propaganda operations by opening tea-shops in all the prominent places in the Indian quarters of Calcutta and distributing cups of tea and also pice-packets gratis. The "Educated" Bengali ever on the alert for imitating European ways, eagerly swallowed the bait. He has already become a confirmed tea-drinker and the habit is spreading like wild fire among the coolies, carters and labourers in general. The Tea Association, having captured Calcutta and emboldened by its phenomenal success has begun propaganda on a large scale in the Provincial towns and big railway terminals with immense success. A cup of tea—"the cup that cheers, but not inebriates"—may be refreshing in cold countries but there is absolutely no need for it in warm climates. A European when he drinks tea has at any rate substantial food in his stomach. The ill-paid and badly nourished clerk in Calcutta or Bombay feels fatigue after a couple of hours' bard work at the de-k and drinks a cup of tea. He momentarily feels refreshed and goes on with his drudgery and again follows with another cup and in this way he often drinks half-a-dozen cups. He urges in support of this habit that it kills appetite and therefore he has no need for nourishing food. I am as much concerned here with the medical or physiological aspects of the question as with its economic bearing; 96 per cent. of the tea produced in Bengal comes from the European gardens and barely 4 per cent. from the Indian. The tea-drinking habit is spreading fast among the masses and, if it goes on at this rate, in the course of the next ten years the

population of Bengal being taken at 50 millions, the European planters may safely count upon a yearly sale of 50 million rupees worth of tea in Bengal alone. One rupee per head per annum is only a moderate estimate and represents so much wealth drained out of the land. Some deductions may be made from the actual drain involved in the shape of the wages of the miserably-paid coolies.

It is necessary to quote here expert medical opinion on the deleterious effects of tea and coffee drinking.

"In Bengal, from the time immemorial, every man, rich or poor, used to take his morning meal of that Chhola (molasses and gram) or Adachhola (ginger and gram) or Chhola and Mari (fried rice) or phen-bhat (rice with the water after boiling) and milk, as the case may be, and as dietetic prescriptions they can hardly be improved upon either in general bilance or in vitamin content. The rich used to supplement such dietary by the addition of butter and sugar candy and occasionally Chhana (curded milk), making an almost ideal meal.

Nearly 30 years ago, the Indian Tea Association started, in the interests of trade, an intensive campaign for the introduction of tea into India, as a dictary of the people. As the vast majority of Indians are too poor to afford both their customary food and tea it meant the substitution of their food by tea altogether. While the association moved heaven and earth in pursuit of their sordid interest to induce the people to fall off from their immemorial custom, not a little finger was raised, even by the Sanitary Department, to warn the unsuspecting people that decoction of tea, but for the presence of traces of milk of doubtful quality, possesses no dietetivalue whatsoever. This selfish onslaught of the Indian Tea Association on the citadel of customas continued, without let or hindrance, from any quarter, for thirty solid years, with the resulting the selfish on their none

too praiseworthy attempt, to strangle the salutary and universal dietetic custom of the country and undernine the health of a guileless people."—

N. R. Sen Gupta, M.D.
"Tea and coffee stimulate the heart and nervous system,... Even properly-made ten if taken in large quantities (and in some individuals in quite small amounts) may lead to indigestion, general nervousness, palpitation, giddiness, and insomnia. It necessarily does harm if taken instead of food, or to mask the effects of fatigue, and so enable a man to go on working when his brain really needs rest."-J. Walter Carr, M.D., F.R.C.S.,

PERILS IN A CUP OF TEA

Continual tea-drinking is pernicious, the desire tor alcohol is a natural craving, and tobacco is a mild and sometimes helpful sedative, according to Dr. W. E. Dixon, of Cambridge, who addressed the British Medical Association at Winnipeg recently on "Drug Addiction." His views on the comparative values of the stimulants may be summarized as follows:

One of the causes leading to neurosis, he said, was the universal and regular consumption of caffeine, the commonest, though it might be the

lesst harmful, of drug addictions.

Tea and coffee were the chief caffeine beverages. One good cup of tea usually contained more than a grain of calleine, so that the average tea drinker consumed 5 to 8 grains of caffeine daily, a not inconsiderable amount.

The continual use of caffeine produced mental irritability and excitability and sometimes dizziness and digestive troubles, while reflexes were always exaggerated. All these effects could be produced

by 6 to 7 grains daily.

"The introduction of tea throughout the country of late years has caused so much damage to the digestive power of the people of our upper and middle classes, that tea-dyspepsia has become quite an endemic disease in our cities and towns. If tea be taken in a concentrated form like soup, containing a large amount of tannin and made rich with plenty of milk, and sugar in five or six large cupfuls a day, it produces after a time acidity, wind colic and costiveness. Sleeplessness and loss of appetite follow. At last some dilation

of the stomach and palpitation of the heart.

Dr. John Fisher writes that caffeine, the active principle of tea has a "cumulative effect and acts somewhat similarly to cocaine stimulating at first, but, like other drugs with an inevitable and depressing reaction, demanding further stimulants, and leaving the consumer worse than he was before. In this way, ter is the cause of much depression, discontent, unrest and craving for excitement. It also creates indigestion, insomnia, anæmia, constipation, and often leads up to alcohol drug-taking, and even insanity. Coffee is as bad, cocoa not much better."

Dr. J. Batty Tuke says: "It is an open question whether the whisky bottle, or the teapot exercises the most baneful influence."*

* From the forthcoming second volume of Sir P. C. Ray's Infe and Experiences.

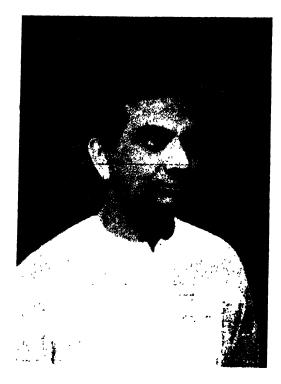
CINCHONA PLANTATION AND FACTORY IN BENGAL

By Dr. MANMOHAN SEN, D. sc.

▼HANKS to malaria, Quinine is familiar to many, but few know or care to know how and where it is obtained. Yet the manufacture of Quinine is one of the big industries of India and its future is full of immense possibilities. For at present India produces but a fraction of its total consumption, which again falls miserably short of its requirements, and Quinine is, and will remain, the chief, nay the only sure, specific for malaria, inspite of the synthetic antimalarial drugs which have of late appeared in the market. The total annual consumption 1. India is nearly 200,000 lbs, of which a little tione than two-thirds is imported from abroad, amounting in value to some twenty-five lakhs of rupees. This quantity is totally inadequate

for the proper treatment of the malaria-stricken populace of India. India is probably the most malarious country in the world. exacts a toll of a million lives annually, as compared to the world figure of $3\frac{1}{2}$ millions, while some 100 million people are infected. On the basis of 110 grains per head, which is the recognized minimum for each paroxysm, and assuming that each patient has one attack only in the year, the total requirement comes to 1,500,000 ms. Various high authorities have one and all expressed the opinion that the present quantity of 200,000 is hopelessly insufficient to effectively fight malaria in India. Sir Patrick Hehir, for instance, puts at 970,000 the minimum quantity required for having any effect on the malaria problem in

India. The minimum for Bengal was estimated at 100,000ths by Dr. Bentley. This makes clear the possibility of the expansion of this industry. But the possibility is increased enormously by the fact that India is the only country in the British Empire, where the trees, from the bark of which Quinine is obtained, have been grown successfully so far and the British Empire, which, according to Dr. A. Balfour, sustains an annual loss of 52 to 62 million pounds sterling due to sickness, debility and death (some 2 millions) caused by malaria, looks to India for its supply of Quinine. The



Dr. M. Sen, in Charge of the Factory

importance of this industry is clearly evident and a short account of it would, it is hoped, interest the readers. But before coming to that a few words about the romantic origin and spread of Quinine may not be out of place here.

Quinine, as mentioned at the outset, is obtained from the bark of a tree. This tree used to grow wild in the jungles of Peru, Bolivia, Equador and a few other countries of South America. The natives seem to have been aware of its, efficacy. For the bark was

known in Peruvian as "Quinaquina", "Quina" meaning bark and "Quinaquina" bark possessing medicinal properties. The Spanish priests became acquainted with it towards the end of the 16.h century sometime after the Spanish conquest of those countries. About 1639 the Countess of Cinchon, the wife of the then Spanish Viceroy, was cured of fever by the priests with the powdered bark of the tree. At that time the bark powder used to be administered, as Quinine and the other active principles had not been isolated. The Countess was greatly impressed and she introduced it into Spain and from that the tree came to be known as Cinchona tree. From Spain the priests—the Jesuits—spread it far and near and the bark powder also went by the name of "Jesuit's powder". By the end of the 17th century it had spread as far as China, for we hear of the Chinese Emperor being treated with this drug. Soon the demand was so heavy that fears arose of the extinction of the trees in South America, where the Governments were apathetic, and efforts were made to grow it elsewhere. At that time the English, the Dutch and the French had colonies containing large malaria-ridden tracts and they took up this problem and a problem indeed it proved. For Cinchona is a very delicate tree, requiring special soil and climatic conditions for its successful rearing. Moderately steep slopes with rich, porous, loamy and well-drained soil are best. Extremes of temperature are to be avoided, for it stands neither heat nor too much cold. It thrives best at heights ranging from 1500 to 5000 feet. There are several varieties of Cinchona trees and the correct elevation and temperature have to be chosen carefully for each. Rain is another big factor. The proper amount of rain distributed throughout the year is essential, slight variation causing heavy loss. No wonder French attempts in Algeria about the middle of the 19th century proved a failure. The Dutch started in Java about 1852 and luckily were successful, semuch so, thanks to the congenial climate of the place, that today Java supplies 90% o' the total production of the world and thus holds the key position and dictates prices. The British also started experiments in India Ceylon, Malaya, Australia, New Zealand Jamaica, Trinidad and other places, but no-



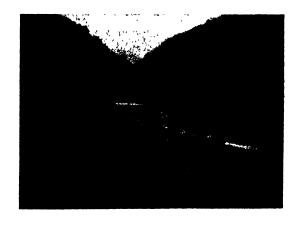
Distant Snow-view from Mungpoo

where, excepting in India, were these successful. It cannot be said however that things were pursued to a definite conclusion everywhere. In Ceylon, for instance, the plantations were started by private people, who later gave it up in preference to tea, rubber etc., for Cinchona does not hold out the same prospect of sure and immediate profit as tea, rubber. etc., do. Besides the difficulties in rearing already referred to, there is no income at all for the first few years, so that capital is locked up. Morcover, an area double the area actually under cultivation has always to be maintained, as Cinchona does not thrive well on the same land for a considerable number of years and has to be grown in rotation with Inspite of all these difficulties the cultivation of Cinchona in India has been persevered with to success and a big manufacturing industry built up. This is the result of 70 years' patient effort and the present article is about it all.

The introduction of Cinchona in India is due mainly to the efforts of Lady Canning. In 1858 the Secretary of State for India sent out Mr. Clements Markham to South America to collect seeds. He had difficulties because of the jealousies of the South Americans, but he managed to secure some seeds and with these plantations were started in the Nilgiri IIills in Madras in 1861 and in the Darjeeling District in Bengal in 1864. At about the

same time Mr. Charles Ledger, an Englishman collecting animals in Peru for the Australian Government, got hold of some seeds of a good variety and these he sold in halves to the Dutch and to India. These also passed to the two plantations.

In Bengal, after useless efforts in several localities, the plantation was finally established on a flank of the Senchal mountain a few miles south-east of Darjeeling. Here it proved a success and by 1875 there were some three million plants. The success was due to Dr. Anderson, Superintendent of the Royal Botanic Garden, and his successor Mr. George King.



The Tista near Mungpoo

Dr. Anderson undertook a trip to Java in person to procure more fresh seeds. By 1898 the plantation had extended to Mungpoo, the present centre. In 1900 a new plantation was started at Munsong, on the borders of Sikkim. some ten miles from Kalimpong. The area extended gradually and the amount of bark harvested annually increased. From 40,000ths sixty years ago, the figure has now mounted to 12 to 14 lakhs of pounds. Of the two plantations the one at Munsong is bigger and is in charge of a Manager and two Assistant Managers, while the one at Mungpoo has one Manager and one Assistant Manager. Besides these officers, there are overseers and suboverseers to look after the details.

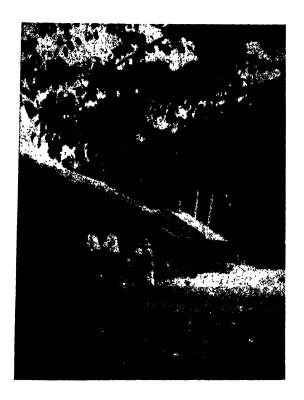
There are numerous varieties of Cinchona known. Of the important ones, Succirubra is the hardiest. It is so called because of its red bark. It grows to immense heights, 50 feet or more and has a bold and sturdy stem. In the early days it was cultivated exclusively, but as its bark is poor in Quinine content, it has been gradually replaced since 1874 by Ledgeriana (called after Mr. Ledger), which has the richest bark. But it is very difficult to rear, and being a smaller tree, the yield of bark is far less. More recently a hybrid of the two has been more extensively cultivated with the idea that the hybrid will combine the richness of one with the sturdiness and enormity in size of the other.

Cinchona trees were formerly propagated by grafts and cuttings, but now this is done by means of seeds. The seeds are rather peculiar,—very tiny and extremely light, resembling husks, some 70,000 seeds weighing an ounce. They are ripe and ready by March and, as they do not keep long, they are sown at once in nurseries, where the ground has been prepared carefully beforehand, the soil being turned up and mixed with manure. The



Bark-drying sheds

nurseries have thatched roof for protection from rain and face northward to prevent direct exposure to the sun. The seeds are covered with fine soil and watered fairly freely. They germinate in about six weeks. When the



Bazar, Mungpoo

seedlings are half an inch high they are transplanted, being placed one inch apart each way. When four inches high they are again transplanted, being placed this time four inches apart each way. In October, when they are nearly a foot long, the thatched covers are removed and the seedlings get used to the sun. Next spring they are planted in their permanent positions in the field, prepared by cutting down forests, in rows four inches apart each way, some 2000 plants, sometimes more, to the acre. This is done as quickly as possible on a wet and cloudy day, as otherwise the delicate seedlings wither up. The work does not end here, but every care has to be bestowed right through. The soil is dug up, the weeds cut down and forked into the ground to provide manure on

rotting, for on such large scales artificial manures are not possible. As a matter of fact weeds are grown on purpose in between the rows of Cinchona trees. During the rains good drainage is provided for. Many seedlings die the



A Bird's-Eye View of the Factory

first year and fresh ones have to be put in in their place. When the plants are four or five feet high after three years, there is yearly chopping off of branches to let in light and air. This provides a small harvest each year. Sometimes, if they are too close, some of the plants have to be uprooted. The trees are very beautiful to look at, specially in a mass, with their fine red and green leaves. In spring they come to flower. The flowers are nice pink or white and have a very sweet fragrance. The bark is the only seat of the alk doids, there being none in the leaves or in the wood,

and the bark is richest when the trees are four years old and it continues to be so for four or five years.

There are various methods for collecting the bark. In Java generally the bark is cut off in alternate bands or in vertical strips from the stem and the exposed parts covered over with moss. New bark appears, which is in no way inferior to the original bark and can be again taken off. This is called "mossing." In another method, called "coppicing," the trees are cut down at the base, whence many new shoots appear, most of which are removed leaving one or two. This procedure can be repeated. This is the least troublesome method and was in favour in Bengal in the

early days. Later complete uprooting of the trees was resorted to, but now coppicing is being adopted again. The roots, stems and branches are cut into small pieces and on beating with small wooden mallets, for which small boys are employed, the bark readily peels off. The bark is then dried by spreading them out in the open to the sun and air. During the rains the drying is done on shelves, one above the other, with a cover only on the top, so that there is ventilation from all the sides.

In the early days the powdered bark used to be administered. Quinine was isolated in 1820 by two French Chemists, Pelletier and Caventon, and by the middle of the nineteenth

century all the other alkaloids in the bark had been separated. The discovery of Quinine was followed soon by the working out of a process for getting it out on a commercial basis by Messrs. Howard and Sons in England and by other firms in Germany and France. But the process was carefully kept a secret. In 1875 the Factory at Mungpoo was started and a Chemist, Mr. Wood, was brought from England for five years to work out a process for making Quinine. In this he failed, but he was able to develop a method for getting all the alkaloids out together, which was sold



Dawn at Mungpoo

under the name of Cinchona Febrifuge. Later on he planned out a process, which in the main is followed to this day. The dried bark is at first ground to a fine powder by machinery. The finer the powder the better the extraction. Daily 60-65 maunds of bark are ground. In the bark the alkaloids all occur in combination with acids. The bark powder is therefore mixed with soda in presence of oil, whereby

snow-white stuff met with in the market is arrived at. The other alkaloids remaining in solution as sulphates are next precipitated out with soda. This is dried and powdered and the yellowish powder is sold as Cinchona Febrifuge. It is cheaper than Quinine, but is no less efficacious. It, however, causes in a greater degree the after-effects of Quinine, namely, buzzing in the head, nausea, etc.



A Patch of Cinchona Trees

the alkaloids are set free by the soda and are at once taken up by the oil, in which they are readily soluble. To help the process the oil is warmed up and stirred mechanically. The oil is next mixed with sulphuric acid, when the alkaloids combine with the acid greedily. Quinine Sulphate, being sparingly soluble in water, separates out, while the Sulphate of the other alkaloids remain in solution. The Quinine, at this stage, contains a lot of colouring matter and resinous substances and it has to go through several purifications before the

The factory, the bigger of the only two in India, is under the management of two officers, both of whom are at present Indians. A little over a hundred hands are employed, all of whom, excepting two or three, are Nepalese. In the course of the last sixty years the Factory has grown enormously. In 1875, the year the factory came into being, 50 lbs of Cinchona Febrifuge were manufactured and by 1883 it had reached the figure of 10,000 lbs annually. In 1888 the manufacture of Quinine was started with 300 lbs and

today some 50,000 lbs. of Quinine and 25,000 lbs. of Cinchona Febrifuge are produced yearly. Tablets are also made, both of Quinine and of Cinchona Febrifuge. The former is sold mainly in tubes of 20 tablets and can be had of all post offices. Every year nearly 1 million tubes are made. Besides these, Quinine Hydrochlor, Bihydrobrom, Bihydrochlor, Hydrobrom, Bisulph, Tannate and Salicylate are prepared. Totaquina, so strongly patronized by the Malaria Branch of the League of Nations is another important product. Among other preparations may be mentioned the sulphates and hydrochlorides of the alkaloids, other than quinine, present in the bark.

Quinine is a bitter substance and this dry article must have made it appear more so, so much so, that probably the ending with a bright note about the place and its people would not be able to remove any the much of the bitterness. Mungpoo, the headquarters, the place where the factory is situated, is not at all like what its association with Quinine would make people picture it to be. It is a nice little spot, full of beauties of Nature. One would accuse Nature of being too partial. It is situated, some 4000 feet above sca-level, on a hill the two sides of which are washed by two rivers, which can be seen to converge together at a distance and then flow on into the broad Looking towards the South one sees the plains stretching out like a vast sheet of water till it seems to meet the horizon. Towards the North, the North-east and the North-west one finds row on row of mountains with patches of clouds playing

hide and seek amongst them and making the mountains too to take part in the game. Looking further ahead, a grand view meets the eye—especially on a clear day, tier after tier of snowclad mountain-tops, gleaming golden early in the morning as if on fire, and silvery-white in the evening with the sun playing on them. Close at hand, the hill sides are not barren rocks but full of green verdure. Big blocks of Cinchona, looking charming with this red-leaved trees standing in rows in long stretches, alternate with blocks of forests, full of all sorts of trees, shrubs and creepers—some with nice flowers too. The place is full of calm and quiet. Though a big industrial centre, there is none of the noise and bustle of an industrial city, nor any of its evils. This has been mainly possible, as the coolies have not to live huddled together in barracks. Each is given a hut to live in with his family and a small plot of land on which to grow his food and keep his animals. The people, Nepalese mainly, are very simple in their habits. A handful of fried bhutta and a cup, a big one though, of tea, once in the morning and again at noon, constitute their day's meal. Of late they are getting too attentive to their dress, the ladies specially, as everywhere. Honesty is their chief virtue. They are mostly Hindus, with a sprinkling of Buddhists. Kali puja is their main festival.

Quinine, inspite of all its bitterness, is welcome as nectar to malaria-stricken people. Ours is a notoriously malarious country and this article, it is hoped, will find some interested readers.



SONG-HARVEST FROM PATHAN COUNTRY

(I)

By Prof. DEVENDRA SATYARTHI

OTH men and women, young and old alike in Pathan country, carry a repertoire of songs and always seek to hear the rhythmic, of their national Muse behind the steps

characteristic pronunciation of Sandra, the Pashtof word for song. It vibrates with their deepest sentiments, and they have managed to connect music with their lives from the cradle to the grave



A feast of song and dance. 'Lakhtais' or boy-dancers play an important part in such periodical gatherings on gala days.

By Pathan country is meant the Pashto-speaking region, which includes India's North-West Frontier, Azad Ilaqa (independent tribal territory), and Pashtospeaking parts of Afghanistan.

The numerical strength of Pashto-speakers is as

(1) India's North-West Frontier, 1,290,484 shown in the Census of 1931)

Azad Ilaqa, 2,212,837 (as estimated roughly by the Frontier Government).

(3) Afghanistan. With Persian as its state-language, the Pashtospeaking people in Afghanistan, as a matter of fact, enjoy a majority. It is generally believed that the King Amanullah Khan, whose mother-tongue is Pashto

The song-harvest is both rich and ancient in Pathan country. The original frame-work of the majority of Pashto folk songs that have survived on the living lips of the Pathan masses, might have undergone a lot of additions and alterations,

was in favour of replacing l'ashto for Persian as les state-language. Some of the lovers of Pashto " Kandahar have taken it on themselves to plead the cause of Pashto.

† The linguists have divided the Pashto language into two branches, of which the one coming from the Yusafzai country is rather softer and is celebrated as the medium of literary activities. as the talented men and women of every passing generation improved upon the old songs in their hours of inspiration. But some of these songs may aptly be taken as the monuments of the earliest Pashto poetry.

could stir the human heart, have been considered to be worthy of commemoration in song. Thus side by side with the songs, suggested by the war-like life and character of the people, songs on various other subjects, too, have come to live.



A triumphal celebration



A Pathan warrior. He can aim with a smile. He is very fond of hearing war-songs from his national minstrel, whenever he may find any leisure



A grey-beard. National war-songs in 'Char-Beta' pattern are a great asset to him.

Along with the national minstrels, who are Dum by caste, the common people, too, have been struggling for the musical expression of their very-day experience of life, from the early days of Pathan history. Almost all the events • that

Landai, or 'the short song', is the earliest channel through which the Pathan Muse found a living manifestation. It is an unconnected series of two-lined pieces, known as "Tappus" or "Misras", which can hardly be called couplets

in the strict sense of the word, as neither their lines rhyme together, nor are they of the same metrical length. Here is the translation of an early Landai song:

 Spring returns every year, But my love, youth once departed, returns no more.



When they shoot. Pathan warriors, young and old alike, in Tirah keep their warlike soul awake and attach great value to their minstrel's favourite song:

"A Kashmir of heroes is Tirah, my dear;
No place will find the cowards here."

(2) The pen is of gold and the paper is silvern.

I am sending a few fragments of songs, smeared with my heart's blood, to my sweet-heart

(3) This is thy country and I wish thee all joy in it.
I am but a sparrow on the way and pass my
nights on the forest-trees in thinking of you.

(4) Rifle-shots in the neighbourhood denote that newly born sons have appeared on the scene.

But, ah me, a fruit-tree was I alright and am taid barren by marrying a worthless wretch.

(5) Three things in a girl are pleasing to the sight: The golden Tauriz (on her neck), her fair calves, and her delicate walk.

(6) Thy time is no more, O spring flower, Now in vain will cry the bee after thee.

(7) I belong to Swat and live here in the plains
with my lover.

May Allah destroy the plains, so that both of us
may go and live in Swat.

The first line of each Tappa or Misra of Landai song is shorter than the other and is rather elastic. The singer is expected to lengthen it out in an indigenous air, harmonizing it thereby with the other one.

The harvest of uncertain dates, the Landai song sprang forth from anonymous sources with a rich variety of subjects, redolent of the various moods of the Pathan heart. Each mood is spun into a poetic thread. What we see in it is the spontaneous outcome of the Pathan Muse, suggested and moulded by Nature herself, and as such, it is capable of suiting the free-andeasy tastes of the masses. The Landai-makers are neither the poets of the starry heavens, nor of the undiscovered depths of the sea: they are the singers of their native home and life. Their genius is the flower of their own province and with its ever-fresh blossoms they adorn the garden of their native poetry.

It would not be correct to say that cent per cent the compositions of the song-makers of the Landai period were of an adorable standard. One may aptly compare the growth of Landai song with the early song of Scotland. Says a critic

of Scotland's early song:

"Though the seeds of poetry were scattered with a plentiful hand among the Scottish peasantry, the product was like that of pears and apples,—of a thousand that spring up, nine hundred and fifty are so bad as to set the teeth on edge; forty-five or more are passable and useful; and the rest of an exquisite quality."*

As compared with the later patterns of Pashto songs, one may rightly note that the composition of Landar is the easiest one. Its art is no more than a child's play and any person can put forth his sentiments and feelings in it.



The rifle at work: A Pathan woman is always a mother of such warriors, as she sings a cradle-song of heroic nature:

"Shed no tears, my little one, shed no tears,
Lest thy mates take thee for a coward, my darling.
Today is time for thee to sleep long,
For tomorrow art thou to win the crown of
success in the battle-field."

It is probable that three or four Tappas could make a Landai of minimum length in the early days of its history, and for its maximum length

A Primer of Burns, William Craige, p.109.

there was no rule: it could contain even forty or more Tappas. Again, all the Tappas of a Landai, as may be seen in the preceding specimen of an early age, were not necessarily connected with one another. With the development of the people's aesthetic sense came the decline of its unconnected nature, and only those songs which had its Tappas knit together beautifully met with appreciation. Here is a specimen of this type:

- "A tinkling sound came to my ears as my Perwan
 (nose-ring) fell down:
 I suspect thee of having stolen it, O my friend,
- coming behind me."

 2. "As a thief of thy Pexwan hast thou taken me,
 O I'll swear at Pir Baba's pilgrimage."

3. "Let my Pezwan go to hell:
O why should I make thee swear before Pir Baba?"

Gradually came a time when the minimum length of Landai song declined from three or four Tappas to one Tappa, when the song-makers tried their best to draw precise pictures of inspiring sentiments and thoughts in genuine colours. Here is a Tappa which may aptly be taken as a Landai, complete in itself, according to this rule:

"She dressed herself in (repaired) tatters:
Thus she looked like a garden among the village-ruins."

The war-song, too, was composed in Landai pattern in the early days of Pashto song. War or no war, the national minstrels, roaming from village to village, kept the war-like Pathan soul awake when they sang:

"A Kashmir of heroes in *Tirah*, my dear: No place will find the cowards here."

The minstrels and the warlike masses sang alike when they held song-feasts in the village-Hujras in the hours of ease as well as during the war-time:

- "The promise of fight comes again tomorrow:
 The butt-ends to their chests to adjust the youth."
 "On the highlands of Tirah goes on the battle:
- 2. "On the highlands of Tirah goes on the battle: Twirling their moustaches say the crusaders with gusto: "we're proceeding thither"."

The felicitous addresses to the Tribal Khans (chiefs), which the Pathan ministrels sang during the triumphal celebration or on gala days, too, were composed in *Landai*:

"Let this auspicious joy of thine be blessed, O Khan! May a hundred and seventy joys be added to it."

The song that the Pathan mother sang in the nursery while rocking her child's Zango (cradle), too, was in Landai pattern in those days:

My baby is a juicy grape: It has been granted to me from Allah's garden.

- 2. My baby is a star of heaven:
 Allah has blessed my lap with it.
- 3. My baby is a rose among the flowers,
 My eyes find comfort whenever they see it."

Along with this exaltation of motherly love, she also sang a cradle-song of heroic nature:

- "1. Shed no tears, my little one, shed no tears:
 Lest thy mates take thee for a coward, my
 darling.
- 2. Today is time for thee to sleep long,
 For tomorrow art thou to win the crown of
 success in the battle-field."

After the age of Landai came a time when the Pathan masses as well as their national minstrels set out to learn a new pattern. It appeared on the scene like Strophe and Antistrophe' of ancient Greece and was rightly named Loba (lit. play). The rhythmic nature of the



A Pathan warrior's sweet-heart

Loba song was probably the growth of an ancient seed of dramatic expression, which was evidently present in the dialogue songs in Landai pattern, a specimen of which may be seen in a preceding song about Pezwan or the nose-ring. Thus the early Loba-composers were indebted to their predecessors of the Landai period. Here is the translation of an early Loba song:

"Everyone brings flowers from Shah Rasul's garden.
You also bring one, holding it delicately between
your thumb and finger."

"Go, O bee, and tell the spring-breeze:--Buds will not put forth their blossoms unless thou comest. Everyone brings flowers from Shah Rasul's garden. You also bring one, holding it delicately between your thumb and finger."

"Buds need Allah's grace. What power has the spring-breeze to make them blossom?"

"Everyone brings flowers from Shah Rasul's garden. You also bring one, holding it delicately between your thumb and finger.'



A budding warrior. He may be heard singing in tune with the national minstrel in the song-feasts held in the village 'hujras':

"The promise of fight comes again tomorrow: The butt-ends to their chests do adjust the youths."

It is evident from the preceding specimen of early Loba song that as regards its frame-work, too, it is more or less based on the Landai pattern. The refrain, known as 'Da-'Da-Sar Misra is nothing but a variation played on a Tappa or Misra of Landai pattern: if we change its order making the first line take the place of the second one, it will just look like a Tappa or Misra of of the Landai: again the fragments of its body are also similar to the Misras.

But gradually came a further change in the frame-work of the Loba song, when it was no more similar to the Landai pattern. Here is the translation of a specimen of this new type:

Bring thy pitcher, O Babbo! Let's go to Jalala ghat. To the ghat do I proceed, O follow me, Bring thy pitcher, O Babbo!

1. "On my head do I carry two pitchers and their weight breaks my waist; But in them are hidden rich cakes-Bring thy pitcher, O Babbo!"
Bring thy pitcher, O Babbo! Let's go to Jalala ghat, To the ghat do I proceed, O follow me, Bring thy pitcher, O Babbo!

"Here is a rupee. () potter, take it, Just make a nice pitcher, with flowers on it, for Babbo!

Bring thy pitcher, O Babbo!" Bring thy pitcher. () Babbo! Let's go to Jalala ghat. To the ghat do I proceed, O follow me, Bring thy pitcher, O Babbo

3. "Adorn my hair, O silken girl, cautiously, Lest you rub off the beauty-spot on my chin,—Bring thy pitcher, O Babbo!"

Bring thy pitcher, O Babbo,

Let's go to Jalata ghat.

To the ghat do I proceed, O follow me, bring thy pitcher, O Babbo!

Along with the dialogue-form, dramatic monologue, too, found a considerable place in the realm of Loba song. Here is a specimen:

Walk with graceful steps, O innocent girl! Walk with graceful steps.

1. Favour me, O Allah, to be the weaver's

His loom will I ply as if it were a gun. Walk with graceful steps, O innocent girl! Walk with graceful steps.

2. Look at the bravery of (my rival), a little wretch. Helpless is he proved even in flying like a crow. Walk with graceful steps, O innocent girl! Walk with graceful steps.

Along with the happy traits of festive mirth, pathos, too, was considered to belit the rhythm of Loba in its latter days. Here is a commemoration-song, having a pathetic tinge of its own, in praise of a tribal Khan, who died a sad death:

The king has summoned the Khan, O he'll be hanged, they say, O the Khan's name is Mirza Akbar Khan.

1. Tall is thy stature and beauty so full. Thy slaves' slave am I,

O Khan, so self-respecting! The king has summoned the Khan, () he'll be hanged they say,

() the Khan's name is Mirza Akbar Khan. 2. Either the air is odorous with Tibet musk

O Khan! Or it is loaded with the scent of thy

sweet-heart's dishevelled hair, The king has summoned the Khan, O he'll be hanged, they say,

() the Khan's name is Mirza Akbar Khan. 3. Why should my eyes not shed tears, O Khan! When sorrows 've sprung up in the serson of joy. The king has summoned the Khan, O he'll be hanged, they say,

O the Khan's name is Mirza Akbar Khan. 4. Thy house is like a sky and thou art as its sun, O Khan,

Like the sun-flower do I keep my face turning towards thee.

The king has summoned the Khan, O he'll be hanged they say. O the Khan's name is Mirza Akbar Khan.

Then came the turn of a new song known as · Char-Beta. It is a blooming flower of Pathan genius. Landai and Loba are, as a matter of fact, the songs of the transition period, as the Pathan Muse was not capable of finding the fullest manifestation through these mediums. But in Char-Beta we find a strong self-expression which was so far lying hidden in the depths of the Pathan mind. A natural growth from the genius of Pathan music, it is not at all a thing borrowed from any foreign source. Unlike the composition of Landai and Loba, the frame-work of Char-Beta was no easy play for the masses. Thus the credit of its contribution naturally goes to some unknown master minstrels. As the stream of Char-Beta flowed on, some gifted individuals from the masses, too, who were not, as a matter of fact, singers by profession, learnt to voice their sentiment and feelings in Char-Beta pattern.

The Char-Beta writers occupy an important place in the history of Pathan song. They are instinct with the very soul of native gallantry. Here is the translation of a portion of a long war-song in Char-Beta pattern, which seems to have descended from the remote past:

No more asleep are they

Lo! there is a war in Marwat.

 Too high a value are setting the Marwats on themselves and in every house they are

taking sides. War-drums are being beaten in each village. No more asleep are they

Lo! there is a war in Marwat.

2. War-drums are being beaten and Marwat is getting ready for the war. O their matches have they laid to their black

No more asleep are they Lo! there is a war in Marwat.

The refrain is known as 'Da-Sar Misra' and each part of the body is named *Kari*. Here is the translation of the refrain and a *Kari* of a compound *Char-Beta*:

Dost Mohammad, the crusader, gets ready to declare war in Kabul, is the news on every warrior's lips;

The king of Afghanistan stays at Kandhar, and as they gird up their loins, war-cry we hear from his troops.

 Dost Mohammad, the king (of Afghanistan), has come out of his camps to declare war, Many troops are at his back, O Allah, bless him with victory.

Mohammad Akbar (the son of the king Dost Mohammad), approached the enemy's parapet, one day.

The enemy lost heart and ran away in dismay, Steadily take hold of Islam, O Khan (Mohammad Akbar), and grip "Kalma" as thy shield.

Dost Mahammad, the crusader, gets ready to declare war in Kabul, is the news on every warrior's lips.

He gave a start to the war and a line of camels for his ammunition.

The king (of Afghanistan) stays at Kandhar, and as they gird up their loins, war-cry we hear from his troops.

Let us now have a glimpse of a complex thar-Beta. Here is the translation of the refrain and a Kari which is further divided into four parts) of this variety:

O fate is implacable, do what one may!
Treacherously was surrounded Multan.
the rose of the Khyber Pass.

() now who'll raid the plains?



A proud Afridi warrior. He is very fond of singing his tribal hero Multan's song :

O fate is implacable, do what one may; Treacherously was surrounded Multan, the rose of the Khyber Pass.

"O now who'll raid the plains."

- 1 (A) Multan, a Zaka Khel, descended from the Adam Khel country and entered the plains at Zaka Khel. In a cave was he seen near the brook that passes by the Surezi village. O fate is implacable.
 - (B) In a cave was he seen. () keep trust in what I say,.......The spy (who was with him as one of his companions) left him at dawn to bring him food. () do what one may (fate is implacable).
 - (C) Under the false pretext of bringing food the spy informed the police Inspector and thus lost his honour in this and the next world. Absolutely stirred up to action were the British Officers, in a telegram as they received the report. Treacherously was surounded Multan.

(D) Absolutely stirred up to action were the British officers. On every body's lips was the news of Multan's coming and in search of him in the open order, set out the British troops. O now who'll raid the plains?

O fate is implacable, do what one may. Treacherously was surrounded Multan, the rose of the Khyber Pass. O now who'll raid the plains?

But in spite of the prosodic pedantry in which the *Char-Beta* song is generally knit, the standard of its style and diction is not very far from that of folk-poetry. Unlike the English ballad, not only the name of each *Char-Beta-*



A pistol at work in a blood-feud.

author appears in the concluding lines of his compositions, but also he himself is very often seen speaking in the first person among the characters of his story. Such Char-Betas are always considered to be fragmentary, the ending lines of which fail to supply their authors' names. But all this does not seem to take them far from the region of folk-songs, as the process of oral repetition is apt to alter their text, and again the members of every passing generation go on improving upon old char-Betas in their hours of inspiration. It may be evident from the different versions of the same songs. But they improved

upon the traditional songs with every care to preserve the names of their original authors. Thus every Char-Beta that has survived to the present day is "like a forest-tree with its roots deeply buried in the past but which continually puts forth new branches, new leaves, and new fruit."*

Originating most probably in the descriptive war-song, the frame-work of Char-Beta was later

Originating most probably in the descriptive war-song, the frame-work of Char-Beta was later on used for the love-song. But this type of Char-Beta had very little appeal for the popular taste, as it did not befit at all the key-note of Char-Beta airs, which were an exact reflection of the warrior's march towards the battlefield rather than that of the delicate and sweet movements

of a dancing girl.

Some of the Char-Beta writers have been attempting to reproduce the popular stories in this beautiful form of rhythmic song and some of their compositions have come to live. Here is a specimen which commemorates the tragic end of an innocent woman, named Mamunai, who was married in Nawagai village and was unfortunately killed by her own husband, Sher Alam, who somehow or other suspected her of having illicit connections with a gallant, named Khalil:

Thou wert like a flowery branch and fell down from thy throne!

A fatal fire turned for thee thy beauty, and thus came thy death in youth to thee.

Alas for thee, () Mamunai, alas for thee!

Blotless was thy beauty with arms graceful as the Egyptian swords.

No less than a pearl was thy forehead that shed its light on all sides, And a glimpse of starry heavens offered thy

1. Thy face was like a silver (ornament) and thy body was like an cagle's. A scandal-monger proved to be a crow between thee and thy husband. Proving thee guilty the scandal-monger poisoned thy husband against thee. In what a trouble wert thou put! O thou wert like a flowery branch.

In a great trouble wert thou put when thou wert altogether innocent about the matter. O dear one, thou wert quite unconscious and there was a grace in thy slow steps. Alas for thee, O Mamunai, alas for thee.

3. Thou didst believe, O Sher Alam, in the words of the scandal-monger, siding with whom thou wert convinced (of Mamunai's bad character)

^{*} The Encyclopædia Britannica (14th Edition)
Page 448.

Thou hast made even thy own life sad and a bad name hast thou brought to thy own person— O thou hast done no wrong to anyone else but your own self). O Mamunai, thou wert like a flowery branch.

Thy own sister, O Sher Alam, became thy enemy. She (guilelessly) said something against Mamunai and thou didst prove worse than a child in being convinced (of Mamunai's bad character). Alas

for thee, O Mamunai, alas for thee.

(Refeain)..... 4. Now thou shotdest tears, O Sher Alam, like a little child. O thou art merely crying over spilt milk. But the water has overflown the cam (and it would not return). Khalil merely wanted a Intile tobacco from Mamunat, O sher Alam, the wretched one. O Mamunai, thou weit like a flowery branch. This was perhaps Mamunai's predestined tate. It was late morning in autumn (when Mamunai's life was put au end to). May Allah pierce thy body with butlets from a big gun, Alas for thee, O Mainunai, alas for thee. (Refrain) . .

5. May thy heart be shot through, O Sher Alam, and may thy world be crumbled, so that thou mayst understand the pain thou hast caused the innocent Mamunai. Sam up thy pathetic strain O Mahammad Hassan, the minstrel, sum up thy pathetic strain, O Mamunai thou wert a flowery branch.

All the bulbuls of Navagui village cry and shrick: The lovers have turned faithless and the times have lost all their honour. Alas! Mamunai died a martyr's death! Alas for thee.

O Mamunai, alas for thee!

, (Refrain)......

Sometimes the same story is handled by different song-makers. It is evident from the following *Char-Beta* by a carpenter, Fazal-i-Rahman, who appears on the scene with a little different diction and style. He tells that Mamunai's husband had two wives and it was Mamunai's own rival who proved to be a scandal-monger:

O these are the ways of this wretched world-Mamunai is killed and now everyone mourns for her ! How faithless is the world! -

O these are the ways of this wretched world!

1. Mamunai, who was like a hour, is killed. A goddess was she in beauty and was famous in

her country.

She belonged to the stock of "Prachgai" family of Bajour and was crowned with every ornament. Her own Sout * accused her behind her back that she was sweet on some gallant. How faithless! O these are the ways of this wretched world.

(Refrain).....

turned a scandal-2. Mamunai's own sout monger. Thus the strangers as well as her own relatives gathered round her and became desirous of her death.

Mamunai's beauty and grace became a curse for her and she broke forth: Lo! here comes my death! How faithless! O these are the ways of this wretched world.

(Refrain)......

3. "Sharpen the daggers, O ye people, may ye be satisfied by having smeared your hands with my hot blood. But bring my little daughter to me. Let me see her with my own eyes, for soon shall I bid her adieu once for all," thus broke forth Mamunai. How faithless, O these are the ways of this wretched world.

(Refram). In agony suricked Mamunai as she saw her child. Her legs flustered and she seemed to visualize with her own eyes the sight of her

clothes, drenched in blood.

What a good thing it would have been, O separation, if thou did-t not exist at all. Many homes hast thou ruined, O a hard life has he to live whoever keeps two wives in his house. How faithless, O these are the ways of this wretened world!

5. Whoever keeps two wives loses all his respect; you'll see that one scandalizes the other.

Behold, Mamunai died a sad death. Fazal-i-

Rahman, the carpenter, has thus sung very lit le in her praise. How faithless, O these are the ways of this wretched world.

(Refrain) Next to Char-Beta came the age of Rubai and Ghazal, which the country song-writers adopted from the garden of Persian poetry through the medium of their classical poets, like Khushal Khan Khattak, who had already introduced these verse-forms in the realm of Pashto Poetry. The country song-writers did not exactly follow the hard and fast prosodic rules in the patterns of Rubai and Ghazal, but handled them in their own way, lending them a tinge of their own genius. But as regards the subject-matter, they treated of those themes only which are originally handled by the Persian rubai and ghazal-writers Side by side with Landai, Loba, Char-Beta, and Ghazal, we come across some minor song-forms, too. As regards their origin some of the modern Pashto scholars believe that these patterns sprang up prior even to the age of Lundai, while the others, of which the name of Moulana Abdur Rahim, the Pashto and Arabic professor of Islamia college, Peshawar, is note-worthy, call them post-Landai compositions and say that their growth continued throughout the days of Loba, Char-Beta, Rubai, and Ghazal. All the specimens of these minor song-forms which have come to live, vary greatly in merit and character. Some are so obscure and imperfect that one fails to guess the beauty of their diction, style and subject-matter. But there are some having their own simple poetry which is not at all worthless. Of these the noteworthy types are: nursery-rhymes, children's sportingchants, short chants of mourning, and the rhymed riddles.

Nursery-Rhymes: Side by side with cradle-songs, which are generally in Landar patterns, there must have survived hundreds of simple nursery-rhymes, But all the laborious is the work of collecting them, for they are absolutely confined to the Pathan nursery. Here are the translations of two specimens:—

1. (O my little one) you have two large eyes like stars in the heavens, a face fair like Shah Jahan's

^{*} Sout means Co-wife.

throne, two slender arms like Persian rapiers, and a narrow waist like Suleman's girdle. Hushaby (O my little one), and shed no tears in bewilderment.

O let me even sacrifice my life for you.

2. (O my little one), what a high nose you have got. How erect is its tip. It resembles Nar Kuchur (a particular drug, the Pathau mother gives to her sick child.) May Allah save your mother from dwindling away in sorrow. You are like a from dwindling away in sorrow. You are like a sandal among the trees and a falcon among the birds: among the nuts you are the most shapely and among the drugs you are no less than the Nar Kachur,

Children's Sporting-Chants: These are generally knit with the simple poetic threads of rhythm and rhyme. Here is the translation of a specimen, sung in chorus or semi-chorus by a merry party of sporting children during the harvest :-

All round are seen the paddy-fields, but the one which is ours lies a sandy track and the ears already visible therein. Your brother will bring paddy—O your brother will bring paddy, tied in a corner of his handkerchief and will say: Take this paddy mother, it is not of an ordinary variety. as grown in other's fields.

Short chants of Mourning: Along with a variety of dirges in Landai pattern, there is a corpus of short chants of mourning, which have come to live from the daughters of the soil as they pour forth their sad hearts extempore. Here are the translations of a few specimens:

From a daughter for her deceased father:

Alas for thee, my dad, alas for thee. Oh, no more shall I have a glimpse of thee on the high road. Oh, desolate for thee has turned the world once for all.

From a daughter for her deceased mother:

O mother, o my rosy mother, you brought me up with the (sweet) affection. Oh, for thee do I shed now bloody tears and all the people look at me.

From a sister for her deceased sister:

O sister, O my flower-like sister, never will again be born a girl like thee. Thus I lament and shed tears with a bare head.

From a wife for her deceased husband:

Every right hadst thou on my head. Thus (living with thee) I considered the king as fakirs, as those were the dogs when I had my own kingdom.

From a sister for the deceased brother:

O my brother, just hast thou bidden us adicu and hast left for the graveyard. Alas for thee, O. alas for thee.

From a mother for the deceased daughter:

O my daughter. O my darling one, I brought thee up with every splendour. Oh, thou art now separated from me. Oh, the world is but a vale of sorrows.

Rhymed Riddles: These have their own simple interest, which is sometimes redolent of a sweet poetic tinge. Both men and women, gifted with an extraordinary taste for riddles, come forward to achieve championship whenever they hold their respective assemblies on gala days or some other happy occasions. Here is the translation of a specimen :-

It has neither wings nor bones but flutters like a bird. The beautiful girls rejoice at it. With its songs so sweet, it dances like a comedian. He who cannot guess it, is indeed a fool. To it the answer is, the spinning-wheel,

Summing up the investigation into the development of the Pathan song, it will not be irrelevant to note that the process of composing Landai, Loba, Char-Beta, Rubai, Gha:al, and other minor song-forms, survives even to the present day. Both professional minstrels and amateurs of both sexes, gifted with a poetic heart, are still engaged in enriching the treasury of songs of their motherland.

(To be concluded)

AN INTERVIEW WITH MAHATMA GANDHI

By NIRMAL KUMAR BOSE

N the 9th and 10th November, 1934, we had a fairly long interview with Mahatma Gandhi at Wardha. The questions related to fundamental social and political matters, and therefore a report of the interview will be both of interest and importance to the public. The report was sent to Gandhiji for correction, and he sent it back in the following shape for publication.

Question One. While working in a village, we have found that the chief obstacle to any real improvement in the condition of the villagers are two in number:

(1) They have forgotten the art of cooperation among themselves or of joining hands in order to resist any encroachment upon their rights.

(2) They live practically enslaved by those who merely own the land, while doing no work, and control the money-resources of the village. This slavery, which is due partly to outside conditions and partly to their own character, and our complete neglect of their education, have left the masses absolutely devoid of any will of their own.

What should be our principal object in khadi-work or other forms of village reconstruction? Khadi-work in some parts of Bengal has degenerated into a mere method of giving a little relief to the villagers, while it has failed to restore the will which alone can bring about any lasting transformation in their condition.

Our question is, should khadi be merely that sort of humanitarian work or should we use it chiefly as an instrument of political education? Our experience has been that unless the ultimate objective is kept clearly in mind, it degenerates easily into a work of no significance.

Answer One. The two issues of khadi and political organisation should be kept absolutely separate. There must be no confusion. The aim of khadi is humanitarian; but so far as India is concerned, its effect is bound to be immensely political.

The Salvation Army wants to teach people about God. But they come with bread. For the poor bread is their God. Similarly we should bring food into the mouths of the people through khadi. If we succeed in breaking the idleness of the people through khadi, they will begin to listen to us. Whatever else the government might do, it does leave some food for the villagers. Unless we can bring food to them, why should the people listen to us? When we have taught them what they can do through their own efforts, then they will want to listen to us.

That trust can best be generated through khadi. While working out the khadi programme, our aim should be purely humanitarian, that is economic. We should leave out all political considerations whatsoever. But it is bound to produce important political consequences which nobody can prevent and nobody need deplore.

Question Two. Could we not start small battles on local and specific issues against capitalism in the villages and use them as a means of strengthening the people or bringing about a sense of co-operation among them, in preference to the khadi method? When we have a choice between the two, which should we prefer? If we have to sacrifice all the work that we have built up in the villages in connection with khadi while fighting against the money-lender or the landed proprietor, for, say, a reduction in the rate of interest or increase in the share of agricultural produce, then what shall we do, --provided the latter is more liable to evoke self-confidence among the villagers than the khadi method of organisation?

Answer Two. It is a big proviso you have added at the end of the question. I cannot say if fights on local and specific issues against capitalists are more likely to generate the kind of determination and courage needed in a non-violent campaign. But if I concede you that point, then khadi would have to be sacrificed under the circumstances you quote. As a practical man, claiming to be an expert in non-violent methods, I should advise you not to go in for that type of work in order to train the masses in self-consciousness and attainment of power.

We are fighting for Swaraj in the nonviolent way. If many workers in different parts of India engage in local battles of the sort you describe, then in times of necessity, the people all over India will not be able to make a common cause in a fight for Swaraj. Before civil disobedience can be practised on a vast scale, people must learn the art of civil or voluntary obedience. Our obedience to the government is through fear; and the reaction against it is either violence itself or that species of it, which is cowardice. But through khadi we teach people the art of civil obedience to an institution which have built up for themselves. Only when they have learnt that art, can they successfully disobey something which they want to destroy in the non-violent way. That is why I should advise all workers not to fritter their fighting strength in manysided battles, but to concentrate on peaceful khadi-work in order to educate the masses into a condition, necessary for a successful practice of non-violent non-co-operation. With their own exploitation, boycott of foreign cloth through picketting may easily

be violent; through the use of khadi it is most natural and absolutely non-violent.

Question Three. Is love or non-violence compatible with possession or exploitation in any shape or form? If possession go together. non-violence cannot and then do you advocate the maintenance of private ownership of land or factories as an unavoidable evil which continue so long as individuals are not ripe or educated enough to do without it? If it be such a step, would it not be better to own all the land through the State and place the State under the control of the masses?

Answer Three. Love and exclusive possession can never go together. Theoretically when there is perfect love, there must be perfect non-possession. The body is our last possession. So a man can only exercise perfect love and be completely dispossessed, if he is prepared to embrace death and renounces his body for the sake of human service.

But that is true in theory only. In actual life, we can hardly exercise perfect love, for the body as a possession will always remain with us. Man will ever remain imperfect, and it will always be his part to try to be perfect. So that perfection in love or non-possession will remain an unattainable ideal as long as we are alive, but towards which we must ceaselessly strive.

Those who own money now, are asked to behave like trustees holding their riches on behalf of the poor. You may say that trusteeship is a legal fiction. But if people meditate over it constantly and try to act up to it, then life on earth would be governed far more by love than it is at present. Absolute trusteeship is an abstraction like Euclid's definition of a point, and is equally unattainable. But if we strive for it, we shall be able to go further in realizing a state of equality on earth than by any other method.

- Q. If you say that private possession is incompatible with non-violence, why do you put up with it?
- A. That is a concession one has to make to those who earn money, but who would not voluntarily use their earnings for the benefit of mankind.
 - Q. Why then not have State-ownership

in place of private property and thus minimize violence?

- A. It is better than private ownership. But that too is objectionable on the ground of violence. It is my firm conviction that if the State suppressed capitalism by violence, it will be caught in the coils of violence itself, and fail to develop non-violence at any time. The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence. Hence I prefer the doctrine of trusteeship.
- Q. Let us come to a specific instance. Supposing an artist leaves certain pictures to a son who does not appreciate their value for the nation and sells them or wastes them, so that the nation stands to lose something precious through one person's folly. If you are assured that the son would never be a trustee in the sense in which you would like to have him, do you not think the State would be justified in taking away those things from him with the minimum use of violence?
- A. Yes, the State will, as a matter of fact, take away those things, and I believe it will be justified if it uses the minimum of violence. But the fear is always there that the State may use too much violence against those who differ from it. I would be very happy indeed if the people concerned behaved as trustees: but if they fail, I believe we shall have to deprive them of their possessions through the State with the minimum exercise of violence. That is why I said at the Round Table Conference that every vested interest must be subjected to scrutiny, and confiscation ordered where necessary—with or without compensation as the case demanded.

What I would personally prefer would be not a centralization of power in the hands of the State, but an extension of the sense of trusteeship; as in my opinion the violence of private ownership is less injurious than the violence of the State. However, if it is unavoidable, I would support a minimum of State-ownership.

Q. Then, sir, shall we take it that the fundamental difference between you and the Socialists is that you believe that men live more by self-direction or will than by habit,

and they believe that men live more by habit than by will; that being the reason why you strive for self-correction while they try to build up a system under which men will find it impossible to exercise their desire for exploiting others?

- A. While admitting that man actually lives by habit, I hold that it is better for him to live by the exercise of will. I also believe that men are capable of developing their will to an extent that will reduce exploitation to a minimum. I look upon an increase of the power of the State with the greatest fear, because, although while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all progress. We know of so many eases where men have adopted trusteeship, but none where the State has really lived for the poor.
- Q. But have not those cases of trusteeship which you sometimes eite been due to your personal influence rather than to anything else? Teachers like you come infrequently. Would it not be better, therefore, to trust to some organization to effect the necessary changes in man, rather than depend upon the casual advent of men like yourself?
- A. Leaving me aside, you must remember that the influence of all great teachers of mankind has outlived their lives. In the teachings of each prophet like Mohammed, Buddha or Jesus, their was a permanent portion and there was another which was suited to the needs and requirements of the times. It is only because we try to keep up the permanent with the impermanent aspects of their teaching that there is so much distortion in religious practice today. But that apart, you can see that the influence of these men has sustained after they have passed away. Moreover, what I disapprove of is an organization based on force which a State is. Voluntary organization there must be.

Question Four. What then, sir, is your ideal social order?

Answer Four. I believe that every

man is born in the world with certain is born natural tendencies. Every person limitations which with certain definite he cannot overcome. From a careful observation of those limitations the law of varna was deduced. It establishes certain spheres of action for certain people with certain tendencies. This avoided all unworthy competition. Whilst recognising limitations, the law of varna admitted of no distinctions of high and low: on the one hand it guaranteed to each the fruits of his labours and on the o her it prevented him from pressing upon his neighbour. This great law has been degraded and fallen into disrepute. But my conviction is that an ideal social order will only be evolved when the implications of this law are fully understood and given effect to.

- Q. Do you not think that in ancient India there was much difference in economic status and social privileges between the four rarnus?
- A. That may be historically true. But misapplication or an imperfect understanding of the law must not lead to the ignoring of the law itself. By constant striving we have to enrich the inheritance left to us. This law determines the duties of man. Rights follow from a due performance of duties. It is the fashion nowadays to ignore duties and assert or rather usurp rights.
- Q. If you are so keen upon reviving Varnashrana, why do you not favour violence as the quickest means?
- A. Surely the question does not arise. Definition and performance of duties rules out violence altogether. Violence becomes imperative when an attempt is made to assert rights without reference to duties.
- Q. Should we not confine our pursuit of Truth to ourselves and not press it upon the world, because we know that it is ultimately limited in character?
- A. You cannot so circumscribe truth even if you try. Every expression of truth has in it the seeds of propagation, even as the sun cannot hide its light.

RAMMOHUN ROY'S RECEPTION AT LIVERPOOL

By BRAJENDRA NATH BANERJI

It is well known that Rammohun Roy was received with enthusiasm when he went to England, and there is already a sufficient amount of material to give a vivid idea of his stay in that country. These accounts might well be supplemented by the accounts of his reception at Liverpool immediately on his arrival, which I have found in some contemporary English and Indian papers. So far as I know, no one has made use of them yet, and that is why they deserve the future biographer's attention.

(The Allion, Monday, April 11, 1831) Rammohun Roy. (From a Unitarian Correspondent).

The celebrated Rammohun Roy arrived at this port on Friday last, in the Albion, from Calcutta. This gentleman was formerly a Hindoo Brahmin. An examination of the system of Hindoo theology, in connexion with the study of the works of creation, led him to the belief in one God, and to an open renunciation of the system of polytheism, in which he had occupied a distinguished rank.

A close attention to the Christian Scriptures led him to embrace Christianity.* as a divine communica-

tion from the God of the universe.

Rammohun Roy has been long known in this country as the author of a work, entitled "The Precepts of Jesus the Guide to Pewe and Happiness," and for the learned and excellent defences of the same against the attacks of the orthodox Christians in India. These defences exhibit a large store of learning, and contain some of the best criticisms on passages of Scripture supposed to prove the doctrines adopted by modern Christians; such as, the Deity of Jesus Christ, the doctrine of the atonement, the Trinity, etc. Such doctrines as these, with which the founder of our religion and the first missionaries of Christianity were totally unacquainted, will never form the creed of either Pagans or Jews, who take the New Testament as the standard of their religion. This is fully exemplified in the conduct of this excellent East Indian, and of those who associate with him in the promotion of the same cause. It would, indeed, be the height of folly to expect to convert men from one system of polytheism by proposing to them another, in which the whole of the difference is to be found in the number of deities, not in the nature of the systems.

(The Sumachar Durpun, 20th August 1831).

BABOO RAM-MOHUN ROY. A letter dated Liverpool, the 12th April, 1831, states that Baboo Ram-Mohun Roy safely landed at Liverpool on the 8th of April, and from the time of his landing had scarcely

He never embraced Christianity.

an hour unoccupied by interviews with the first people of the town. A deputation of the East India Committee of that town waited upon him on the 12th to congratulate him on his arrival and to express their hope that they should find him a powerful coadjutor against the Company. In reply Ram-Mohun Roy expressed himself desirons of obtaining his objects rather by conciliation than by opposition. If the Company would concede certain improvements in the judicial system, abandon their trading capacity, and their internal monopolies, allow Europeans to resort to India and settle in it, and give up the power of summary transmisson, he should be friendly rather than hostile to the renewal of their Charter.

(The Liverpool Mercury, Friday, April 15, 1831.)

RAMMOREN ROY.—This learned and celebrated Hindoo arrived in Liverpool on board the Albion from Calcutta, on Friday last [8] April], having visited Europe principally in quest of information and amusement. He is in every respect one of the most extraordinary individuals of the present age. We are informed that he is acquainted with fifteen or twenty languages and dialects, is master of logic and mathematics, and is thoroughly conversant with several other branches of European and Asiatic science. Mr. Buckingham, who, in the course of his recent lecture in this town, after alluding to Rammohum Roy's approaching easit to this country, gave the following account of his character and at tainments......

(The Liverpool Times, Tuesday, April 19, 1831.)

RAYMOHUN ROY'S VISIT TO MANCHESULE—This distinguished Oriental paid a visit to this town on Wednesday last [13th April]. Accompanied by fine intelligent youth of twelve years of age, whom he has adopted as his son, and attended by Messes. Cropper and Benson, and other friends from Liverpool Rammohun arrived here a little after eight in the morning, by the first train of railway carriages, a mode of conveyance which, after the palanquin of the East, must have not a little excited his astonishment at the immense strides which locomotion is making in this country. The travellers breakfasted at the Royal Hotel, with several Manchester friends, and afterwards went to inspect the naional plan of instruction in the Lancastrian School, Oldham-road. At the sight of the hundreds of children there assembled all assiduously employed in storing up useful knowledge, the Hindoo philauthropist evinced great emotion. Tears glistened in his eyes as he exclaimed, "Muy God Almighty bless and prosper you, my children. In the book kept for the signatures of visitors he signed his name, accompanied with a remark expressive of the high gratification he had felt on his visit to the school, and his hope that the people whose children received instruction there were gratefully sensible of the kindness and efficient management of the conductors of the school. He then proceedle with a number of friends to Messes. M'Connell factory, in Ancoats-lane, where he inspected the

processes by which the raw material is converted into yarn, and was much pleased with the precision of the various operations, and the construction and working of the machinery. From thence he proceeded to the machine-manufactory of Messrs. Sharp, Roberts & Co. in Falkner-street, where he was shown the various pieces of mechanism now in the course of construction, with which he was much pleased. These several visits occupied the time till about noon, and when he quitted the manufactory, a crowd of people had collected near the carriage, many of whom had been attracted to the spot by the oriental costume worn by himself, his protegó, and servants, and others from the fame which has long preceded this eminent man to England. He cordially shook hands with those who were nearest him, and afterwards addressed a few words to the people from the window of his carriage. He then proceeded to the Union Club-house, Mosley-street, which he reached much fatigued by the exertions into which his ardent temperament had led him, regardless of an extremely painful knee, which had been caused by an accident on the voyage. He spent the remainder of the afternoon in the company of a tew friends, and returned to Liverpool by the railway train at tive o'clock in the evening. One of the principal objects of his visit to this country is, we

understand, to obtain the right of free settlement for all Europeans resident in British India. This measure, if carried into effect, would, he states, be productive of vast benefit to the whole population of our immense territories in the East, by raising the people to a higher rank in the scale of civilization and morals, and by increasing the productive power of the land, and thus mutually enriching the colonies and the mother country, while it would rescue the inhabitants of India from their present degraded state. Added to this, Rammohun Roy has long felt and expressed the most ardent desire to visit this country; and has at length, for the benefit of his fellow-countrymen, and in the true spirit of philanthropy and Christian patriotism, brought his wishes so far towards its completion. May his mission be as successful as we are sure his reception will be cordial! Manhester Guardian.

On Saturday morning [16th April] Rammohun Roy left the Adelphi Hotel for London.

(The Liverpool Mercury, Friday, April 22, 1831.)

Rammohun Roy.—...He [Rammohun] has since departed for London, where he arrived on Monday night [18th April]. We understand that he is staying at Long's Hotel.

RAJMOHAN'S WIFE

By BANKIM CHANDRA CHATTERII

CHAPTER XIX

Madhay and Tara

ADHAV and Tara had known each other from their infance. Madhay's maternal grandfather were residents of the same village, and in Madhav's constant visits to the place during his boyhood. Tara had been his playmate. They were distantly related to each other on this side, a circumstance which was the means of their coming so frequently in contact with each other in their early age as to be each other's play-fellow. Although Tara was Madhav's senior by a few years, they had always called each other "Tara" and "Madhav" respectively. Tara's marriage with Mathur did not to any great extent interfere to banish the feeling in the mind of each towards the other. generated by the familiar and unrestrained intercourse of infancy. For, before Mathur evinced his grasping avarice by the secret but not unpercrived aid he rendered to his aunt in her law-suit, friendly intercourse, apparently cordial on both sides, had subsisted between the cousins, and necessarily Madhav's visits to Mathur's household

were frequent. By so many years the junior of Mathur, zenana etiquette did not stand in the way of his holding frequent conversations with Tara on these occasions, and Madhav always availed himself of every such opportunity. Such an intercourse was equally gratifying to both, for each had a high esteem for the other. But their mutual fondness, and such the feeling might suitably be termed, was far removed from all impurity of the heart. Their attachment to each other springing in childhood, and nurtured by a daily growing appreciation of the moral beauty of each other's heart, had ripened into an affection that was akin to the love of brother and sisters.

Nevertheless, when Tara and Madhav found themselves face to face in the godown-mahal, their situation was sufficiently embarrassing. Surprise at this strange and, to both, inexplicable meeting, was the first feeling that predominated in their minds. When its effects had subsided, they began to feel the embarrassing character of their situation, and for some time neither spoke. Tara first broke the silence. "You here, Madhav!"

Madhav could not well retort the interrogatory on Tara, but remained silent, hardly

knowing how to answer. Tara felt all the novelty and embarrassment of the situation; but in such cases women, perhaps, are better able to get over the difficulty than men. Tara, confident in the integrity of her own character and feeling secure from misapprehension on the part of the other, in the esteem she knew Madhav entertained for her, as well as sensible of the necessity of coming to an explanation, proceeded to bring matters to an issue.

"First, tell me, Thakurpo,* who could be the two Jama-dut't-like men who just now ran away from here? I wonder what business you could have had with people of that description. and here in our house too? One of them gazed at me fixedly when I stood there in the veranda, and perhaps taking me for a ghost fled precipi-

"Was it you then who opened this door and

"Yes, I opened the door, and was making towards the room from which you came out, but the appearance of these Jama-duts frightened me. and I was returning."

"And whence came the sounds?"

"What sounds?"

"Have you heard nothing strange?"

"Yes, a freezing shriek of woe; but I thought it was coming from your room."

" No."

"No? You frighten me. I shall return."

"Without hearing; hearing why I am here?"

"I must hear it, and I must also tell you why I came here. Be quick then."

"Gladly," replied Madhav, "but I must take some precautions from interruption which you will

by and by understand."

Madhav went out, and drew the massive bar of the door which led from the godown-mahal at once out of the house. He then re-entered the apartment which had so lately been his prison. and beckoning to Tara to follow, sat down to narrate the history of his capture. He neither concealed nor extenuated any circumstance, speaking as he did in the bitterness of resentment, as well as from a consciousness that however affectionately Tara might love her husband, she was too pure-minded herself to sympathize with his crooked policy. Tara felt sorely grieved as well as disappointed.

"You are not then what I seek," she said; "you have arrived only this evening, while I believe my suspicions were roused two days ago."

Tara related in her turn the purpose of her

† Pluto's messengers.

visit. That need not be detailed to the reader. He has already seen with what solicitude this affectionate wife had watched the change in her husband; how she had racked her mind with fruitless conjectures for its cause; how at last she had importuned her husband for a disclosure, and how disappointed she had been in her wishes; how at last the strange and secret walk her husband had taken that night, and his clandestine and mysterious entry into the godowns, had raised suspicion in her mind that the mysterious cause of her solicitude lay concealed in that apartment; how she determined to wrest the secret at all hazards and to visit the godowns that night, to know what misfortune lay hid beneath its roof; and lastly, how she had secured the keys from her husband while he slept, from beneath his pillow.

" How many fears, what tremor, what anxiety," continued Tara "assailed me as, possessed of the stolen keys I threaded my dark way beneath these sombre walls, you can better conceive than I describe. But I felt myself acting under a supernatural impulse and came on. I could have died if my death would have removed his unhappiness. Judge then what impression your presence here, made on me. I at once connected your presence here, with the cause of his unhappiness. But you say you are here only from this evening. You cannot then be what I seek."

"You will not perhaps be disappointed," said Madhay in reply, shuddering as he spoke. "Those sounds-did you not hear them? There is a mystery yet to solve."

Tara turned pale.

"Do not be frightened," said Madhav "I believe there is nothing to fear, I will relate what I have just heard and seen. I will do so, however, only if you give me a promise not to indulge in a woman's fears. Do you promise?"

It was with difficulty that she gasped out the words. "Speak on." Madhav then gave her an account of the strange sounds that had interrupted his interview with the dacoits, relieving her by the tone of his narrative as much of supernatural fears, as the nature of the subject admitted.

Tara's feelings were most painful. Fear, natural in women whom philosophy never taught to disbelieve in supernatural beings, predominated. Mingled with it, was curiosity, such as danger excites, and an intense regret that her search should be attended with so much terror. She now almost repented having undertaken it, and asked Madhav to see her safe to the interior of the house.

"Will you give up your search so easily? I

^{*} Husband's younger brother or cousin.

assure you there is no danger," said Madhav with some vehemence, for his curiosity and interest had been intensely awakened, and he had forgotten his own precarious, and with Tara in his company, delicate situation, for its gratification.

Tara remained silent for some moments. Mustering resolution at last, she replied, "Where can we search? Have not the robbers searched

everywhere?"

"Yes, but I see now that one thing escaped them. There is a door," he said, pointing to the little iron-door we have described before, "which remained to be opened."

"It evidently leads to the other room: did

not they examine that other room also?"

At this moment, again came the hollow agony-bespeaking sound, clearer, more distinct than ever. The listeners started; its touching and startling tones thrilled them in every nerve.

A short pang shot across Madhav's brain. A dark and agonizing thought seized him. Wrenching almost with violence the bunch of keys from Tara's hand, he madly sprung towards the little door, knelt down, and pushed a key into the keyhole. It did not turn. With the same vehemence of movement he tried a second and a third key, but with the same ill-success. Maddened with vexation, and the torture of suspense, he would have torn open the ponderous metal, had he the strength. Happily for his self-command, the fourth key he tried turned in the lock, and away flew the heavy door as though it were a feather.

"Tara! Tara! hesitate not, but follow," he said, with compressed energy, and crept in, bruising his sides.

Led by the contagion of impulse, Tara followed with the light. Joy and surprise held Madhav mute when they discerned a staircase of brick, narrow and deep, and filled with spiders' webs. Without stopping to speak Madhav bounded up, and Tara lost in amazement, mechanically continued to follow. The staircase led to a small door of apparently an upper-storied room. A glance at the very small height of this room sufficed to convince Madhav of the art with which it had been so made as to be concealed from every other part of the building. He saw that the height of the two rooms, upper and lower together, made up the height of the side-rooms and the veranda, and being destitute of windows the existence of the upper story could not possibly be discerned from any other part of the building, nor any way suspected except by a comparison of the height of the central room with that of the adjacent ones.

Madhay, anxious and trembling, sought the lock of this second door and, after two or three fruitless attempts in which the violent movement of the keys brought blood from his fingers, he succeeded, and threw open the plated door ringing and echoing. Tara entered with him, holding the light in her hand. The feeble glimmer it threw around, revealed to them an unexpected sight. Upon a small bedstead of varnished mahogany, splendidly ornamented with gauze and crape, lay a form apparently that of a female. Tara and Madhav ran to the bedstead with the light; and its dim and ghastly glare, as Tara held it over the bedstead, revealed to them the features -pale emaciated agonized, but still heavenlythe features of MATANCINI.

CHAPTER XX

Some Women are the equals of some Men

Tara and Madhav bore away the seemingly lifeless Matangini to an apartment which was secure from interruption. The exertions of Tara, materially aided by the wholesome fresh air to which Matangini had been for so many days a stranger, soon recalled the blood to her face, and long before the first streaks of day had brightened the eastern sky, Matangini was again a living being. Refreshments were provided for her, but she ate little. The little she did eat considerably revived her, and as Tara sat on the window eyeing the grey light in the east, Matangini softly and slowly unfolded to her the course of the painful events which had nearly consigned her to a living grave.

Briefly told, that dark story is this: When Mathur Ghose sent her home in Suki's mother's company, Matangini had no suspicion of the snare which had been laid for her by that wily monster. Suki's mother, who had been well-instructed in her part, asked her on the way if she had no apprehension in returning to her husband.

"To tell you the truth. Sukir-mà," replied Matangini, "I would not go, if earth held a place

where I could remain."

"Would you?" asked the wretch, "I think I can serve you. I would conceal you in a place where nobody could find you out."

"No," said Matangini thoughtfully, "I must not conceal myself. Evil tongues will be

busy."

"Then why not come to your sister's house?"
Matangini heaved a deep sigh. "No! that
is not to be thought of."

The artful woman appeared to sympathize

sincerely with her helpless situation, and at length suggested embarking for her father's house.

"How am I to find the means?" said

Matangini sorrowfully.

"Oh! as for that, I dare say my elder mistress will find you a boat if she knew you wished it; and I can accompany and leave you there."

Matangini wept, anticipating this act of kindness on Tara's part.

"Shall I go and tell her?"

"Yes," said Matangini, joyfully.

"You then wait where I leave you till I come back. There no one will observe you. Come."

Matangini went where the woman-fiend led. She led her to the little room above-stairs in the godown-mahal. The sombre and deserted appearance of the rooms shot a chill through her heart as she passed the approaches. She was surprised to find the deserted dark little room splendidly furnished. She turned to Suki's mother to explain the mystery. Lo! Suki's mother had vanished, bolting the door after her!

Matangini's intelligent mind now comprehended everything. Her resolution was formed at

once with her usual promptitude.

In the evening, Mathur Ghose came and laid himself at her feet. The indignantly contemptuous repulse he met with, wounded and mortified him. He determined to gratify at once both revenge and lust.

"You shall be mine yet, life," said Mathur, as with a demoniacal look he was departing for

that evening.

"Never!" said Matangini. concentrating the energy of twenty men in her look, "Never yours. Look here;" and she placed herself immediately in front of him "look; I am a full-grown woman, and at least your equal in brute force. Will you call in allies?" Mathur Ghose stood bewildered at this wonderful challenge.

"Hunger shall be my ally. I lift not a finger against a woman," said Mathur, recovering

himself.

"Hunger shall be my ally," said Matangini, in return.

Mathur had resolved to starve her to compel her compliance. Matangini had resolved to starve herself to be rid from his power.

Both kept their word. Mathur visited her daily, to watch the effect. Matangini was literally

starving when Madhav rescued her.

Madhav departed before it was quite daylight.

Matangini was too feeble to be immediately removed, and it was arranged between Madhav and Tara that Tara should keep her concealed till

the ensuing night, when Karuna would come to fetch her.

After seeing Madhav safe out of the house, Tara returned to Matangini, and observing playfully that it was now her turn to make her a captive, locked the door of the chamber to deceive appearances. She then returned to her husband's apartment, replaced the bunch of keys whence she had purloined them, and went to bed as if not a mouse had stirred during the night. Did she sleep? No! She had now learnt her husband's secret, and a terrible acquisition of knowledge it had proved to her noble heart. Perhaps of all the visitors in the scenes of that eventful night, none had suffered so deeply as the affectionate and confiding wife, appalled by the unexpected disclosures of the dark deeds of her husband.

Matangini spent the day in her safe but solitary chamber. Late in the evening Karuna came, as had been arranged, and at length, after so much suffering and wretchedness, Matangini had the pleasure of clasping Hemangini to her bosom.

"And you will never leave me again, sister, will you?" said Heni, after her joy at the meeting had subsided a little.

Matangini sighed. There were tears in her eyes.

- "Why don't you answer?" asked Hemangini, a little impatiently.
 - "Alas! I fear we must part!"
- "And for whom will you leave me?" said Hem, disappointed.
 - "I go to My FATHER," said Matangini.

CHAPTER XXI

The Last Chapter in Life's Book-- and in this

The evening that followed was a tempestuous and gloomy one. The wind howled, the rain fell in torrents, and the thunder rattled loud and long. As Mathur Ghose sat alone, a sound like that of blowing at a conch-shell fell on his ears, during intermissions in the violence of the storm. Twice he could distinctly hear it. His first thought was not to obey the well-known signal of those whose unworthy association had just brought on him infamy and disgrace. But every time that the sound was heard it became louder and louder, and more and more urgent. At length he left his seat, and braving the storm, repaired to the spot which had been the scene of so many of his dark interviews. A form lurked beneath a tree, and he had no difficulty in recognizing it to be that of the robber-chief.

"What brings you now here?" said he, pettishly, "I have had enough of you. Rid me of your presence. My good name is lost, and your treachery the cause."

"I do not deserve this reproach," replied the robber, calmly; "we did our best. He who takes us for his associates must abide by the con-

sequences."

The scoundrel was preaching philosophy to the great man! And, dear reader, was he very wrong?

But our connection has ceased," rejoined Mathur, angrily; "you know it well enough. Why

do you seek me at this stormy hour?"

"Because," said the sardar, mournfully, because this is the only hour when I can dare come out now. The police are after us, as you know."

"Then, why not rid Radhaganj of your

presence at once? "

"You were not wont to speak thus to us. Baboo." said the sardar, with a slight touch of his old manner, "when these days had not come over us. Think as you may, I am come to convince you that we have a better memory than you suppose of those whom we serve, or those who serve us."

"What do you mean?" asked Mathur.

"You do not see with me tonight, one who used to follow me as my shadow," answered the sardar with a shade of melancholy.

"Yes--where is that man? Bhiku you call

him, I believe?"

"In the hands of the police."

Mathur was startled. "Nothing worse?" asked he, tremblingly.

"Alas! yes!" replied the sardar in a despond-

ing tone. "He has confessed."

"Confessed what?" asked Mathur with

furious anxiety.

"Much," said the sardar with the same despondency, "much that may send both you and me across the black waters. Me they shall not catch. This hour is my last at Radhaganj. But you have done well by us, and it shall never be said we did ill by you. So I came to give you a warning."

So saying the bandit vanished into the thicket

without waiting for a reply.

Mathur Ghose turned back and regained the house. For a couple of hours he sat musing deeply. His was a strong mind, and speedily regained courage. The police was venal and corrupt; his wealth was vast; he would buy up the police. There was one hitch in the scheme. A shrewd and restlessly active Irishman sat in the district station as Magistrate, and it was his

besetting sin to be meddling with everything. He was constantly shaking out ugly affairs of the police. But Mathur Ghose promised himself to see that Bhiku should recant before the meddle-some Irishman.

His meditations were interrupted by some one bounding into the room, dripping with rain, and bespattered with mud. It was one of his trust-worthy agents employed in the Zila Courts.

"Fly, master, fly!" said the man, "you have not a moment to lose."

"How so?" asked Mathur, bewildered at this

new warning.

"One Bhiku has this day at eleven o'clock confessed to the Magistrate to dacoities and other crimes committed, as he falsely said. at your instigation."

"Confessed to the Magistrate?" repeated Mathur, almost mechanically, turning pale as

death.

"Yes," said the law-agent, "and I started immediately after the confession was worded. I saw the Saheb making preparations for starting, and I am afraid he will be at Radhaganj during the course of the night."

"At Radhaganj during the course of the

night? "again iterated Mathur, mechanically.

"Fly. Sir! immediately!" repeated the man.

"Yes: go," said Mathur, mechanically again.

The man went away.

Next morning the busy Irishman came to Mathur Ghose's house, to arrest him personally, a whole posse of policemen following at his heels in a hundred varieties of dress, and an eager rabble pressing close upon them to have a peep at the sort of animal they call a Magistrate, and the pranks he liked to play. Arrived at the house, it was entered, and thoroughly ransacked for the owner, but he was not to be found. At length found he was. There in the godown-mahal, in the very room which had formed the prison of Madhav and so many others of his victims, the master of the house was found—Dead. He had hanged himself.

CONCLUSION

And now, good reader, I have brought my story to a close. Lest, however, you fall to censuring me for leaving your curiosity unsatisfied, I will tell you what happened to the other persons who have figured in this tale.

The sardar successfully escaped—not so Rajmohan. He had been implicated deeply in Bhiku's confession,—was apprehended, and under the hope of a pardon confessed likewise. They were however wise by half and made only partial

confessions. The pardon was revoked, and both

he and Bhiku transported.

Matangini could not live under Madhav's roof. This, of course, they both understood. So intimation was sent to her father and he came and took her home. Madhav increased the pension he allowed the old man, on her account. History does not say how her life terminated, but it is known that she died an early death.

Tara mourned in solitude the terrible end of a husband who had proved himself so little worthy Calcutta.

of her love. She lived a long widowhood in repose, and, when she died, died mourned by

As to Madhay, Champak and the rest, some are dead, and the others will die. Throwing this flood of light on their past and future history, I bid you, good reader, FAREWELL.*

* Rajmohan's Wife has been published in book form by K. N. Chatterjee, 120-2 Upper Circular Road,

UNCLE BHONDOOL'S HOUSE

BY BIBHUTI BHUSAN BANERJEE

T was a "Middle-English" school, in a village. I came here on official visits frequently. As there was no other place where one could stay, I had perforce to put up at the headmaster's house. I liked the man. He was about forty-two years of age, very sparely built and of a poetic turn of mind. He liked to be left alone, and was not too fond of the struggle for existence. So for the last fifteen years, he had been content to remain the headmaster of Debalhati M.-E. School, and there was more than cent per cent chance of his remaining so to the end of his days,

It was an evening in late autumn. We had drawn up two chairs on the verandah of the school building and sat there talking. A small field lay in front of us. There stood a large tree on one side of the school, and a half filledanother. up tank on The only road, the village boasted of, ran past the house to the village market. It was very lonely.

I knew that it was next to impossible to get a cup of tea here. A poor student lived with the headmaster and ran all his errands. He came out with two plates, on which lay home-made bread, saturated with ghee, some prepara-

"It is cold Abinash Babu," I said. "I feel like having some hot muri,* but—"
"Certainly, certainly," exclaimed my host.
"Look here, Kanai, you run to Ganga's house and tell his wife from me to fry some rice immediately. Do you understand?"

The boy went off at once.

We went on talking, and thus half an hour passed off. Abinash looked now and then at the half filled-up tank abstractedly, as he talked. Suddenly he said, "Let the muri come. In the

meanwhile, I shall tell you a story. Listen to me Inspector Babu. I remember it very vividly in these cold autumnal evenings. It gives me such pleasure, when I get you for a companion You see the kind of people, we have got here. Most of them are shopkeepers. They send their sons to school, only for the purpose of teaching them some arithmetic. After that they are destined for the heroditary profession. It does not give me a bit of pleasure to talk to them. How long can one talk about the price of spices? I am a gentleman's son, though I am forced to live in this God-forsaken place, through sheer necessity. But my mind is full of constant hankering, you know-l even attended college for a year or two, though I am not a learned man by any means.'

I saw that he had not been able to forget his college days. His life was marked by extreme simplicity. He had no ambition, not having strength of will enough for that. All his experience, all his strivings, had been connected with this simple existence. During his college days, he had lived in a city, and had known luxury, whether of body or of mind. There it had begun and there ended. The further these days receded in point of time, the more bright and colourful they became in his memory. It was natural that it should be so.

Abinash Babu lighted his hooka and handed it to me. Then he began again:

"My mother's family lived in a village in the district of Hoogly."

"Why do you say 'lived' ?" I asked, "Don't

they live there any more?"

"I shall come to that presently," he said.
"You may well say that they live no longer there. When you come to the end of the story

[·] Fried Rice.

I am telling you, you will understand why they

don't live there any more."

My mother's family lived in a village of Hoogly, as I have said. The first time I went there with my mother, I was about five years old. Eight or nine Brahmin families lived in one part of the village, my uncle's family being one of these. Their houses stood so close to one another, that if one caught fire, the others too would have been burnt down in no time. My uncle's house was the only brick-built one in that part of the village. The rest were all thatched cottages, big and small. If you wanted to go from one side of the village to the other, you had to pass a big orchard, a jungle, a few ponds and a big Sajina tree. You had to go a goodish bit, through the shrubs and bushes, before you reached the first house on the other side. In this desolate jungle, there stood a partially built house. I did not know then to whom it belonged.

The first time I lived for a while in the village, then went back home. The next time I returned there, I was already eight years of age. I went out for a walk through the village. As I walked about aimlessly I noticed an open space by the side of a pond. It was situated midway, between the two parts of the village. I felt a bit surprised. The ground by the side of the pond had been cleared off, and a partially will be the standard of the transfer of the pond. built house stood on that spot. It looked as if the work of construction had stopped long ago, for some reason or other. Wild creepers and shrubs had sprung up through the floor, and the plinth. The small pond, where the masons had prepared lime and mortar, was full of undergrowth. I remembered that I had seen the house on my first visit too. So it was not Who were the people that were finished vet.

having it constructed?

I ran to my grandmother and asked, "Who is building a house over there grandma? I saw it that time too. Why is it not finished vet?"

"You have got a very good memory my dear," said my grandmother. "That house is being built by your uncle Bhondool. He does not live here. So for want of proper supervision, the work is not progressing at all."

I felt very curious. So I asked again eagerly, "Who is uncle Bhondool, grandma?

Where does he live?"

"He works in the railway department," was the answer. "He lives at Lalmonirhat, I think. He lived here in his childhood, and had no house of his own. He is a nephew of Mukherji, who lives in that part. He is earning money now and has got children, so he wants a place of his own. So he sends money now and then to the Mukherjis, who have employed masons to do his work. Sometimes, he comes himself and looks after everything."

"Then why is there no progress?" I persisted.

"Why can't the Mukherji people look after

things properly?"

"It is not that," said my grandmother. "Bhondool cannot send money regularly. Whenever he does, they employ labourers to go on with the work."

I don't know why, but from this time, uncle Bhondool and his half-built house seemed to have occupied a strange place in my mind. Like the prince of a fairytale, this uncle of mine became rather unreal. My eyes could not see him, my ears did not hear him, he seemed to live in the land of my imagination. The sense of unreality embraced even his children and the place of his residence, Lalmonirhat. His inability to remit money regularly, I viewed with personal sympathy. But to this day, I cannot explain why I felt like that.

I used to lie in the terrace by the side of the stairs, and listen to fairytales from grandma. My mind would wander, and I would think about uncle Bhondool and the time he was going to send money for that house from Lalmonirhat. Perhaps he would come himself this time. Perhaps the Mukherji people stole his money, so he would not entrust them any longer with it. I would interrupt grandma in the midst of her tale and ask, "Where is Lalmonirhat grandma?"

Lalmonirhat, grandma?"

Grandma would look at me in surprise and say, "Lalmonirhat? Why do you want to know about it? I don't know where it is. Now if you are going to sleep, please let me off. I have some vegetables to cut up and to put out the utensils for the god's room, such a lot to the lease of the star of the do! I cannot pass away the time like this, talking to you."

I would feel a bit embarrassed and say, "Please don't go, grandma. I shall listen properly

now, please go on with the story."

I paid the next visit to my mother's people, two years after this. I had not forgotten about uncle Bhondool's house in the course of these two years. On winter evenings, the fields on both sides of our pond would become full of smoke from our cowsneds, and the trees and shrubs would look blurred, as if seen through a mist. Whenever I looked at this scene, I remembered the half finished house of uncle Bhondool. That house too stood by the side of a pond like this and was surrounded by dense jungle. Who knew how far it had progressed? Uncle Bhondool must have sent some more money to the Mukherjis by this time.

I reached my own uncle's house at night. when I paid them my third visit. In the morning as I went out for a walk, I came Bhondool's house. suddenly upon uncle Good God, still it stood in the state! No more work had been done, it had become entirely covered over with wild plants and shrubs. Young Banyan and Aswatha saplings were shooting out through the interstices in the walls. Poor uncle Bhondool! He must have been unable to send any more money.

This time, I heard much about uncle Bhondool. He was no longer at Lalmonirhat, but had been transferred to Santahar. He had got two sons and two daughters now. The eldest son was about my age, Bhondool's mother had died recently. The eldest son would be invested with the sacred thread in the coming spring. The whole family might come over to the village then.

But I had to go back home, much before spring. So I could not meet uncle Bhondool.

The next scene opens three years later. It was the time of the festival of Dol. A great fair is held in my uncle's village about this time, a large number of people come from all sides. There are also many shopkeepers. I put in a plea to my mother. I wanted to go alone to the village to see the fair. My father objected strongly to my going alone. After a good deal of weeping, my father was finally persuaded to let me go. What a glorious time I had, all along the way! I was alone, going by train to my uncle's village. This was the first time in my life that I had been permitted to go alone, anywhere. The joy of it was too much to bear!

But the feeling was shortlived. As I was getting down from the train, I slipped and fell on the gravel on the platform. Both my knees were cut very badly. I reached my uncle's house after untold sufferings and was put to bed. Next morning, I found myself unable to rise, my knees had become stiff with pain. I had also got fever. The festival passed off, without my seeing or enjoying anything about it. I entreated my grandmother not to let my parents know about this mishap of mine.

After 1 got well, I went out for a stroll through the village. I found uncle Bhondool's house nearly complete. The walls were built up to the full, but the beams and rafters had not yet been put in.

I felt so glad that for the moment I forgot all my anxiety about my accident and my father's possible anger, when he should hear about it. In my eagerness and curiosity, I entered the building at a run. The work of construction seemed to have stopped, quite some time ago. It did not look as if masons had been at work here after the last rainy season. The floor was full of grass and shrubs, and wild plants were growing on the walls. A large Sajina tree stood in the courtyard, full of the blossoms of early spring. I went all over the house. There were three rooms and a small covered verandah. The stair-case stood within a small room, a few steps, too had been built. The large room on that side must be uncle Bhondool's. The children would live in the second room. Was uncle Bhondool's father living? I did not know. If he was living, he would live in the room, next to the stairs.

Where would the kitchen be situated? Perhaps, it would stand under the Sajina tree, on that side of the courtyard. When uncle Blondool would come home with the children, the courtyard would no longer present such a sight. It would be cleared, surely. The children would run and play about here. The side of the pond would no longer present such a wild appearance. One more family would live on this side. It would not matter then if it became dark, on our way back from playing. Lamps would burn in their house, children would talk, and we would not feel a bit afraid.

Two more years passed away. I was reading in the third class. I went to my uncle's house alone. I was permitted to go alone now, anywhere. I saw with some joyous surprise that uncle Bhondool's house was complete. The roof was finished, the floor had been comented and there was also an open verandah in front. When did all these happen? There was a roof of corrugated iron over the verandah. Only the door and windows had not yet been put in. How fine! Uncle Bhondool's house was nearly complete.

I heard that Uncle Bhondool was doing moneylending and was too fond of charging a high rate of interest. He came to the village occasionally, lent money to people on exorbitant rates of interest, looked after the construction of his house, then went back. He would return again after a few months and would make his debtors pay up, under threats. He was a veritable Kabuliwallah in that respect. The village people used to call him Ratnadatta, to express their disgust at his behaviour.

Then came a long interval during which I stayed away from the village. Even if I went, I stayed only for a day or two. I would find uncle Bhondool's house, standing deserted in the midst of the jungle, if ever I passed that way. The undergrowth and bushes all around had grown denser. It did not look as if any human being had ever set foot in the house. It had a very desolate appearance. It always looked the same, whether in winter or summer—no change ever came over it.

Thus a few years passed away. I passed the Entrance examination and came over to Calcutta to join the college. At the end of the second year, I went to my uncle's village for some reason or another. I was expecting to appear for the First Arts, very soon.

I think it was the middle of February. I was lying on my bed in the afternoon, trying to read a book on logic, when suddenly a dark and very thin man entered the room. "This is your uncle Bhondool", said my eldest aunt. "Bow down to him."

My mind had changed a good deal, since the days of my childhood. I was a young man now, and a college student. I had come in touch with all kinds of people, I had heard Bipin

Chandra Pal, and Surendra Nath Bannerjee lecturing. I had served as a volunteer in nationalistic meetings. In short I saw the world now from a new angle of vision. Uncle Bhondool and his house had become submerged in my memory together with many old ideals and objects of interest. So I looked at him with a feeling in which scorn was mingled with curiosity. He looked well over fifty, and had an amulet tied in his hair. He had a string of beads round his neck and a full beard, profusely sprinkled with grey. So this was Uncle Bhondool! I bowed down to him a bit reluctantly.

But uncle Bhondool began at once talking to me, and seemed a bit over-enthusiastic. He pestered me with all sorts of questions. In which college did I read, where did I live and when was my examination coming off? He was working in Calcutta now, he volunteered the information. He had rented a house in Baghbazar. His eldest son had passed the Matric and had

joined the First Year Class.

"Won't you bring your family over to your house?" I asked.

"Yes, yes, my boy", he answered. "The nouse is not complete yet, you know. I must build a kitchen and have a well dug. As soon as these are finished, I shall bring the whole family over You have no idea how much it costs one in Calcutta to pay for a house and the milk. So I built this house here, though I had to starve myself to do it But it is not finished yet, that is the pity. But I am thinking of finishing everything by the next rainy season."

To think of it! The house was not complete even now! I had been seeing the construction going on, since the first dawn of my consciousness. I wondered whether I would ever see the completion of this Taj Mahal of Uncle Bhondool.

Uncle Bhondool went on talking. "I earn very little, my dear boy, and have a large family to support. I can save very little, and with that I had to build this house. Up to this we have lived in rented houses, but if I lose my job now, where shall I find a roof to cover my head? I thought of that, and for these fifteen years, bave been building up the house, piece by piece. But I shall not delay matters any further. I shall certainly bring over the family next year. I love this place very much."

Though uncle Bhondool said it was only fifteen years, but to me it seemed as if the construction of his house had been going on, through all eternity, from the farthest point of time, one could look back to. The house rose brick by brick, continuous, never ending. I came to childhood from infancy, to boyhood from childhood. *And now I have entered the portals of youth. But uncle Bhondool's house went on being built for ever, it knew no beginning and it was not going to know any completion.

Next year I met uncle Bhondool in Calcutta. I was then in the Third Year. "Come once to our house", uncle Bhondool invited me, "Your aunt would like to see you. I invite you for next Sunday. You must positively come."

next Sunday. You must positively come."

I went. I met uncle Bhondool's son. "I tell them to go to the village once, in this season. I went there during the rainy season and planted fine heans of two kinds in the courtyard. I also had a platform made for the creepers to climb up. But nobody ever listens to me,"

"How can they go?" cried his wife angrily.
"There is not one room fit for human habitation.
The roof is leaking in several places. There is no arrangement for water. One cannot live on beans alone. Moreover, the house has got no privacy, there being no compound wall."

Uncle Bhondool protested, though very timidly. If a house was left deserted year in and year out, it was bound to become covered with all kinds of vegetation. He had had the roof made long ago, still no one went to live there. The house was getting damaged in this way. It was still standing, only because uncle himself went there once or twice every year. It did not need much money to have a well dug. He would have one dug at the end of the Bengali year. And if the whole family agreed to go over to the village, he would have even the compound wall constructed.

I understood that there were no well and no compound wall either as yet. Uncle Bhondool's house was still unfinished. But the thing had been going on for such a length of time, that while one side was being built, another side was

crumbling down.

After this, when I went to my uncle's village, I sometimes met uncle Bhondool home on leave. He was busy repairing fences, planting trees, or cutting them down. His sons did not want to come here from Calcutta. So he had to come himself, to look after things. He said this to me, rather apologetically. Where was the compound wall, I asked. Oh that? That would be done during the coming rainy season. He had built this house, with the earnings and savings of his lifetime. If the children did not want to come, he himself would come and live here.

"How will you live here?" I asked. "The whole village has become deserted, this side, in

particular,"

"What can I do, my boy?" he asked. "I love this place so much. I had to live all my life in other's houses and suffered for it, so I decided that I should build a house of my own, somehow or other. From my childhood, I have lived in this village, it gives me great pain to think of leaving it, I don't feel at home anywhere else. I always had the idea of settling down here when I retired. One needs a shelter. Now I am going about from one place to another with the family, but where shall I go in my old age? So I starved myself, I lived on water only to scrape up money for the building of the house.

But the family won't come here. So I shall live here myself. If I don't, the house will crumble down. Sometime or other, the boys will have to come over here. One cannot live for ever in Calcutta in rented rooms."

Then I heard much about uncle Bhondool, from my own uncles. Uncle Bhondool lived alone in that house amidst the jungle. He believed firmly that his sons would come down finally and settle down there. He still went on building here and repairing there. He cleared off the jungle, all around with his own hand. He was continually falling out with his sons, all about this house. His wife sided with her sons. The sons did not help the father. Uncle Bhondool had opened a small grocer's store here. But there were no customers, as the village had become deserted. One or two people came to make purchases, but always on credit. So the shop went. Now uncle Bhondool roamed about the neighbouring villages and borrowed some rice from one house, and some vegetable from another. Thus he managed to live on.

Then many years passed by slowly. I became a graduate and accepted service. I went no more to my uncle's village, as it had become unfit for habitation. All the big families there, the Roys, the Bhars, and the Gangulies, had either died out or emigrated to the towns. Nobody ever came to the village for fear of malaria. In one portion of the village the big house of Jiban Mazumdar had fallen into ruins, only one yery high wall remained standing erect. The site of the big hall, where we had witnessed so many Pujahs and festivals, was full of huge trees. It looked like a dense forest, where tigers even could hide. The famous tank Roy Dighi had become half filled up. One could hardly see the water through the water weeds. Sometimes cattle passed over it, without falling in so thick was the covering layer of hyacinths.

As evening fell, the whole village became silent as a cemetery. The very few remaining families, who had been unable to go away, on account of poverty, shut themselves in, as soon as daylight failed, and blew out their lamps. Then all through the night, the only sounds heard were the cries of jackals and the beating

of the wings of wild birds.

My uncles too had left their village home and taken up their residence in Calcutta. I went there once. That was on the occasion first-rice-eating ceremony of son of my youngest uncle. A little while before the feeding of the Brahmins, a very thin old man came in, with a bundle. His feet were laden with dust, and he was carrying an old umbrella with a bamboo handle, under his arm. I could not recognize him at first. After a while I understood that this was uncle Bhondool. So he had become quite old! My uncles had got new friends now who were fashionable and

townbred. Uncle Bhondool felt awkward and' shy in the presence of their up-to-date manners and fashionable dresses, and sat down in a corner of the carpet spread for the guests. He, too, had come as an invited guest, but his hosts were busy with the other guests, who were townspeople and did not notice him much.

I went and sat down by his side. He was glad to see me, as the rest of the company were utter strangers to him. "Are you coming from

Calcutta?" I asked.

"No, my boy," he replied. "I have retired from service, nearly five years ago. I live in my house in the village. My sons don't want to go there."

The feast was over. But uncle Bhondool showed no sign of going away. After staying on for four or five days, he took some rice and pulse and some left-over sweetmeats, and started for his home. I saw that he was wearing a pair of old sandals that belonged to my eldest uncle. He showed them to me and said, "Nabin got these from Cuttack. I liked them very much and asked him to give them to me. I am an old man and may die very soon. Though these are old, they might last me two or three months. I have got a pair of slippers at home, but they hurt my toes, so I don't wear them."

He went out of the house. I saw him bending forward under the load he was carrying. His sandals made a flapping noise as he walked along the road to the station. Suddenly, the old mysterious feeling of attraction for this man returned to me. "Stop a bit uncle," I shouted, "I shall go with you and see you off.' I went along with him, carrying his bundle, and got his ticket for him. As he got into the train, he said, "Why don't you come over once, my boy? You will see my house. It is a fine one, though there is no compound wall. What can I do? I have no money nowadays. My sons cannot make two ends meet as it is. But all this is for them. I am trying my best. Perhaps next year—"

I never met uncle Bhondool again. But I met his son Harisadhan in Calcutta a few months after this. He was a clerk at Macmillan's. He wore a coat of jean and carried a bookshaped tiffin-box of aluminium, and was chewing betels. He was walking to his office, when I saw him. I mentioned uncle Bhondool.

"Father is in his village home," he said. "We want him to come and stay with us, but he won't. He never had any sense—all his life's earning he has wasted over that house in the jungle. Nearly five thousand in all, he threw away there. Who can go there, I ask you? So wild and so malarious! There are no people there, and no doctors. He spent five thousand over it, but if he tries to sell it now, he won't get even the price of the bricks and the wood. Do you think he will ever get a purchaser? Not on your life."

"You are right in a way," I said. "But you must think that when your father began his house, the village was quite a flourishing one. He took such a time over it, that the village became a desert in the meanwhile. All the people had left by the time he finished it. Whom can you blame?"

I never enquired about the old man for a long time after this. Three years ago I met my second uncle at Deoghar, where he had gone for a change, and I had gone to spend the Pujah vacation. From him I heard that uncle Bhondool had died shortly after I met him for the last time. He had lain ill within his house, with none to look after him. And indeed who could have looked after him in that deserted village? His dead body lay there for three days, before people discovered it and wired to his sons.

So ended the life of uncle Bhondool.

I never went to the village again and perhaps shall never go any more. But the house which

I saw being built from the earliest dawn of consciousness always occupies a strange place in my mind. This house stands out in my memory, with a mysterious, unearthly appearance—it stands in the village of my mother's people, and I see it through the mist of a winter evening. I see also the courtyard and the path leading to the house, all overgrown with weeds. There are no doors or windows.

I wonder why the house became so closely connected with my life. This is the real point in my story. Many great events have been entirely effaced from my memory, but why does this house remain so vividly in it?

I remember it specially on winter evenings, because it was exactly on such an evening that

I saw it first, when I was a child of five.

Abinash Babu's pupil returned just then with the fried rice.

LOVE NOT FORCE WELDS HUMANITY

Sir FRANCIS YOUNGHUSBAND URGES COMMON IDEAL THROUGH WORLD FELLOWSHIP OF FAITHS

By Mrs. IDA M. GURWELL

CIR Francis Younghusband, British Author and Lecturer, has been touring the United States in the interest of the World Fellowship of Faiths, an international agency for the promotion of fellowship and understanding among the religious of the world. He is a member of the organization's world committee and has been named the British National Chairman of the Conference to be held in London in 1936. Sir Francis ascribed his interest to years of service with followers of Eastern Faiths in India, China, and South Africa.

A greater part of this man's life has been given to service of the British Government. He spent twenty-eight years in India in civil and military service. His father also was an officer. Sir Francis joined the first Dragoon Guards in 1882, becoming a Captain in 1889. In 1890 he was transferred to the Indian Political Department. From 1902 to 1904 he was British Commissioner to Tibet. It was during this diplomatic expedition that he was knighted. This expedition opened up trade relations with Tibet, which extends for a thousand miles along the Indian border. He received two decorations from Queen Victoria, and the Honour of Knighthood from King Edward; and one personally from King George. Though many times decorated and many times honoured, Sir Francis remains gracious and simple.

Many in America who have not known of his military honours do know of his literary honours. We know his books. Sir Francis has honours. We know his books. Sir Francis has written more than a dozen books on religion, science, and exploration. Among these most widely read are: "Heart of a Continent," "Relief of Chitrai," "South Africa of To-day," "Kashmir" "India and Tibet," "The Heart of Nature," "The Gleam," "Wonders of the Himalays," "But in our Lives," "The Epic of Everest," "The Light of Experience," "Life in the Stars," "The Coming Country," "Dawn in India," and "The Living Universe."

Sir Francis is a man with keen insight. He has the ability to carry through (perhaps his military service is responsible for this). He has vision. Although seventy-two years old, the lights that dance in his keen blue eyes place him among the youthful men of the world. Emerson said of Plato, "A well balanced soul, his strength is like the momentum of a falling planet." This applies to Sir Francis as we know him. Success is assured for the World Fellowship of Faiths with Sir Francis as its British Chairman. His influence will attract great souls from every pa of the world.

While a guest in Cleveland, Ohio, Sir Francis revealed plans for the 1936 Conference to be held in London. He was the guest of the Cleveland Chapter of Fellowship of Faiths.

The purpose of the conference: to find a common ideal; to bring about a fellowship among the peoples of the world, regardless of religions and faiths embraced; and for a realization of peace through a mutual understanding among peoples of all Faiths. Great leaders of the world believe that love, not force, welds the peoples of the world together. The hindrance to Fellowship:—lack of understanding; poverty, race prejudice; and the aids to Fellowship: Education, art, pursuit of beauty, significance of prayer, meditation, sharing of spiritual experiences, worship of God; all these factors that make for fuller life will be discussed. The Parliament in London like those held in America will be broadly religious, and will include all Faiths. All Faiths will be entitled to send their greatest leaders to the Conference in London, here to contribute their part toward spiritual helpfulness. It is not the purpose to attempt to weaken any Faith, or to merge Religions or Faiths, but to use the highest ideal of each Faith, toward the solution of the World's present problems. Spiritual Unity is for the benefit of mankind. In the first week the Fellowship meetings will be held in London, in the second week, all groups will meet in the college buildings at Oxford. The Conference attendants will be housed there.

Sir Francis Younghusband along with other great leaders believes that only men of genius in employing the power of the spirit, saints and prophets, men of burning faith in the redeeming power of love, poets who can touch the souls of men, and philosophers who see things whole and divine the true essentials -only these are capable of guiding the human race, and bringing to it peace of soul. These are the men who must be got together from all parts of the world. Centuries ago in India first Asoka and then Akbar held such conclaves. In America what was called a Parliament of Religions was assembled in the venr 1893. In Paris in 1904 was commenced a series of sessions of the International Congress of the History of Religions, other sessions of which were held in Basel, Oxford, and Leiden. In London in 1924 a Conference of the Living Religions of the Empire was held. And in 1933 in Chicago, continued in New York in 1934, a Congress of the World Fellowship of Faiths was convened under the Presidency of Hon. Herbert Hoover and Miss Jane Addams. The Maharaja Gaekwar of Baroda was elected International President. And now a second such Congress will be held in London in 1936.

How World Fellowship of Faiths came to be

The idea of a World Fellowship of Faiths originated with an Indian and an American. Kedernath Das Gupta was a native of Chittagong in Eastern Bengal, a town which has the peculiarity that its inhabitants are composed of

followers of four of the great religions of the-world, Hindu, Buddhist, Moslem, and Christian. These people ordinarily live together on terms of decent amity. And inspired by the example, the idea occurred to Mr. Das Gupta that a fellowship for the Union of East and West, (the main purpose to produce cultural unity, and the Union produced in England and America thirty-one Oriental plays portraying the life and character of the East) might be formed principally for the appreciation of each other's standpoint. Mr. Das Gupta has worked for nearly twenty-five years on this idea. He found a cordial co-operator in an American, Mr. Charles F. Weller, who had for years been working hard for a League of Neighbours. When they spoke to Sir Francis Younghusband a few years ago about forming a Fellowship of Faiths the idea made instant appeal. Sir Francis had spent the best years of his life working on terms of fellowship with Hindus, Buddhists, and Moslems, and had derived the greatest profit and enjoyment from the intercourse.

Dr. Charles Frederick Weller accompanied Sir Francis Younghusband on his tour of the principal cities of the United States. Dr. Weller is one of the General Executives of the World Fellowship of Faiths. Kedernath Das Gupta, the other American General Executive, remained in New York. It is these two men who brought the Fellowship Movement through adolescence to fruitful maturity. They are responsible for the movement's success in Chicago and New York. Through their efforts it has been heralded and recognized throughout the world.

Among great leaders in England who will lend their influence and assist Sir Francis in London in 1936 are: Bishop Weldon, who was Bishop of Calcutta and welcomed Buddhists, Moslems, and Hindus to the Cathedral; Dick Shepherd, Vicar of Saint Martins; Rabbi Mattock of the Liberal Synagogue in London; Sir Arthur Henderson, Chairman of the Disarmament Conference; Dr. F. N. Norwood of Free Churches of London, and Dr. L. P. Jacks, Unitarian Leader. Of course there are many other great men who will serve on the National Council of which Sir Francis was elected Chairman.

Many great men from India hold important places in this group working for a better understanding and true fellowship. The International President is H. H. The Maharaja Gaekwar of Baroda. The Indian National Chairman is: Raja Jai Prithvi Bahadur Singh and of course Kedarnath Das Gupta, who is one of the General Executives and the man who is greatly responsible for the movement in its successful entirety. Mr. Das Gupta is an Indian. Numerous others from the East are interested and are sharing in the plans for the Conference.

It would seem the East is assured a place, an important one, in the shaping of the World's

Spiritual policies, and in helping to bring harmony out of religious chaos. We feel that the greatest meeting yet held will be the one to be held in London in 1936. Where we differ we should differ in the spirit of fellowship and understanding. In such meetings differences would be fully recognized, allowed for, respected and, indeed, welcomed. Any endeavour to force men into one and the same mould, would be regarded as out of tune with the universal

process. No two men ever were alike, Each has his individual character. The individuality of every single person must be most scrupulously respected and preserved to the full. World-consciousness and a world-soul may result from such meetings but would never be allowed to stifle the soul of the individual. Yes! there will be differences, but there must, be fellowship, and the deepening and widening of this fellowship will be the main aim of the Congress.

AN UNIQUE PUBLICATION ON INDIAN MUSIC*

(A Review)

E publish below a notice of a publication on Indian Music—which as a piece of courageous printing and publishing enterprise if not for anything else, establishes a new record in India. We hope it will be possible to publish in some future number a critical review of this exhaustive monograph on the history and illustrations of Indian Musical Modes. Here we shall content ourselves by indicating the nature of its contents and scope.

In the first volume the author gives an Introduction to the subject setting out the characteristics of Indian melodies and the various attempts made by Europeans and Indians to offer a definition of the Indian expression Raya, which refuses to find an accurate English equivalent. In the next section (5-37) a sweeping survey is made of the history of the evolution of the rayas with suggestions from Vedic traditions, the Epics, and the Bharata Natya-Sastra. The most important musical texts are examined one after another in chronological sequence, and the data in each text bearing on the history of the rayas are cited with quotations. The following section deals with the relation of rayinis to rayas, and in the next following section a short dissertation is given on the various picturesque names of the melodies with suggestions for the derivations of their nomenclature; which offer various clues of the sources of the rayas. An entire section is devoted to the Timetheory of ragas,—the approximate seasons and times for the melodies, with a Time-table derived from authoritative texts. This is followed by an examination of the processes by which Indian melodies have been deified and visualized. This is followed by a

• Ragas & Raginis: A Pictorial and Iconographic study of Indian Musical Modes based on original sources by O. C. Gangoly. Fellow of the Asiatic Society of Bengal; Hon. Correspondent, Archaeological Survey of India, Author of "Masterpieces of Rajput Painting," etc. Vol. I: Introduction, History of Ragas and Dissertation, Appendices. Vol. II: Plates—337 actual photographs and 6 colour Plates, representing Typical Examples derived from Private and Public Collections in India, Europe and America. An Edition-du-luxe, printed on hand-made paper and bound in Benares brocade and parchment. Issued to subscribers in a limited edition of thirty-six copies only. Printed at the Clive Press, 14 Old Court House Lane, Calcutta, 1935. Published by B. C. Gangoly, 6 Old Post. Office Street, Calcutta.

Copies only. Printed at the Clive Press, 14 Old Court House Lane, Calcutta, 1935. Published by B. C. Gangoly, 6 Old Post Office Street, Calcutta.

† The author has since developed this particular topic in a series of articles published in the Bengali monthly Journal: Sangit-Vinnan Praresika, 1341, Calcutta.

History of the Iconography of melodies in the course of which the earlist raga-mala texts are cited and examined. This covers citations from numerous unpublished texts, and includes versions in Hindi, Persian, and Bengali languages. In a very interesting section the sources of pictorial motifs are indicated. To the history of ragas is appended a critical dissertation of the theory and signification of the visualization of melodies. The first volume ends with a list of Musical Texts (2nd Century A. D. to the 20th Century) and a selected Bibliography of Books. Essays and Articles bearing on the topic. The Volume is supplemented by a series of 34 Appendices giving different tables of classification of ragas according to differing authorities covering a period of sixteen hundred years.

The second Volume is devoted to the Illustrations

The second Volume is devoted to the Illustrations covered by 337 actual photographs (in glossy bromide, not reproductions) and 6 colour prints pasted on Art-boards. The illustrations are derived from originals in fifty-two different private Collections and Museums in India, Europe, and America of which detailed particulars are cited in four pages. The list of plates cover nine pages. Each of the 105 plates is accompanied by a descriptive letter-pressiving quotations of the relative Sanskrit, Hindi, and, sometimes, Persian raga-msla texts, bearing on each of the ragas and raynis illustrated on the plate opposite. Each text is accompanied by an English translation and short notes indicating the rasa-values of each type of melodies, with frequent citations of original sources. The illustrations and the Hindi raga-msla texts form the most exhaustive assemblage of data bearing on the significance of Indian melodies.

Lord Willingdon, who appears to be a competent connoisseur, has paid a just tribute to the worth of the work and its author in the following paragraph:

"I am very glad indeed to have had an opportu-

"I am very glad indeed to have had an opportunity of perusing Mr. Gangoly's monumental work Ragas and Raymis, a monograph on Indian Musical Modes, and I congratulate the author on the large amount of research and scholarship which this book represents. Mr. Gangoly's writings on Indian Art are already well known and the present production should add very considerably to his reputation. It not only forms a valuable contribution to the literature on this subject but draws attention to an unsual and fascinating aspect of aesthetics. I believe that in no other culture are the arts of Poetry, Painting and Melody combined in such a manner as to form this "Visualised Music" which is so admirably illustrated and described in this publication. I commend the work to all Indian lovers of Music.'

THE POSITION OF WOMEN IN THE NEW CONSTITUTION

By Miss MONOROMA BOSE, M.A., Econ. (Dac.)

E shall soon have a new constitution. It has been in the making for the last seven simon Commission which came to India in the winter of 1927-28 with the object of studying the conditions of India and suggesting what further advancement could be made on the last Act. Since then there has been much agitation in India and abroad. In India the political consciousness of the people was roused and people began to demand their rights. This led to the appointment of many more commissions and to the holding of many more conferences before the final step could be taken with regard to the future constitution of India. The deliberations are at last over. The India Reforms Bill has been passed and has received the royal assent.

We need not go today into the details of the Act. Our one and only object is to point out what the position of the women will be with regard to franchise in the new constitution. In order to be able to appreciate the concessions granted to us, we must know what our position

is at present.

India at present is governed by the Reforms Act of 1919. The system of election was first introduced in 1892. The franchise at that time was very narrow and hence the electorate was very small. The Commission that had been appointed in the winter of 1917-18 laid stress on the necessity of widening the electorate but very little was done in this direction and that is why the electorate today is made up of three per cent of the population only. Any man or woman having a certain amount of property is entitled to vote. We find therefore that women have been admitted to the franchise on the same terms as men but the number of women voters at the present time is very small. It is only 315,000 in the whole of India. Since the franchise is in the main a property qualification and since very few Indian women are property-owners in their own right, it is quite natural for the number of women admitted to the franchise to be very

The position of women will be quite different now. Many more new qualifications for franchise have been added, and the property qualification has been lowered. Any man or woman who pays not less than 6 as, choukidari tax, or 6 as, union board rate, or 8 as, cess or 8 as, municipal tax or fee, or income tax in any way will be entitled to vote. This will give the right to vote to many in the rural areas and to many of the poorer classes as well. The wives or widows of men with existing property qualification will also be

entitled to vote. The idea of this qualification. is to increase the number of women voters and give the women an effective voice in the new constitution. In Bengal all those who have passed the Matriculation or the School-leaving certificate or an examination accepted by the Government as an equivalent thereof and are over twenty-one will be entitled to vote. This is the educational qualification. This test was too high and we feared that the number of women thus enfranchised would be very small if not altogether negligible. The qualification had been lowered to bare literacy, i.e., ability to read and write in some provinces. Here in Bengal all we could do was to agitate for bare literacy also. Several of the different women's organizations got together and sent a representation to the Government here and a cable to the Secretary of State asking for bare literacy in Bengal also. It will be a matter of gratification to all to know that our efforts have not been in vain altogether.

After the first election the educational qualification will be lowered to bare literacy. This is a special concession granted to women. At the second general election all women who can read and write will have the right to vote. This has been a great victory for us. Our main object now should be to try and spread literacy amongst the women as much as possible. This is the only way in which we can widen our electorate and make our influence felt. We wanted in the, beginning universal suffrage but we were told that that was impossible on account of administrative difficulties. The electorate would increase suddenly from a few thousand to a few million and it would be impossible to manage. No arguments could make the Government change its point of view and so we had to be satisfied with the 'wives and widows' clause to increase the women's electorate. But according to the concession recently granted to us, it depends on us now whether we have universal womanhood suffrage or not. Let us hope we shall be able to rise to the occasion and do our bit in teaching our less fortunate sisters to read and write. Let us try as best as we can by opening schools, raising funds and taking a personal interest to spread literacy both in urban and rural areas. Let each one of us make a solemn resolution today to help in this respect and it may be expected with great confidence that in the course of the next few years we shall automatically have universal suffrage.

I am afraid I have deviated from the main point. We were talking about the new franchise qualifications. On the basis of these qualifications the electorate will be increased from 7 million to nearly 35 million. Of these 35 million 28 to 29 million will be men and 6 million women. The number of women voters will therefore increase from 315,000 to 6 million. The population enfranchised will be 14 per cent as compared with 3 per cent at present. The percentage will still be very low and we should make every attempt to increase it. No Government can be truly representative until every adult man and woman has a voice in it.

With regard to the franchise qualifications . there is one other important point to be mentioned. The educational qualification will not automatically entitle the woman who has the necessary qualification to vote. She will have to send in her application for the right to vote, in order to have her name placed on the electoral roll. This is bound to reduce the number of women voters to a certain extent. We appeal therefore to all women who are qualified to vote to get themselves and their friends, who are qualified also enrolled as voters. If we all take an interest in the matter and help there will not be much difficulty in having all the women who are qualified to vote registered as voters. India is now passing through a critical stage and at this juncture a good deal of her future depends on us. There is one thing amongst us women and that is unity. We have been able to rise above communal differences and petty quarrels. Sect, caste, creed or religion has not entered our ranks. Even the Statutory Commission realized this and could not help remarking that "the women's movement in India holds the key of progress, and the results it may achieve are incalculably great, It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their due part as educated citizens." This is the reason why today none of us should under-estimate our position in the new constitution. We should all get ourselves enrolled as voters when the time comes and use our rights to vote. We must remember that little drops of water make the mighty ocean and so not forget to use it with discretion.

So far we have been discussing the question of votes and what would entitle a woman to vote under the new constitution. But we have not yet touched on the more important point as to why we should vote. I shall just say a few words here to show the necessity for voting. Every citizen cannot expect to have a direct voice in the government of his country. This might have been possible in the Greek City States in earlier times but such a system would be impossible today. The area of any country is much too large to enable all the citizens to assemble in one place any important matter comes up The Greek city states were small in discussion. area and hence there was no difficulty in those days for all the citizens to take part in the deliberations. The present system is to divide

the country into a number of small areas or constituencies as they are called and each constituency sends a representative. All the citizens in the constituency decide by their votes as to who should represent them. The man who gets the largest number of votes is elected. He represents the citizens of the constituency and whenever any matter comes up for discussion he always has the interests of his constituency at heart. He will not neglect his constituency because in that case he runs the risk of not being re-elected. Hence the necessity of exercising our rights to vote. We must not therefore treat the matter as something unimportant but get ourselves registered as voters when the time comes. The greater the number of women voters the greater will be our influence on the representatives and through them in the Legislature where they will represent us.

The Legislature is the law-making body. It is the most important institution in the government of any country. Our representatives sit on this body and jointly discuss all the important questions of the day and decide the course of action that should be taken. In Bengal the law-making body is the Bengal Legislative Council. The province is divided into a number of constituencies and these constituencies elect their

representatives to the Council.

The Bengal Legislative Council has never had a woman amongst its members. This has been so not because women are debarred from holding seats-because there is no such limitation-but because the number of the women voters has always been very small. In the new Legislative Council the position will be different. Five seats will be reserved for women but unfortunately we are also being divided into communities like the men. Of our five seats two will be reserved for Hindu women, two for Muhammadans and one for Anglo-Indians. The system of separate electorates or communal representation will remain. This means that Hindus will vote for Hindus, Muhammadans for Muhammadans, and so on. All our protests in this respect have been in vain. We did not wish to be divided into such water-tight compartments but unfortunately we had no choice in the matter. This was the one point which was never discussed, the one point with regard to which the British Government had made up its mind and there was nothing left for us to do. If the system were to continue for men, it had to for women also. Let us hope that some day the men and women in India may be able to combine and put forth a united demand for joint electorates. Till then we shall have to remain satisfied with what we have got. We shall have five seats reserved for us in the Bengal Legislature and we shall also be able to contest the general seats. This means that the number of women members can never be less than five though it may be more than five. The electorate will be joint for men and women, that

is, men and women will vote jointly for the different seats. The men candidates will have to depend on the women voters in their respective constituencies if they wish to be elected just as much as the women candidates will have to depend on the men voters. The extent to which the women will be able to exercise an influence will depend on the number of women voters. The new Legislature will have to deal with many important points and pass many important laws. At this stage it is very necessary that the women should be able to have an effective voice in the legislatures. What can five women members do in a House of 250? It is our indirect influence which will be more important. The men candidates will have to depend to a certain extent on the women voters, especially when the number of women voters is large. The elected candidates will naturally look to the interests and aspirations of women in order to get their support in the next election. This is the reason why I have appealed to all women who are entitled to vote to get themselves registered as voters. We must have as large an electorate as possible, and to make it larger still at the time of the second election it will be our duty to spread literacy amongst ourselves and get all the literate women registered as voters. If we can do this we shall have achieved a good deal and the day for selfgovernment will not be far.

The Bengal Legislative Council is not the only body that makes laws for Bengal. In Delhi and Simla there is a legislature also known as the Central Legislature which makes laws with regard to those subjects that affect the whole of India. These laws are binding on Bengal also. The Central Legislature is bi-cameral, that is, it has two Chambers-the Legislative Assembly or the Lower House, and the Council of State, or the Upper House. Every Bill that is introduced has to be passed by both Houses before it becomes an Act. There are no women at present, in either House. This bi-cameral system will continue, but this time there will be seats reserved for women in both the Houses. The Lower House will be known as the Federal Assembly, and nine seats will be reserved for women. Of these nine seats, Bengal will have one. We tried to get one more seat for Bengal as both Madras and Bombay will have two seats each. There is no reason why we should not have two seats also because our population is in no way less but on the other hand greater than the population of either of the other two presidencies. A cable to this effect had been sent to the Secretary of State for India asking for an extra seat and we hoped it would not be in vain. We had also

asked for more reserved seats for women in the Bengal Legislative Council. Both in Madras and Bombay the representation granted to women is proportionately much larger. If the same proportion is kept in Bengal we should have at least eight seats reserved for us in the Legislature instead of five.

The Upper House will continue to be known as the Council of State. Originally no seats had been reserved for us here but while the Bill was in the Committee stage in the House of Commons, an amendment was brought forward for reserving six seats for women in the Council of State and it was carried. This was another victory for us and it made us feel confident that our other demands with regard to more seats for women in the Bengal Legislature and more seats for the Bengal women in the Federal Assembly would not be ignored altogether.

The Bill has been passed and we have not been given the extra seats we had asked for. There was no reason for not complying with our request. We were not asking for special concession for Bengal. We simply wanted to be placed on the same footing as Madras and Bombay. Our legitimate claims were ignored but let this not dishearten us. We should remember that the salvation of India lies in the emancipation of her women and that is the goal towards which we should strive. Today we are in an inferior position to the men both politically and economically. If we refuse to accept the few concessions granted to us, it would mean that we are refusing to take advantage of the opportunity offered us to better our position. Such a decision on our part would be fatal to our cause. It would strengthen the hands of our enemies who would use this apathy of ours as an argument to show that we are not interested in politics. It will give us a back-seat in the administration of our country and we may have to remain content with that for sometime. Our advancement depends on us alone. It is up to us therefore to be able to rise to the occasion and take the fullest advantage of the concessions granted to us. This is the only way in which we can raise our political and economic status. Unless we are prepared to do so, we shall not be able to play our part in shaping the destiny of India and thus fail in our duty towards our country.

Let us hope that in future the women voters will increase largely in number. This is the only way in which our voice can be made effective in the Legislature and the question of the number of seats will then be of no importance to us.

THE REPRESSIVE PRESS LAWS OF INDIA

By Dr. S. K. CHAKRABARTY, D. LITT. (Paris), BARRISTER-AT-LAW

THE existing press laws of India are destructive of some of the fundamental rights of man, namely, the right to the free expression of opinion or freedom of thought and freedom of discussion or liberty of the press.

Of all the Press Laws in India the Press (Emergency Powers) Act of 1931 is by far the most dangerous and oppressive. It gives to the Government wide powers of demanding deposit of security from keepers of printingpresses and publishers of newspapers, of declaring security or press copies of newspapers forfeited in certain cases and of demanding newspapers further security and declaring the same forfeited. It penalizes both the keeper of a printing press and the publisher of a newspaper for failure to deposit security, and restrains them from further use of the press or the publication of the newspaper. It empowers the executive to issue search warrants for seizing and detaining the properties of owners of newspapers and printing presses. Again, it enables them to seize and destroy newssheets and newspapers that are unpalatable or repugnant to them, and to penalize with imprisonment or fine or with both, anybody who happens to disseminate such news-sheets and newspapers. It prohibits transmission by post of any newspaper, book or other document that is disagreeable to the Government. Officers in charge of post-offices are empowered to detain newspaper, book, document or news-sheet in course of transmission by post. The only remedy against any magisterial order of forfeiture of security is by way of application to the High Court, and no other court has any right to call in question any proceedings purported to be taken by any magistrate under this Act. Furthermore, this legislation protects the executive almost absolutely against any civil or criminal liability. Such are the sailent features of the Press Act of 1931. A little careful examination will reveal the hollowness and autocratic nature of its provisions. First of all, no appeal lies in any court of law against the magisterial order for deposit of securities; in other words, such order is absolute and final. This principle is radically wrong and unjust. As in England or other countries, so also in India, every newspaper or printing press, like any private individual, should have the right to print, publish or write whatever it pleases, subject to the consequences of the ordinary law of the land. Such a principle defining the position of the English Press has been clearly laid down by Lord Mansfield and

Lord Ellenborough in their famous judicial pronouncements. "The Liberty of the press," says Lord Mansfield, "consists in printing without any previous license, subject to the consequences of law." "The law of England," says Lord Ellenborough, "is a law of liberty, and consistently with this liberty we have not what is called an imprimatur; there is no such preliminary license necessary; but if a man publishes a paper, he is exposed to the penal consequences, as he is in every other act, if it be illegal." A similar principle is embodied in the American, French, Belgian and other Constitutions. In the "Doclarations" des droits de l'Homme," or the Declarations of the Rights of Man, we find the following remarkable statement about freedom of thought and liberty of the press.

La libre communication des pensées et decopinions est un des droits les plus precieux de l'Homme; tout citoyen peut donc parler, écrire, imprimer librement, sauf à repondre de l'abus de cette liberté dans les cas determinés par la loi." -

"The free communication of thought and opinion is one of the most precious rights of Man; every citizen can, therefore, speak, write, and publish freely, except that he has to be answerable for abuse of this liberty in cases determined by law." Also in the French Constitution of 1791:

"La constitution garantit, comme droit naturel civil. la liberté à tout homme de parler d'ècrire, d'imprimer et publier ses pensées, sans que ses écrits puissent être soumis a aucune censure on inspection avant leur publication,"-

Like natural and civil law the Constitution guarantees to every man the liberty to speak, to write, print or publish his thoughts, free from any censorship or inspection of his writings before their publication."

Again in the law of the Belgian Constitution:

"La presse est libre. la censure ne pourra jamais être établie, it ne pent être exigé de cautionne-ment des écrivains, éditeurs ou imprimeurs. Lorsque l'auteur est connu et domicilié en Belgique, l'éditeur l'imprimeur on le distributeur ne peut otre poursuive," --

"The press is free; the censorship can never be established; security from writers, publishers and printers can never be exacted. When the author is known and domiciled in Belgium, the publisher, the printer or the seller cannot be

prosecuted."

From the foregoing principles of the English. French and Belgian Constitutions it is abundantly clear that any sort of licensing or censorship preventing a man from writing or publishing anything he pleases, is inconsistent with their spirit or with the right of the Court, not to speak of the right of government, to restrain the publication of a libel, until and unless the author has been actually convicted for such publication. Prof. Dicey holds that the English principle is also opposed in spirit to any regulation requiring from the publisher of an intending newspaper a preliminary deposit of a certain sum of money for the sake either of ensuring that newspapers should be published only by solvent persons, or that if a newspaper should contain libels, there shall be a certainty of obtaining damages from the proprietor.

Coming to the question of magisterial order in the Press Act of 1931 we find that it is beyond the control of the High Court, and hence, it runs counter to the real purpose of the Government of India Act, which gives the High Court general power of supervision, direction, revision, and control over all courts subordinate thereto. The amount of security from five hundred or one thousand in ordinary cases to three thousand or even ten thousand rupees in special cases is excessive. The principle of double security from a person who is both the keeper and publisher of a printing press and newspaper is extremely unfair and unjust. Such security is highly prejudicial to the interests of the indigenous presses and newspapers; it has already caused untold hardship and suffering for the small presses. Unlike England, America or France, India, is a very poor country and journalism in India is the most ill-paid profession. Save and except a few Anglo-Indian papers receiving official patronage, almost all the Indian newspapers have to carry on their business against tremendous odds; if on the top of these comes heavy security, the result will naturally be disastrous. In fact, it has been so. Many Indian newspapers and printing presses have already been throttled out of their existence; many others may share the same fate.

Again, the power of forfeiture given to the government by Sec. 4 of the Act is much too wide and may cover matters and in fact, has already covered matters written in an honest spirit of reasonable criticism or fair comment. It may expose and in fact, it has already exposed persons to the penalty of the section when they have incidentally expressed admiration for the merits of the offender unconnected with the offence. The phrase "cognizable offence

involving violence" in Sec. 4 has been misconstrued and largely misapplied with the result that it has attained an elasticity too dangerous for the poor journalists of this country.

From the above it is obvious that so long as the Press Act of 1931, as amended by the Criminal Law Amendment Act of 1932, the Bengal Criminal Law Amendent Act of 1931 and the Indian States Protection Act of 1934 will remain in force, the progress of journalism and the healthy growth of public opinion in this. country will suffer a tremendous set-back. Moreover, the Government itself will be deprived of the easiest and perhaps the best means of knowing. the ideas and feelings of the people upon momentous matters, because it is the journals that are the mirror of public opinion and the barometer of popular feeling, and it is the journalists that read out the pulse of the people. Furthermore, the Act of 1931 is a purely emergency measure, and whereas the civil disobedience movement, the terrorist movement and crimes of violence have subsided, it is high time that the death-knell of this Act should be sounded. It has already done too much barm and mischief to the Indian newspapers and journalists. Its modus operandice resembles the practice of the much-hated Star Chamber of England. It smacks of medieval despotism and perhaps its only parallel in the history of the English Constitution is Licensing Act of 1662. We, therefore, urge the government to abolish forthwith the Press Act of 1931 as amended by various other Acts not only in the interests of the Indian journalists and the people in general, but also in their own interests. We also urge upon them not to revive it in any shape or form, as the ordinary criminal laws of this country are quite sufficient to cope with any crime of violence or seditious libel.

We ask all our fellow-journalists of any community or any shade of political opinion in different parts of India to combine and combat most ruthlessly the repressive press laws and to secure their immediate removal from the Statute Book by constant agitation through the Press and Platform, through the Congress or members of the Legislatures. To this end we must fight shoulder to shoulder in the spirit of Danton—"de l'audace, encore de l'audace, et toujours de l'audace",—"to dare, still to dare, and ever to dare."



THE QUESTION OF WOMEN FRANCHISE

BY BEGUM SHAMSUN NAHAR, B. A.

THE political history of our country is now passing through a critical period. In the near future constitutional reforms will be inaugurated. The system of Government in vogue will undergo a change and new statutes and rules are being framed and formulated. From the Prime Minister to other prominent statesmen in the United Kingdom and in our country, beginning from the eminent leaders down to the lesser fry, all are racking their wits over the subject.

One outstanding feature of the coming constitution is the conferment of adequate voting rights on women. Under the existing conditions women enjoyed franchise on the same terms as men, on the basis of property qualification. Ownership of the requisite property or payment of taxes enfranchised men and women equally, but this right was in effect nominal, for the number of women possessing rights in land and paying taxes in their own name has been meagre. In the proposed reforms wives or widows of men with property qualifications will be eligible to exercise vote, not to speak of those women who have property qualifications in their own right. Moreover the standard in regard to property qualifications has been substantially lowered in the coming constitution. Payment of six annas of chowkidari tax or union board rate or eight annas cess or municipal tax will qualify one to vote but at present those paying less than Re. 1 to Rs. 1-S have no voting right. This much in respect of property qualification besides which qualification other than property has been introduced—c, g, the educational qualification. Not only those women who own property in their own right or whose husband is a property owner would have the right to vote but education of a certain standard will also be another qualification. It needs be mentioned here that in the provinces of the Punjab and Madras mere literacy will be sufficient to qualify a woman to vote, but with regard to Bengal, Bombay and Bihar & Orissa the standard is higher. In the latter provinces one without being a matriculate cannot vote. Without dragging in the case of other provinces we can safely assert that such a proposal is highly detrimental to the interests of the women of Bengal. It cannot be gainsaid that both in the Hindu and Mussalman communities of Bengal there are women who are highly educated, cultured, experienced and superior in all other respects even to those who hold degrees and diplomas from the University, but who had not had the opportunity to overstep the matriculationbar. Among them are some who have devoted

themselves to the spread of education among the women and to other progressive reform-movements and it is therefore sad to contemplate that their self-education stands in the way of enfranchisement.

The women of Bengal have not been indifferent to the gravity of this matter. Through the press and the platform adequate protest and propaganda against the recommendations have been made. Even representation on the subject was made to the Secretary of State for India jointly by the All India 'Women Conference, All Bengal Women's Union, The National Council of Women, All Bengal Muslim Ladies' Association, and as a result it has been decided that before the second election under the new constitution the standard of literary qualification will be lowered i. e., mere literacy will give them the franchise.

i. e., mere literacy will give them the franchise.

Having got the right of voting the next question to be settled is as regards the representation of women-electorate on the legislatures by which their grievances are to be ventilated and

redress thereof sought.

After much consideration and discussion it has been decided that in the Bengal Legislative Assembly five seats—one Anglo-Indian, two general and two Muhammadan, will be reserved for women. These five women members will represent the women-voters. This arrangement provides five representatives from the whole of Bengal.

The Provincial Advisory Committee on Delimitation of seats proposes that there will be one All Bengal Constituency for the Anglo-Indian women seat. As regards the general and Muhammadan seats the Committee says that there will be two Women's Constituencies—one for Calcutta urban area and the other for Dacca cum Narayangunge urban areas—one general and one Muhammadan seat being

allocated to each constituency.

While appreciating the general policy of the Government in granting political rights to the Women of India, we must add here that the proposal to give only four seats to Bengalee women in a house consisting of 250 members is to say the least—unjust, inadequate and disappointing. This gross injustice and inadequacy have been heightened beyond measure by the proposal to confine the right of franchise and election only to the cities of Calcutta and Dacca cum Narayangunge, while education among women—both Hindu and Mussalman, is making a rapid stride both in quantity and quality all over the province. There has been a strong protest against this proposal of the

Provincial Delimitation Committee from different municipalities, district boards and public organizations including various Women's associations from all parts of the province. It is interesting to note that women themselves have been taking a keen interest in the matter. We hope that the Government will be kind enough to make changes in this connection and thereby do proper justice to the cause of women emancipation and political training.

In the Central Legislature only one seat has been allocated to the women of Bengal. The Council of State has also seats allocated to women and the number has recently been

determined.

We have so far described the voting right conferred under the new constitution. Enfranchisement of women is a settled fact, but does our responsibility end there? Certainly not—our duty by the country and our responsibility to boot have thereby been increased hundredfold.

Today we have obtained the right of voting and that very easily without much ado. We can hardly claim that there has been any fervent urge from within us or that we demanded and agitated for our rights and as a result earned them. Indubitably the women of our country are every day making progress in the matter of education and social reforms, but we must nevertheless confess that much remains to be done and we are still in many respects lagging behind. Literacy among women of our country is still at a very low level.

It can scarcely be expected that under such deplorable educational conditions women will evince greater interest in the affairs of the State. Therefore we cannot say that we had been giving much attention to the question of women franchise and yet we have got our just right.

Apropos this, we are reminded of the women of England, who were enfranchised only twenty years ago. It is really amazing and interesting to go through the story as to how the legitimate rights of the women were granted in England. Education and liberty had illumined the hearts of the women of that country and in consequence they were inspired with a sense of duty and responsibility towards their country and further they were conscious of their strength and imbued with deep faith confidence in themselves. They realized importance of getting the franchise and the urge came right from their inmost depths, as the very needs of the situation called for it. From the middle of the nineteenth century a group of men and women in England began the movement for women franchise. Mrs. Elizabeth Garett, Mrs. Millicent Garett Fawcett and others were the standard-bearers. In course of time the movement spread throughout the length and breadth of the country. Different groups adopted different modes of agitation. Some had recourse to the constitutional method. They established

all parts of the country and societies in submitted signed petitions to Parliament. Among the signatories were Florence Nightingale, Mary Carpenter and such others of world-wide fame, but you will be surprised to learn that these societies, their petitions and memorials were of no avail and the hope of securing franchise for women seemed very remote. Societies were also formed which to fulfil their aspirations thought of drawing the attention of government by passive resistance, violation of law and order and by all other means. The consequences were that they began infringing the laws and endeavoured to bring chaos in the country. Women were incarcerated in large numbers and even in prisons they gave the authorities no quarter. By resorting to hunger-strikes and other disturbances they tried to harass the authorities. There were moments even the prospect of success seemed bright enough but Parliament failed to pass the women-franchise bill, as except a very few the men in general were antagonistic to the movement and the very idea of enfranchising the women was repugnant to them. From the inception of the movement and up to its termination eminent statesmen like Gladstone, Lord Curzon, Lord Birkenhead and Asquith opposed the franchise bills, but success came at last and in 1918 the women got the right to vote. Subsequently they won full voting right in 1928 on the same footing as men. We should not forget, however, that the movement entailed a good deal of suffering and untold sacrifices. The promoters were often tossed between hope and disappointment and the struggle went on for half a century. Certain features of the movement are worthy of our notice. In the first place what strikes us is that the right of voting did not come in England as a gift. All among the protagonists had to surmount difficulties and fight against heavy and fight culties and fight against heavy odds to wrest their just rights. In the second place notwithstanding their earnest endeavours meeting with repeated failures they stood their ground undaunted to the last. Many sympathizers upon whose support they relied, forsook them and joined their enemies. There had been periods when sections of women founded societies with a view to counteract the movement and these vehemently hindered the realization of their objects. at long last the efforts of those who with unflagging devotion and zeal strove on towards their goal, were crowned with success and in 1928, in the realm of politics, women got equal rights with men.

It is a matter for congratulation and gratification that the women of India have got the right to vote almost unasked, to secure which their sisters in England fought so hard. In England 'the King reigns but he does not rule'—and men have been enjoying voting privileges for centuries past and the administration is for all practical purposes run by the people, but here in our country men have just begun to be entrusted

with the burden of government.

The women of our country have been enfranchised—they will now go to the polling booths, sit in the Council Chambers and do their

bit in politics.

We should, however, be judging wrongly if we were to suggest that all are favourably disposed towards this enfranchisement of women, there being many whose minds are filled with misapprehensions and suspicion. They imagine that the country is going to ruination—that the franchise will unsex the women—and divest them of the beauty, sweetness, grace and all other noble traits of womanhood. Such an attitude of these countrymen of ours is not much to be wondered at, for as late as 1928 when in England the women got equal voting rights with men, distinguished statesmen there expressed similarly disparaging views. The antagonists, however, forget that in the life of the women of our country this is not novel; for here, as nowhere else, there had been a harmonious blend of domestic and civic duties. The days are not long past when the women of this land occupied conspicuous positions in the political, social and literary life of the country and yet retained all the womanly virtues intact.

I have mentioned before that conferment of voting right has increased our responsibility a hundredfold and henceforth besides our duty as mistresses of the house and of rearing the children we would have to shoulder the burden of citizenship as well. This will conduce not only to the general well-being of the nation but it also promises redress to a certain extent of the many grievances of our countrywomen. To be more explicit-men cannot be the right judge-at least the sole judge-as to what will conduce or be prejudicial to the interests of the

. There is now an awakening amongst the women or our country-they now look at things with eyes open and are conscious of their wants and rights.

For some time past the All India Women Conference and other associations have been giving expression to the many grievances of women.

The existing system of imparting education both to the boys and girls of this country is far from satisfactory and wholly unsuitable to the latter. It is, therefore, high time that we set ourselves to overhaul the present system and introduce a better one. This problem is now attracting the attention of all right-thinking women of the country. Another knotty point awaiting solution is in respect of hostels for the women students. There is hardly any suitable arrangement for lodging the very large number of girl-students hailing in Calcutta for higher studies from the different moffusil towns and from which under proper superintendence they

can prosecute their studies. Young girls removed from the care and attention of their parents have to live and mess together in establishments having no systematic control or discipline. This has produced undesirable results, detrimental to the well-being of the nation, over the remedy of which the women-educationists are greatly exercised. The health and physical condition of the girl-students are also causing much anxiety and are so discouraging as to discredit the education they are receiving. The authorities should take steps for the regular examination of the health of the girl-students. As a result of the enfranchisement of women, solution of all these important problems will become much easier. Apart from the problems relating to education various other social problems are every day cropping up.

In a metropolis so populous as Calcutta the health of girls, other than those receiving education in schools and colleges, is also a matter of concern and it is necessary to set apart a number of parks for the use of women only.

Another significant matter is the legal disabilities and restrictions imposed on the women of this country. In particular the woes and travails of the Hindu women due to these are beyond measure. Although Islam guarantees equal rights to both the sexes, the prevalent custom is sometimes responsible for many disabilities and consequently Mussalman women also have many difficulties to overcome.

The women have taken upon themselves to remedy these wrongs and in consequence countrywide movements have begun. The All India Women's Conference sent representation to the Government for appointing a committee to enquire into these grievances. But till now the govern-

ment have not moved in the matter.

Next comes the question of child-marriage and we are all aware of the fact that the Sarda Act has failed to put a stop to such a practice. Attempts are being made to give real effect to the Sarda Act and the attention of the Govern-

ment is being drawn towards it.

Abduction of and Immoral Traffic in women are two great social evils which demand immediate

solution.

The betterment of the deplorable conditions under which the women workers work in the mines is also included in the programme of the present women movement.

Those who are in the fore-front of the movement realize every minute the importance of women franchise. They feel that unless the grievances of the women are represented in the legislatures all propaganda is in great part waste of time and energy.

Really speaking, if the women had got the right to vote, educational reforms, establishment of good hostels for girl-students, compulsory medical inspection in schools and other matters mentioned before, would have become easier of achievement.

The new constitution by enfranchising the women has opened a new chapter in the life-

history of our country.

Often we hear it said against this right of voting obtained by women, that no good will result out of it, for they will hardly be able to vote intelligently and judiciously. The argument is that, if they vote blindly at the dictation of what benefit will accrue from women franchise? This allegation may be partly true. Even then, if in the preliminary stage, men prompt the women, the educative value involved should not be lost sight of. The students of the university gather their knowledge of politics and adminstration of the countries by committing to memory facts from books. Similarly that the experience the half-educated and ignorant women of our country will gather in the process will be of no mean value.

The franchise has been granted to us and we should now be alert about its right use.

There may be many amongst us who do not find any utility in this right to vote. Those who have been enfranchised on the educational qualification, to be eligible to vote at an election, must apply and get their names registered as voters. Those who through indifference and inadvertence forget to get their names registered as voters as required by the rules of the new constitution, will not be permitted to vote at an election, even if qualified.

I have mentioned before that many amongst us do not yet realize the gravity of the voting rights and nothing will be more regrettable if

through neglect we misuse the privilege.

We, therefore, fervently desire that those enfranchised on literary qualification should lose no time to get their names duly registered and also request them to make their relatives and friends realize the importance of the franchise.

And, if we fail in this, we shall be guilty of the unpardonable sin of shirking our duty.

RUSSIA TODAY, WHAT WE CAN LEARN FROM IT

BY TARAKNATH DAS

(A Review)

"If any social order persistently denies intellectual culture, spiritual freedom, law and order, scientific discovery or social justice, it cannot endure."--Sherwood Eddy.

IN recent years many books on Russia have been written by partisans of communism and capitalism. These authors have either extolled Soviet Russia as the paradise on earth or they have denounced Soviet Russia as a menace to the civilized world. Dr. Sherwood Eddy in his work * gives us a balanced survey of Russia Today and what can be learnt from Russian

experiments.

Dr. Eddy first points out the mistakes committed by Soviet Russia in suppressing Freedom of Speech, Freedom of the Press, Freedom of Assembly and Freedom of Conscience and Religion, which are the great heritages of modern civilization and contributions of liberalism. Furthermore, Dr. Eddy denounces the policy of violence against political opponents, under the pretext of preserving the Revolution. But the eminent Christian leader (Dr. Eddy) is very anxious that the people in other lands should try to learn the best of the ideals and achievements of Soviet Russia, which is carrying on a vast experiment,

• SHERWOOD EDDY: Russia Today, What We Can Learn From lt. Published by Ferrar and Rinehard. New York. 1934.

based upon the ideals of social justice and

social planning.

The experiments in Soviet Russia are based upon political and social philosophy of Karl Marx, the advocate of Dictatorship of the Proletariat to be achieved through Revolution. Dr. Eddy tries to fathom the fundamentals of Marxian doctrines and finds it to be impossible for him to agree with them. However he sees much good has been done in Russia by the Communist Revolution.

The Soviet Russian system is working for a "classless society" through economic planning. In this connection the author points out that there is no race prejudice in Russia, whereas race-prejudice is a very dominant feature of the Anglo-Saxon world. There cannot be a truly classless society unless we recognize racial equality. In this connection the author makes a very pertinent remark which should be carefully remembered by all students of modern history:

"The principle of racial equality is a powerful factor in challenging the imperialistic rule of the white race, over some seven-eighth of the planet" (p. 68).

It may be noted that the success of Russian diplomacy in Asia, especially in Turkey, Persia, Afghanistan and even in China and Japan, was due primarily to the Russian policy of proclaim-

ing racial equality and espousing the cause of

the oppressed people of Asia.

Soviet Russia has set an example regarding the treatment of criminals, in spite of the fact that the Soviet system of justice is "class justice" and is merciless in dealing with their political opponents. According to Soviet leaders, crime is due to ignorance, economic pressure, physical or mental defect; therefore the treatment of criminals must not be vindictive but redemptive. Therefore education and special treatment of criminals form an interesting experiment. The masses of Russia must be raised from illiteracy to the stage of scientific enlightenment. Following this ideal, much has been done towards educational progress of the country. In 1913 only 33 per cont of the people of Russia could read and write and in 1932 literacy in Russia is about 90 p. c. Similarly Russian industrial development during the last few years has been phenomenal. But the most remarkable feature of this success is that the ideal behind this is not profit but social justice. The author carefully discusses what has been achieved in Soviet Russia in the field of controlling unemployment, slum-clearing and revolution in agriculture.

In the chapter on "New Morality in Russia", the author compares the ideals of the capitalistic world with those of Soviet Russia and finds that from ethical points of view, the Russian ideal of morality is higher, because it puts into operation the ideal of service and removal of misery

of man.

In the chapter on "Unified Philosophy of Life" (pp. 177-223), the author gives a lucid discussion on philosophical ideals of life and interpretation of history. The Greeks emphasized the importance of "freedom of thought", the Hebrews morality, the Romans gave us the ideals of Law and Order. The western world in recent years has made tremendous progress in scientific fields, but it has failed in the field of Social Justice, the ideal emphasized by Karl Marx and his disciples. The author presents an excellent summary of Marx's philosophy and points out that Marx himself said that

"Revolutions can never be created merely by a few agitators but are brought about by suppression of social wants by outworn institutions" (p. 213.)

"Revolutions are almost invariably destructive. They occur only when evolutionary progress to do justice is blocked by the class in possession and power, when the hard crust of status quo restrains molten lava of discontent until the volcano of revolution burst into eruption (p. 199).

Those who are interested in stopping a violent revolution should know that by merely agitating against the agitators or revolutionists, revolution cannot be stopped, but by social justice to the oppressed the causes of revolutions may be removed.

Marx emphasized that economic forces are chief factors in determining human progress; but he never meant that men are mere machines or bound to fate. On the other hand Marx's idea was that man should become master of economic forces and thus become free. Dr. Eddy disagrees with Marx and opposes the idea that violent revolution is a certain necessity. To Dr. Eddy, the nature of Reality is neither mechanistic nor organic, but super-organic.

In the chapter on "Reformation of Religion' (pp. 224-245) he emphasizes that organized religion (specially Protestant Christianity) has been a supporter of the possessing class and thus has not aided the cause of social justice. Unless this attitude changes, the mere denouncing of godlessness of the Communists will not help the cause of religion; because any religion (Christianity or other) which does not function to carry out social justice (not charity) is bound to be

The author's conclusion is that we are at the change of an era. Change in social order is bound to come. It may come without a violent revolution, if the possessing class makes the desired concession; otherwise there will be a revolution in various countries as in Russia. The spirit of history is "march towards Freedom." At the present time, the Communist State is presenting a new extreme thesis of "Class Struggle and Dictatorship of the Proletariat." This thesis is opposed by the antithesis of Fascism, wishing to maintain the existing order and rule of the few of the possessing class, through a Dictator. The next step in human progress, towards Freedom, lies not in any one of these two extreme ideals of Communism or Fascism, but in a new synthesis which will be the outcome of the re-adjustment of these forces.

Pasadena, Cal. July, 30, 1935

overthrown.





BOOK REVIEWS



Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, The Modern Review.

ENGLISH

THE BOAT TRAIN: By Fifteen Travellers. Edited by Mary Agnes Hamilton. Decorations by B. Aylmer. London. Allen and Unwin, Pp. 155. 58.

A collection of fifteen light and interesting essays describing journeys of varied length and purpose and taking its name from the well-known train which takes Englishmen abroad. The contributions cover a wide range of interests from experiences in darkest Africa and the most inhospitable parts of Tibet to a description of the League in session at Geneva, so that even if we were inclined to specialize in our light reading there would be at least one essay for each reader. The writers are all well-known people in their respective lines, which does not prevent them from writing with an agreeable informality about their adventures. The decorations are consistent with the spirit of the essays.

RELIGION AND A CHANGING CIVI-LIZATION (Twentieth Century Library): By Julius Hecker, Ph. D. London, John Lane the Bodley Head, 1935, Pp. 160, 3s, 6d.

This is one of the latest volumes in the "Twentieth Century Library" edited by Mr. V. K. Krishna Menon. In it the well-known author of the Moscow Dialogues and Religion and Communism attempts a balance-sheet of the position of religion in modern Western society. One of Dr. Hecker's advantages is that, having lived both in England and America and Soviet Russia, the two worlds representing opposite standpoints on the subject of religion, he can bring to its study a more heightened and broadened consciousness of the positive and negative qualities of religion than could have been possessed by one brought up exclusively in either of these two environments. He can thus recognize the strength of religion as a force for good and evil in human society and, at the same time, lay bare the factors of its decline.

One result of Dr. Hecker's familiarity with the Communist point of view is the emphasis he places

throughout the book on the social roots and affiliations of religion. He shows that throughout the world organized religion is connected with the material and cultural interests of certain classes and derives its spiritual and ethical complexion from that connection. Thus, within the body of one Church many contradictory trends may be observable—one conservative or even reactionary, another pictist and otherworldly, while a third may be all for a social revolution. But, as Dr. Hecker shows, these minority movements in favour of social justice can hardly be expected to swing the church at large to take a lead in the social revolutionary movement, though they contain some of the best prophetic elements in religion. The reason for this is that in Europe and America the Church gets its support from the upper and middle classes, "whose economic and social interests are on the other side of the barricade from that of the workers."

The analysis of the religious trends in the different countries of the West is one of the most valuable features of the book. So also is the clear precis of the opinions of modern anthropologists, psychologists, philosophers, and scientists on religion. The theory of relativity and kindred hypotheses have turned the modern physicists into the most unexpected allies of religion, and one whole chapter is devoted to a symposium of their opinions. In spite of its shortness, the book is a most comprehensive summing up of the forces for and against religion, and even those who cannot follow up their study with some or all of the books mentioned in the bibliography will get a surprising amount of information and ideas from its 160 pages.

LITERATURE AND A CHANGING CIVILIZATION. (Twentieth Century Library): By Philip Henderson. London. John Lane The Bodley Head. 1935. Pp. 180. 3s. 6d.

The object of this vigorously written and combative book is to trace the development of literature (mainly English) in relation to the social order of which it is, according to the author, always and everywhere the outcome. This concentration on social canditions as the primary urge and controlling

mechanism of literature is natural in a writer frankly communistic in his standpoint, but the interaction is not stressed wholly as a dogma. The author starts with the epics of early agricultural civilizations and comes down estep by step to the writers of our own days, who are shown to be as typically the products of the breakdown of capitalism as their medieval predecessors were of feudalism, the Elizabethans of the discovery of American gold, and the Victorians of the Industrial Revolution.

In the course of his main argument Mr. Handerson mechanism of literature is natural in a writer frankly

In the course of his main argument Mr. Henderson has many acute and sometimes unexpected things to say of contemporary writers. In spite of their polemical character, these constitute a most interesting feature of his book; though no one will be expected to agree with all of his opinions. One large generalization of Mr. Henderson may, however, be endorsed without much fear of dissent. There is hardly any doubt that in these days of dominant commercial ideals the artist has been cut off from social life and has become a kind of hot-house plant, an anomaly with an artistic temperament who has admittedly little or nothing to do with the serious business of life. This is plain in the anarchical and ineffective individualism of the literature of our age, and if literature is again to have the noble impersonality of the great art traditions of the past, this chaos of petty individualism and personal neurosis will have to go. Whether this will happen is likely to be the question uppermost in the minds of people interested in the future of literture. As a communist, Mr. Henderson has no doubts on the point. He says that the destruction of the capitalist order has resulted in a liberation of the creative spirit in Russia and that the creation of the same condition will lead to the same result elsewhere. "The old world must die before the new socialist world of the future can begin to live. Let us help to kill and bury it before it buries us all in the ruins of its inevitable collapse. Then the conception of literature as an elegant accomplishment of the leisured class and art as fine art' will disappear, and literature will once again, as in classical times, become the expression of men's struggle with environment and his pride in building up a society worthy of mankind."

Misprints in this book are rather unusually

numerous.

LITERARY CRAFTSMANSHIP AND AP-PRECIATION: By Roland Fuller, London, Allen and Univin, Pp. 286. 8s. 6d.

"Appreciation," says the author of this book, "is one of the most important things of life. That is my excuse for writing this book." It is also one of the most difficult. Learning to read with full enjoyment is no easier a process than learning to write clearly and well, and beginners, unless shown what to look for, are very often overwhelmed by the weight of the material before them. To all such persons this book on literary craftsmanship and appreciation will be of great help. It contains chapters on observation; writing and revising the essay; description; humour; writing and revising the essay, description, fundat, writing of letters; writing of narrative and verse; followed up with three chapters on general reading and appreciation of poetry. The writer's observations are throughout illustrated with examples from the classics as well as from modern authors. He is sensible enough to recognize the part played in the first stages of literary appreciation are by relatively. first stages of literary appreciation even by relatively crude fiction. Some people do not see this and by

starting a boy on books too sophisticated for him spoil either him or the development of his taste.

The chapters on the technique of writing will help the literary apprentice in learning his job. They will also be equally useful to those who have no greater ambition than to become good readers. Just as a certain amount of thrumming on the piano is necessary for intelligent listening to music and some amount of dabbling with colours for an understanding of pictures, so keen literary enjoyment cannot develop without some drilling in forms and practice in composition. We have no doubt that a careful reading of this book, even if it cannot make a good writer of one who has not the making of one in him, will awaken sensibilities which might have remained dormant otherwise.

NIRAD C. CHAUDHURI

THE LEAGUE FROM YEAR TO YEAR (1934). Information Section, League of Nations. Geneva. Pp. 191, Demy 8ro.

Those who want to become acquainted with the various kinds of activities of the League of Nations will get the main facts within a brief compass in this authoritative publication. It is divided into fifteen chapters, dealing with the League's organiza-tion of peace and disarmament, the Permanent Court of International Justice, Legal and Constitu-tional Questions, Political Questions, the Saar Territory and the Free City of Danzig, the Protection of Minorities, Mandates, Economic and Financial Work, Communications and Transit Organization, Health Organization, Intellectual Co-operation, Social and Humanitarian Work, Technical co-operation, Social and Humanitarian Work, Technical co-operation between the League of Nations and China, Work of Assisting and Settling Refugees, and such miscellaneous items as the Budget of the League, Financial situation, etc. Publicists and students of world affairs will find the book useful.

THE UNIVERSITIES OF INDIA: By. P. Seshadri, M. A., Principal, Government College, Ajmer, Oxford University Press. Price Rs. 2. Pp. 58. Demy 8vo. Cloth,

Besides the introduction this booklet gives in an interesting way information relating to the rise of the modern universities of India and their general characteristics, projects for new universities, other institutions of university standard, the Interuniversity Board, some problems of Indian university education, some achievements of Indian universities, some effects of the crisis in employment, statistics of universities in India (1931-32), and results of examinations.

EMPIRE SOCIAL HYGIENE YEAR-BOOK. Prepared by the British Social Hygiene Council Inc. London, George Allen and Unwin Ltd. Second Annual Edition. Price 15s, Net.

This important year-book contains an introduction by Mrs. S. Neville-Rolfe, O. B. E. and Dr. T. Drummond Shiels, M. C., and a Foreword by Sir Basil Blackett and Sir Edward Grigg. Part I of the book contains Surveys of Great Britain and Northern Ireland, the Dominions, India, Southern Rhodesia, Colonies, Mandated Territories, and Protectorates. Part II contains 11 articles by competent writers on various important topics. Out of the 611 pages of the book only 37 pages are. devoted to India. Considering that India contains a far larger population than all the other parts of the British Empire combined, this meagre number of pages shows how little is done in India by the British Government and the Governments of Indian

States for the promotion of social hygiene.

In various campaigns, including those of the last great war, Indian soldiers have shown that as fighters they are not inferior to white soldiers. The two tables of "Incidence of Venereal Diseases," printed on page 385 of the book, show that they are also morally superior to white soldiers. The latest year for which figures are given for both the British and the Indian Army is 1932, when there were, per 1000 in the former 26.1 cases of gonorrhoea, 6.0 of syphilis and 5.5 of soft chancre, and in the latter 5.3, 3.7 and 1.8 cases respectively.

WOMEN IN INDIA-WHO'S WHO? Published by the National Council of Women, India. Price Re. 1.

We are sorry we are unable to recommend this booklet even as a first attempt.

DIRECTORY OF INDIAN MANUFACE TURERS AND HANDBOOK OF MERCIAL INFORMATION, 1935, Maharashtra Chamber of Commerce, Phoenix Building, Ballard Estate, Bombay. Price Rs. 3.

Sellers and Buyers of goods, including newspapers and periodicals, manufactured in India, will find this book useful. It should be noted that the vernacular names of many Indian journals are incorrectly spelled.

NATIONAL PUBLIC WORKS. Published by the Organization for Communications and Transit, League of Nations, Genera, 1934.

NATIONAL PUBLIC WORKS: Addendum. Published by the same organization, Geneva, 1935.

The first volume on national public works contains the replies of twenty-nine governments to questionnaires which had been drawn up to pursue an enquiry the first impulse for which came from the Interna-

tional Labour Organization.

The enquiry was designed to furnish information on: public works undertaken in various countries since the beginning of 1929 (completed, in course of execution or in preparation); the principal administrative methods followed; the principal methods of financing; the allocation of expenditure on execu-tion of the works as between materials and equipment on the one hand and labour on the other; the governments' opinion with regard to the effects obtained or expected on the resumption of economic and industrial activities and on unemployment. Governments were asked to classify the work by categories as follows: roads and bridges; railways: agricultural land reclamation; canals and inland waterways; land improvement work; provision for drinking-water supplies and sewage disposal; work carried out in sea and river ports; establishment of air ports; building work; electric installations; gas works and gas supply; telegraph and telephone installation and wireless broadcasting stations and other works.

The second volume contains the replies of the Egypt, nine following countries: Chile, China, Ethiopia, Hungary, India, Irish Free State, Poland

and Sweden. Supplementary information is furnished by certain governments whose reports also appeared in the first volume. These are: Australia, Denmark, France and the Union of South Africa.

This enquiry on national public works is the first to be based on official information requested from all governments. The abundant material in the two volumes will be of interest to the authorities concerned and to public opinion in many States. These authorities should compare their own achievements and plans with those of others.

THE INDIAN WHO'S WIIO, 1935: Edited Kabadi, bu Waman P. Yeshanand & Co., Graham's Building, Fort, Bombay. Crown 8vo. Pp. 608. Cloth Rs. 3.

Though the publishers admit that, this being the first edition of the work, it has its defects and there may be some mistakes, nevertheless it must be said that it is a commendable production. The type is readable and the portraits, though small, are for the most part clear. The editor has made an earnest effort to supply accurate information.

CONSIDERATIONS ON THE PRESENT EVOLUTION OF AGRICULTURAL PRO-TECTIONISM: Economic Committee of the League of Nations, Genera, **1**935**.**

The essential part of this pamphlet is the report prepared by the Economic Committee in accordance with a resolution of the 1934 Assembly, which asked that an investigation should be made into the consequences in industrial countries of agricultural protectionism and those of industrial protectionism in agricultural countries, special attention being given to "the extent to which the demand of agricultural countries for industrial goods is limited by their inability to sell their products in industrial countries which have increased their agricultural protection."

In its conclusions, the Committee makes the

following statement:

"An analysis of the situation permits of the conclusion that the maintenance of a normal current of agricultural imports on the part of the industrial countries is in keeping with the true interests of the nation as a whole and of the agricultural producers in particular. Such a conclusion is obviously incompatible with the existence of unduly restrictive quotas, but it does not in any sense exclude the maintenance of reasonable protectionist duties.

"There are certain signs moreover which point to an improvement in world prices, and this will not fail to facilitate a gradual return to the moderate form of protection which was the rule in the past and which achieved its purpose without involving. for the national systems of economy or for international relations, the dangers briefly described

above."

C.

RUIN OF INDIAN TRADE INDUSTRIES: By Major B. D. Basu, I. M. S. Third Edition, revised and enlarged. R. Chatterjee, Calcutta. 1935. Crown 8vo. Pp. 267+iv. Cloth, gill letters. With a portrait of the Author and a pictorial jacket.

The third edition of this well-known work contains forty-three pages of matter which did not form part of the previous editions. Besides being thus

sustantially enlarged, its get-up is superior in every respect—paper, printing and binding—to the first two editions. And yet the price has been reduced from Rs. 2-8 to Rs. 2 per copy.

The appearance of this edition is timely, too. The (toperament of India Act of 1935 has just appeared, with its chapter on "Provisions with respect to less called discrimination &c." contained in Sections with its chapter on Provisions with respect to so called discrimination, &c.," contained in Sections 111 to 121 inclusive. Major Basu's book tells what was done in the days of the East India Company to ruin Indian Trade and Industries. And these "Provisions" are such as may be used to prevent Indians from regaining that position in the trade and industries of their own country which the nationals of every country are justly entitled to occupy.

So this is a book which every English-knowing

Indian ought to read.

THE YOGA-SUTRAS OF PATANJALI: By M. N. Divedi. Published by Theosophical Publishing House, Adyar, Madras. Pp. riii-172.

This is a very good edition of the Yoga-Sutras of Patanjali. The original Sutras are given in Sanskrit type with English translation below. Then they are explained in English. These English notes are based on standard commentators and are very lucid. There are also two Appendices which explain the general principles of Yoga. The book gives a clear idea of the philosophy of Patanjali, unencumbered with unwanted erudition.

SELECTIONS FROM GANDHI: By Nirmal Kumar Bose. Published by the Naravidhan Publication Committee, 89, Mechuabaxar Street. Catcutta. Pp. vi+235 Price Paper Cover 8 as., Cloth Bound 12 as.

There are millions to whom Gandhi's sayings are a gospel and his teachings the bulwark of life. They will find in these careful and compendious selections the views of Gandhi well-represented. The book is handy, well-printed and nicely got up.

U. C. Bhattacharjee

ECONOMICS OF JUTE: By J. N. Sen-Gupta, M. A. (Econ. & Com.), B. L. Published by S. R. Biswas, M. A.. Secretary. Institute of Economics, Calcutta. Pp. 112. Price Re. 1-8.

This monograph has made its appearance with a 'guinea's stamp,' it has won for the Hony. Secretary, Indian Institute of Economics, 1932-33, the prize of 'a sum of Rs. 250 and a Gold Medal' placed at the disposal of the Council of the Institute by the Eastern Bengal Jute Association, Ltd. Mr. Sen-Gupta has touched upon almost every important aspect of the jute problem. Fortunately a fairly good amount of spade-work has already been done by Mr. N. C. Chowdhury and others and the Jute Enquiry Committee also has brought together a mass of valuable information. Mr. Sen-Gupta has fully utilized all the materials available, and if at times he merely reiterates what one may have read in other books, it said about those topics. The book should, therefore, be judged not by the descriptive parts but by those in which present-day problems have been discussed. He has tried to analyse the different strands of opinion on the question of control of the production of jute and has shown himself, after a critical study

of these opinions, to be in favour of some sort of quasi-voluntary restriction scheme analogous to the plans suggested by the Jute Enquiry Committee in 1933 and by Dr. N. C. Sen-Gupta in his bill of 1930. His conclusions on the desired effect of restriction on stocks and prices are mainly identical with those of Mr. N. R. Sarker as formulated in his speeches and writings. Mr. Sen-Gupta's remarks regarding the marketing and futures operations follow closely the Minority Report of the Jute Enquiry Committee. But we remember the frank admission of the author in the preface that 'The present study...has been conditioned by the terms set by the Institute,' and Bengal is deprived of the benefit of independent thinking by a devoted student of economics. The chapter on transport rates is interesting; there has been scarcely any attempt up till now to synthesize the history of the changes in these charges. The chapters on foreign trade and on the jute mill industry will repay perusal. The author's remarks that "it would ultimately serve the interests of the Indian mills better if they showed readiness to adjust themselves to changed circumstances and were content with or than got directinustances and were content with normal earnings from fabric," and that "the efforts of the Indian mills to maintain their level of earnings through a scheme of restriction constituted a most ill-advised step" deserve serious consideration. The ill-advised step" deserve serious consideration. The book contains valuable statistics, but they have not been always carefully put. For example, at page 17 commas have been replaced by decimal points, (Vide p. 4, Jute Enquiry Committee Report), thus reducing their values to one-hundredth of what they ought to have been. Again, at page 95, the principle of approximation has not been observed in every case, 1,598,844; 51,682; 1,238,690; 32,381; 995,154 and 25,339 in thousand (p. 79 of the Report) are put as 15,988; 517; 12,386; 324; 9,957; 353, in lakhs of yards. These may be misprints but one expects statistical table to may be misprints but one expects statistical table to be free from all sorts of inaccuracies.

BRUPENDRA LAL DUTT

REPORT OF THE 45th SESSION OF IE INDIAN NATIONAL CONGRESS THE HELD AT KARACHI (March, 1931: Published by R. K. Sidhwa and Dr. Tarachand J. Lalwani, General Secretaries, 45th Indian National Congress. To be had from the All India Congress Committee Office, Swaraj Bhawan, Allahabad.

This is a complete report of the Congress Session at Karachi, which was held under circumstances that were memorable and unique. The Gandhi-Irwin truce had just then brought to a provisional conclusion the first phase of the Satyagraha Movement and the Session of the Congress was in fact a council of war to decide if the Truce provided a proper basis for peace. The report contains all the speeches including those on the main resolutions and amendments. The main feature of the speeches was that almost all the speeches excepting those of the Chairman of the Reception Committee and the President were delivered in Hindi which has been accepted as the official language of the Congress. This session was very important from many points of view; and those who take any interest in the progress of the National Movement in India will surely derive much benefit from a perusal of this book. The report is profusely illustrated and presents an interesting and the progression of the progre an interesting study. The printing and get-up are excellent.

SILVER JUBILEE SOUVENIR OF THE SALEM DISTRICT URBAN BANK LIMITED: Published by the Bank at Salem. Price 4 as,

This is a report of the working of the Salem Urban Bank for the last twenty-five years. From a very humble beginning the Bank has grown into the foremost district Urban bink in the Madras Presidency. The bank has all along been fortunate in securing the services of men like Messrs. T. Adrinarayana Chettiar, Bar-at-law, and C. Rajagopalachari, the first two Presidents of the Managing Committee. The bank has now erected a big two-storied building in which it is now housed. A peru-al of the Silver Jubilee Souvenir will convince one of the good work the bank has been doing for the last twenty-five years. It is being run on a sound financial basis and is a tangible proof of the good work the Co-operative Movement has been doing in India. The report contains the det ils of working of the bank and also the remarks of the Registrars and prominent co-operators of the Madras Presidency. The book is nicely printed and profusely illustrated. The get-up leaves nothing to be desired.

SUKUMAR RANJAN DAS

IS WAR OBSOLETE? By Charles E. Raven (Halley Stewart Lecture 1931). George Allen and Unwin Ltd: 1935: 4s. 6d.

A singular interest attaches to this series of lectures by the Regius Professor of Divinity of Cambridge University under the auspices of the Sir Halley Stewart Trust. Now that wars and rumours of war are clouding international relations it is interesting to turn to the pages of this book to know what exactly a prominent Churchman thinks of international struggles. The author who had joined up as a padre during the last European War and had seen its horrors at close quarters has no hesitation in coming to the conclusion that the human frame is ill-suited to the strains of warfare under modern scientific conditions apart from the question of the appalling loss of life and of the shattering of happy homes. Taking as his guiding principle, "How would have Christ acted?", he solves the problem of conflicting loyalties to one's country and one's conscience by declaring that such civic duties as are sanctioned by a developed religious sense have alone any binding authority. The author does not hope that the pugnacious instincts of men will disappear at any time, but he does believe that with increased knowledge of the futility of war as a solution of international jealousies and strifes men will learn to sublimate their crude combative instincts. As an alternative to war, which can be condemned outright as violating the fundamental principles of Christ's religion, the author suggests trying the Christian method of love even if that involves risk and martyrdom. He looks upon co-operation among the nations of the world as the only effective antidote against racial arrogance and aggressiveness and upon the Christian Church as the potential Army of Peace. He alludes incidentally to Mahatma Gandhi as showing what the operation of love can do in the absence of military coercion

absence of military coercion

There is much else in the book which would appeal to the pacifists all over the world. The reviewer does not hope that the author's pleadings for peace will find any echo in the hearts of the bellicose and imperialistic nations of the West and

the Far East so long as there remains to be conquered or coerced any weak or distracted nation unable to defend its frontiers against a modern army equipped with the latest devices for mass murder. It does one's heart good, however, to know that the cult of non-injury (ahimsa) does find occasional advocates, at least in peace time, in the West and on that consideration alone the book may be said to be a notable contribution to the pacifist literature of England.

H. D. BHATTACHARYYA

THE ILIAD OF HOMER Translated by Sir William Marris Oxford University Press, London 1934. Pages D/c. 16mo. 566.

In spite of the several existing English versions of Homer's Iliad the present one by Sir W. Marris is welcome. The translator has very judiciously chosen English blank wirse to the exclusion of other metrical forms for turning the well-known Greek epic into English. This use of blank verse, as is evident from reading the Book I, may be said to have met the criticisms which Mathew Arnold made against its use. Sir William Marris' translation is a pleasant reading and will re-create to some extent for readers who are not acquainted with Greek the epic atmosphere of the original work. It can be hoped that lovers of Greek culture as well as earnest students of Western classical literature will find this work very useful.

Manomohan Ghosh

RIGHT OF TEMPLE-ENTRY: P. Chidambaram Pitlai, B. A., B. L., M. L. A. (Travancore), Nagercoil, Re 1, 1933.

Mr. Pillai goes to the root of the matter over the question of the "right" of temple-entry and by much industry exposes the hollowness of the claims of caste-Hindus to keep out any section of the Hindus from public places of worship. When the temples had been under direct Government supervision, no such claims were entertained, and it was only when they were placed under "trustees" (?) that old time memorics, social conveniences etc. found an opportunity to take up a most unreasonable and inhuman attitude with regard to the question. Mr. Pillai's book contains much curious information, specially about South Indian usage, and though his statements are frequently repeated and his authorities are not always irreproachable, his views are sane and healthy, and the book treats exhaustively of the "right" aspect of the

THE WORK PROMETHEAN: Dr. James II. Cousins. Ganesh & Co., Madras. Re. 1-8. 1933.

Dr. Cousins, who is too well known as a scholar and professor to need any introduction, has successfully attempted in this book to bring out the significance of Shelley's thought and poetry and to expose the hollowness of misguided criticism of the poet's work that has been accepted almost as a matter of tradition. Much of what the poet had sung and had dreamt of has now been realized, the awakening of women and the closer approach to equality among men have been accepted as practicable or 'realizable ideals, and Shelley's vision, at the interval of a century, seems bright and definite, not Utopian. Dr. Cousins has rightly pointed out the similarity between the Shelleyan and the Indian view-point in

respect of many births and other articles of belief, though unfortunately he has been unable to:trace it through a causal connection. The book will be a help to the understanding of Shelley, for the lay reader as well as (to some extent) the student of literature. The usual clarity of Dr. Cousin's style is, here, adding the death to the charm of his appreciation.

no doubt to the charm of his exposition.

There is some credit attached to things which are obscure more or less (the learned professor would have us believe) because of our lack of understanding. This is however as difficult an impediment as an appreciation of "the direct spiritual intonation" referred to by Sri Aurobindo while writing of the most promising signs of recent English poetry in reference to Dr. Cousin's book. It is no use complaining of our inability to understand through ignorance. Till it is removed, the difficulties are admittedly real.

A CENTURY OF SERVICE: By U. N. Ball. Published by the Centenary Committee. Brahmo Samaj. Lahore. Price 6 as.

This book presents a brief survey of the religious and cultural activities of the Brahmo Samaj in India. It is interspersed with the author's musings on various social and political questions which form interesting reading.

NIRMAL KUMAR BOSE

FASCISM - Mussolini, Doctrine and Institutions, "Ardita" Publishers-Rome, 5/- 1935.

FASCISM AND SOCIAL REVOLUTION: By R. P. Dutt, International Publishers. \$ 2.25, 1934.

About a fourth of the volume published from Rome consists of three famous speeches of Mussolini containing his well-known views on the nature and functions of the Fascist State, war, socialism, democracy, liberalism and other allied topics. The democracy, liberalism and other allied topics. The rest of the book is a reproduction of the important laws and decrees of the Fascist State in Italy. Mussolini puts the State above individuals and groups "who are admissible in so far as they come within the State." The State has a will of its own and "lays claim to rule in the economic field no less than in others." Fascism is thus "definitely and absolutely opposed to the doctrines of liberalism." Fascism next "trains its guns on the whole block of democratic ideologies" and loudly proclaims "the irremediable and fertile and beneficent inequality of men who cannot be levelled by any such mechanical and extrinsic device as universal suffrage." Socialism is rejected by Mussolini for the significant reason that rejected by Mussolini for the significant reason that "Fascism denies the equation : well-being = happiness" and also denies the equation: well-being=happiness" and also denies that "the class-struggle is the preponderating agent in social transformations." Furthermore, "Fasciam will have nothing to do with universal embraces." This leads up to war and imperalism. "Fasciam" says Mussolini, "believes neither in the possibility nor the utility of perpetual peace war alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courses to meet it." the peoples who have the courage to meet it."
Mussolini defines the imperialistic spirit a tendency
of nations to expand and sees in it "manifestation of this vitality. In the opposite tendency, which would limit their interests to the home country, it sees a ymptom of decadence."

Read together with the above volume, Mr. Dutt's book presents an interesting study in contrasts. Mr. Dutt denies that there is any such thing as a "theory" of Fascism. There are intellectuals, and not a few of them are to be found in India, who, while 'deploring" the "excesses" of Fascism, "allow themselves to be fascinated and drawn into elaborate speculative discussion of the "philosophy of Fascism", which as Mussolini interprets it seems to be the which, as Mussolini interprets it, seems to be the combined idealism of Plato, Aristotic, Hegel, Green and McDougall raised to the nth degree. The unsophisticated may solemnly discuss the bewildering variety of "theories" provided by Fascism "to suit all tastes," but they only get themselves lost in the "Serbonian bog." "The reality of Facism" remarks Mr. Dutt, "is the violent attempt of decaying capitalism to defeat the proletarian revolution and forcibly arrest the growing contradictions of its whole development. All the rest is decoration and stage-play, whether conscious or unconscious, to cover and make presentable and attractive this basic reactionary aim, which cannot be openly stated without defeating its purpose."
Fascism is thus "solely a tactical method of finance-capital" and its copious armoury of platitudes and commonplaces is simply "the standard vague and deceitful terminology of all capitalist parties to cover the walking of place and advanced live and class and control of place and advanced live and cover and the solition of place and advanced live and cover and the solition of place and advanced live and cover and the solition of place and advanced live and cover and the solition of place and advanced live and cover and the solition of place and advanced live and cover and the solition of place and cover and the solition of places. the realities of class-rule and class-exploitation under the empty phrases of "the community," "the national welfare," "the state above classes," etc. For example, when Mussolini describes imperial power as "spiritual and ethical" and an imperial nation as capable of existing "without the need of conquering a single square mile of territory" are we to take these expressions at their face value in view of all that has happened in course of the present Italo-Abyssinian crisis?

"Parliamentary democracy," observes Mr. Dutt, "was essentially the form through which the rising bourgeoisie carried through its struggle against feudalism and against old privileged forms, carrying the working class in their wake in this struggle." When the struggle against the pre-bourgeois forms ended in triumph parliamentary democracy served to check the growing class-struggle between the proletariat and the bourgeoisie by means of concessions. With the deepening of the economic crisis and cousequent drying up of the stream of super-profits further concessions to the workers became out of the question. Meanwhile the phenomenal development of the technique of production and management caused employment to fall almost as steeply as production rose. Hence arose the need to destroy machines, material wealth and "superfluous" human beings, the dire necessity of organizing social decay in order to maintain the profits of capital, the rule of the possessing class. Fascism is the method employed to accomplish these objects. Fascism is thus "a terrorist dictator-ship of big capital," though before it has firmly established at the helm of the State, Fascism resorts to anti-Capitalist phraseology in order to utilize the discontent of the broad, pauperized strata of urban and rural petit bourgeoisie and of certain strain of the declassed proletariat "for the purpose of creating a reactionary mass movement." In international affairs Fascism means the rivalry of the different imperialisms led by monopoly capital in the so-called great powers. So Fascism must lead to war though war will prove to be no solution of the contradictions of capitalism. Fascist powers cannot unite even among themselves. Fascism is merely the summing up of a world converted into a powder magazine. It stands for terrorism at home and war

and exploitation abroad. And the so-called theory of Fascism is merely a crude attempt at rationalizing the most irrational and brutal tendencies in man and society.

As I have already observed the two books present a study in contrasts and I have faithfully represented both points of view. Both the books require the most careful study by every intelligent man and woman in India as elsewhere. Mussolini's lectures represent the cream of Fascism and the laws and decrees of the Fascist State in Italy will give a concrete idea of how Fascism really works. For the anti-Fascist point of view Mr. Dutt's book is certainly the best ever written and every word of the book needs to be carefully read and digested.

15

INDIAN CIVIL SERVICE: By Naresh Chandra Roy, M. A., Professor, City College, Calcutta, Book Company Ltd., College Square, Calcutta, Price Rs. 2-8.

The Indian Civil Service has been the Government of this country for over a century and a half. The author has given an account of the origin and growth of the service; and discussed the important questions of the recruitment of Indians as well as the salary and constitutional position of the Civil Service from the Indian point of view. A glance at the table of contents—recruitment; Indianization; I. C. S. and judiciary; organization; Indian ideas re: recruitment; Constitutional position; Public Service Commission; salary, etc.—will show the reader the topics discussed by the author; and discussed ably. The value of the book has been enhanced by a short bibliography and an index. Our busy public men will do well to go through the book at least once; and get for himself an idea as to the problems of the I. C. S., from this good little book on a great subject.

INEFFICIENT MANAGING AGENCY SYSTEM: By S. R. Darar, Darar's College Publication, 1934, pp. 32. Price 4 as.

The author, who is able and competent to discuss the subject, has pointed out the defects of the managing agency system as prevalent in the Western Presidency.

J. M. DATTA

SANSKRIT

NITIMANJARI OF DYADIVEDA: Edited with an Introduction, Notes, and Appendices by Sitaram Juyaram Joshi, M. A., Sahityasastracarya, Professor, College of Oriental Learning, Benares Hindu University, with a Foreword by Principal A. B. Dhruva, M. A., LL. B., Pro-vucchancellor, B. H. U., published by Satyram Sharma, Harihar Mandal, Kalbhawava, Benares City.

From the very name of the work, Nitimanjari 'a Cluster of Maxims', it is clear that it is a book that deals with niti or morals. It is a collection of some ethical maxims gathered from the Rigveda just on the line adopted in the Carucarya of Ksmendra, the influence of which on the work is throughout evident, the difference between them being that while the latter gives examples from non-vedic or classical works the former takes them from the Vedas. Its author is 'Dyadviveda who flourished in 1494 A. D. He

quotes both the Vedarthadipika of Sadgurusisya and the Vedarthaprakasa of Sayanacarya, to which he is much indebted. The present work shows very clearly that he was a great. Vaidika being fully acquainted with all sorts of Vedic works for the elucidation of the texts he quotes in his book. In treating the subject the author first writes a sloka in the first half of which he says of a niti which is illustrated in the second half. Then he himself explains the sloka, quotes the Vedic passage from which the example is taken and comments on it on the line of Sayana giving the pada-patha and quoting authorities, thus making his point perfectly clear. There are some 164 maxims and 188 maintras from the Rigveda for their elucidation, which are also fully explained. Thus the work is a very good selection from the Rigveda forming at the same time a very excellent Vedic Reader by which one will be well acquainted not only with the Rigveda, but also with such works as the Vrihadderata and Vedarthadipika from which copious extracts are made. The importance of the Nitimanyari was already known to scholars interested in Vedic studies, but it is now and for the first time that it is made accessible in a scholarly way to them by Professor Joshi who has taken much care for making it useful in various ways. We congratulate him on the success he has attained.

The authorities of colleges and specially of Sanskrit Pathasalas will really do a good thing by prescribing

it as a text-book.

Vidhushekhara Bhattacharya

THE UNADI SUTRAS IN VARIOUS RECENSIONS (MADRAS UNIVERSITY SERIES NO. 7). PART I: THE UNADI SUTRAS WITH THE VRITTI OF SVETAVANAVASIN, PART II. THE UNADI SUTRAS WITH THE PRAKRIYASARVASVA OF NARAYANA Edited by T. R. Chintamani, M. A., Semor Lecturer in Sanskrit, University of Madras.

The two volumes under review contain critical editions of the text of and commentaries on the Unadi Sutras belonging to the system of Panini. Here we have the first two volumes of the projected seven volumes in which various recensions of the Unadi Sutras are proposed to be published. No indication is given of the nature of the contents of the remaining volumes. And it is not known whether those volumes will contain some more commentaries on the Sutras of Panini's system or only Sutras and commentaries belonging to other systems of grammar. But in either case the work, when completed, will bring together the theories of Indian grammarians about the origin of various peculiar words and thus supply highly useful and important materials for the study of Sanskrit Philology

study of Sanskrit Philology.

The plan followed in both the volumes before us is the same. Besides the texts of the Sutras and the commentaries thereon based on the collation of a number of MSS., there are in each volume a number of indexes, e.g., of works and authors referred to in the commentary, of the Sutras, of the words in the Sutras as also in the commentary and of quotations in the commentary which have been carefully identified. Thus the two volumes could have been combined into one not only for the sake of economy but for what is more important—convenience in use helping the reader to easily form an idea of the special features of the commentaries and of the differences in

the texts used by them. As a matter of fact, one volume containing a critical edition of these Sutras belonging to one system of grammar which takes note of the variants found not only in the MSS. but also in at least the commentaries that have been published would have been highly useful in determining the correct and original text.

ing the correct and original text.

As far, however, as the plan of the learned editor goes, he has not spared any pains to make the volumes attractive and useful. The printing and getup leave nothing to be desired. A reference may, however, be made to a few minor defects of printing. The words in the Sutras have not always been joined, as is the usual practice, by rules of Sandhi (Ct. V. 55 in Pt. I, II, 100 and V. 70 in Pt. II). There are also a number of misprints (Pt.I—p. 234. f. n. 1. p. 186, f. n.1: Pt. II—V. 76).

CHINTABARAN CHAKRAVARTI

GUJARATI

TRAN NATAKO: By Raman N. M. A., Lecturer, Wilson College, Bombay: Printed at the Inanodya Electric Printing Press, Broach: Coloured card-board: Pp. 150: Price. Re. 1-0-0.

These three playlets were written for the purpose of being acted by amateurs: school and college students. One of them shows up the difficulties of a poet, who is immersed in composing poems and distributing them *gratis* for the advancement of letters irrespective of the fact that his wife and children are

starving. The wife, however, brings him to his senses. The other two are also travesties respectively of certain failings in the present-day graduates and in certain social customs of the Hindus of Gujarat. There is humour depicted all throughout; though it is superficial and crude. Deep humour, however, would not have suited the purpose of the writer. and hence the lower level.

PRAVAS VINOD: By Prof. A. K. Trivedi, M. A., L.L. B., of Barola College; Baroda: Printed at the Surat City Printing Press, Surat: Cloth bound: Pp. 240: Price Re 1-0-0.

Prof. Trivedi has already written two "Vinoda," "Nivritti Vinod" and "Sahitya Vinod," both books of a high order, the first having been translated into Marathi also. The book under notice describes in marann also. The book under notice describes in chatty and simple prose and in equally simple verse, in part, the several incidents, humorous and otherwise, of the pilgrimages made by him in the North and the South with his relatives. The verses remind one of those of Kavi Narmadashankar who has described some of his travels in poetry, inasmuch as the verses put down mere matter of fact statements and seldom rise to any high level. However, for the purpose of "Vinod"—amusement they fulfil their object. They seidom rise to any high level. However, for the purpose of "Vinod"—amusement they fulfil their object. They describe events of our two decades. Had Prof. Trivedi followed his present bent, the work would have shown, both in delineation and expression of ideas of a higher ideal. He admits as much in the Preface.

K. M. J

THE LONDON "BRATACHARI" GROUP

By SASADHAR SINHA, Ph. D. (London)

R. Guru Saday Dutt, 1. C. S., is now visiting England. He represented India at the International Follows India at the International Folk Dance Festival recently held in London in his capacity of President of the All-India Folk Dance Society and as a delegate for the Calcutta University. Mr. Dutt has fully utilized this occasion in drawing the attention of the Western public to some of the living folk dances of India, and in a lecture he delivered at a conference of the Festival he explained and demonstrated some of these folk dances. They are, he pointed out, essentially different from the classical and effete nautch dances of India with which the West is familiar. These folk dances are not only extraordinarily virile in character but possess great charm as well. Mr. Dutt's demonstrations of Raibeshe and other dances.

for instance, their vigour and rhythm evoked much enthusiasm and great interest at the conference. And no wonder! Some of us who have been to the Folk Dance Festival can bear testimony to the striking similarity of these dances to the folk dances of southeastern Europe, universally acclaimed as some of the finest that the Festival produced, both for their vigour and beauty. This must be a matter for sincere congratulation for Mr. Dutt and a great encouragement to him in his task of reviving and popularizing folk dancing in India.

Folk dancing as a cultural medium and as a source of great communal joy and discipline is now universally recognized. But nowhere, as far as I am aware, has this been brought into direct touch with the performance of daily duties. To Mr. Dutt belongs this distinction.

The Bratachari Movement, of which he is the founder, aims at integrating dancing into workaday life, at bringing an inner rhythm to the outer rhythm of life. This rhythmic interpretation of the bratachari discipline comprising a whole code of individual and social conduct is Mr. Dutt's most original contribution to contemporary Indian life.

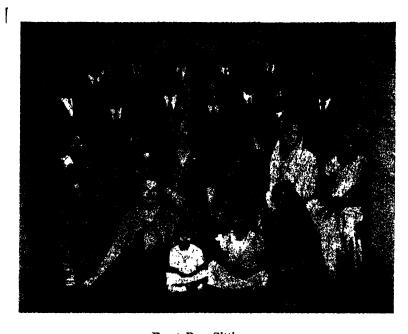
On the 7th of August, at a meeting of the Union of East and West at Caxton Hall, Mr. Dutt spoke on the Bratachari Movement and demonstrated some of the dances. Sir Francis Younghusband, who presided, and the Maharaja of Baroda spoke appreciatively of Mr. Dutt's efforts. Both look forward to a great future for the movement. The Maharaja invited Mr. Dutt to visit his State to introduce the dances and prophesied that would be a household name India seventy-five

hundred years hence. The Times gave a full report of the meeting. The Times Educational Supplement published a lengthy article on the movement stressing its varied possibilities and on a subsequent occasion referred to the prominent part, it hoped, the Bratachari Movement would play in rural uplift. In its issue of the 10th of August The Times Educational Supplement wrote among other things:

"... For the fullest expression of the significance of these dances and songs it was, however, first necessary to provide them with a cultural medium. That medium was offered by the initiation of the Bratachari Movement as a means of self-expression of the community. The society is dedicated to social service and constructive work and earnestly strives towards the development of individual character and organized collective life.

character and organized collective life.

"The dances have the great advantage for the Indian village that in equipment they are simplicity itself. ... It has been found that through the songs and dances it is possible to arouse a high ideal of social practice. In the camaraderic of the camp this discovery has found its almost spontaneous expression in a number of short moral and practical



Front Row Sitting:

Left to Right—Miss Churchil, Miss Bhattacharya, Miss Bhattacharya,
Miss Ayesa Roy.

Second Row Sitting:

Left to Right-Mrs. Bhattacharya, Mrs. Roy Miss Wrench, Mrs. Lahiri,
Mrs. Dutt, Mrs. Bhattacharya.

Third Row Standing;

Left to Right—Dr. Bhattacharya. Dr. Sitaram, Mr. Bhattacharya.

Mr. G. S. Dutt, Mr. Roy, Dr. M. Dutt, Mr. K. Das Gupta.

Last Row Standing:

Left to Right-Dr. Bhattacharya, Mr. Sinha, Mr. Roy. Mr. Lahiri, Mr. Sen, Mr. Bose.

maxims to be affirmed together by those under training. . . .

"It is bringing Europeans and Indiana into a bond of unity as no other movement has done on the same widespread scale..."

Mr. Dutt's untiring zeal and enthusiasm are infectious. Already a London Bratachari Group has been formed which includes well-known Indians resident in London and European ladies and gentlemen, one of whom is Miss Wrench, the sister of Sir Evelyn Wrench. Dr. D. N. Dutt, a practising physician in London, has been elected Secretary of this Group. By speeches, private talks and demonstrations of folk dancing, Mr. Dutt has roused keen interest in his movement among influential people in England. The following lines are taken from a letter Sir Michael Sadler wrote to Mr. G. S. Dutt:

"Wholeheartedly I am in sympathy with the principles and policy of the Bratachari Movement, and subscribe (so far as one who lives in England can) to all your precepts. If there were a section

of the Movement open to the aged and non-resident I should ask leave to join....

"Your Movement seems to me well planned and rightly inspired. It is Indian, which is essential. It is encouraging, invigorating, spiritual and

synthetic (rather a priggish word now that I look; at it, but I mean 'integrating, inclusive' bracketting together the essentials of a vigorous purposeful and happy life)."

A CONFERENCE OF ORIENTAL STUDENTS

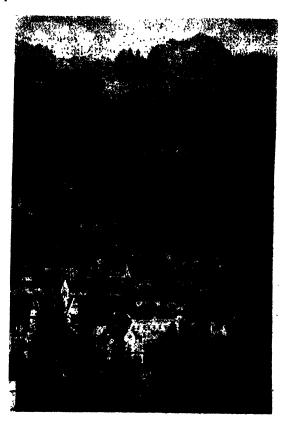
By AMIYANATH SARKAR

THE Confederation of Oriental Students, which was started two years ago in Rome, held a meeting of its Council of Delegates and a special Conference at Ortisei on the Dolomites from the 4th till the 10th of August. Delegates representing student organizations in Europe of almost all oriental nationalities attended the Conference. The Indian Delegation which consisted of seven members from the centres representing Oxford, Vienna, Paris, Berlin, Zlin, Prague, and Rome was headed by Mr. Amiya C. Chakravarty, M. A. of Oxford. The subject of discussion was "Cultural Affinity amongst the Oriental Countries."

After the Secretary of the Permanent Bureau, Mr. Amiya N. Sarkar, read the report for the period following the Second Congress of Oriental Students held in Rome last year, the Council of Delegates, which is composed of two members from each oriental nationality, formally opened its meeting at which several important resolutions regarding the future activities of the Confedera-tion were adopted. The Council decided to appoint a few more Local Committees in impor-tant centres like Grenoble, Lyon, Muenchen, Vienna, Breslau and Oxford, besides London, Paris, Geneva, and Berlin which were already functioning. A Board of Corresponding Editors was also formed for the journal of the Confederation, which will very probably come out now as a monthly called "Young Orient", with one representative each from the different national organizations of oriental students in Europe. The Confederation has so long been labouring for the creation of the national federations of the different oriental student organizations in Europe; it was announced at the Conference that besides the Indian Students' Federation, the Chinese Students in Europe had already organized themselves into a federation, and were shortly going to hold a Convention in Holland.

It was also learnt with much pleasure that the Arab and the Indo-Chinese students in Europe were shortly going to form their own federations. The discussion about forming national organizations in the oriental countries, where they have not yet been formed, was postponed for a fuller discussion until the next Congress which may

be held either in Rome, Vienna or Bruxelles, according to the facilities that may be available from the above-mentioned Governments with which the Permanent Bureau in Rome has been authorized to negotiate. This also depends largely on the political situation of Europe which at present is critical.



Ortisei, the little town on the Alpine Dolomites where the Conference was held

After the formal business of the Council was over Conferences were held at which delegates from China, Java, Siam, Indo-China, Arabia and India spoke on the cultural problems of their





The delegates of the Conference

respective countries with particular reference to cultural movement amongst the youth. The papers and the discussions were highly informative and were of engaging interest. On behalf of the Indian Delegation, Mr. Amiya C.



The Indian Delegation to the Conference

Sitting: (Left to Right)—Messrs. D. N. Dubash (Rome), A. C. Chakravarty (Oxford), President of the Federation of Indian Students, N. G. Swami (Berlin) Standing: (Left to Right)—Messrs. Hamed (Zlin), P. D. Katyar (Vienna), S. Deb and K. Chari (Paris) and Amiya N. Sarkar (Rome).

Chakravarty, M. A. addressed the Conference on "The Problem before India and Asia" which was much appreciated. At the end of his speech Mr. Chakravarty answered a series of questions put to him by the students of other Asiatic countries which showed how much interested the youth of the Asiatic countries are in India and her great movement. The Siamese and the Javanese delegations openly said that their art and culture are to a great extent Indian in origin, influenced later by the Chinese, and even today they feel a strong kinship for everything Indian. India was the inspirer of all that is great and good in their civilization.

The amount of enthusiasm and goodwill evinced at the Ortisei Conference, and the results achieved. go to show the unanimity of opinion amongst the oriental students on the immense possibilities the organization offers in bringing about real cultural collaboration and co-ordination not only amongst the youth of the East but also amongst the oriental countries in general, leading to a better political understanding and co-operation. Another outstanding feature of the Conference was the anxiety shown by the delegates to find out means by which the Confederation could be permanently placed in a position entirely free from political influence of any Western Power. It is not hazarding too much to say that complete independence can be achieved, now that the organization has been able to raise funds for itself, and it is absolutely free to act according to its own will.

The papers and discussions confirmed once again that the activities of the Confederation are extra-political and it is only concerned with the cultural problems and problems of the youth in particular—of the East, and it never ignores the great importance of co-operating with the new spirit of the youth in the West.

TRAINING INDIANS FOR MILITARY CAREERS 1

III: CADETS AT WORK AND AT PLAY

By St. NIHAL SINGH

(Illustrated with photographs: by the Author.)

I

NEARLY forty years have gone by since I learnt to eat with a knife and fork. I still have a vivid recollection of the awkwardness of my early essays at mastering this alien art.

attempt behind which there was not the element of compulsion that. I felt, there had been in the former instance.

Nor did I desist until I had become so adept that I could, with ease and rapidity, ply these implements in the manner regarded as genteel



A typical house occupied by an officer at the Academy

The meat seemed, at first, proof against being cut. As I hacked at it, it danced all over the plate. Each bit appeared to be endowed with some demoniac form of energy when I tried to pursue it with the fork. When I finally managed to capture a vagrant piece and endeavoured to convey it to my mouth, it was overcome with attraction for my shirt front, beneath which my breast was palpitating with nervousness.

Some years later, while living upon the outskirts of China, I was initiated into another mystic gastronomic rite—eating with thin, long, ivory sticks—"chop-sticks," as they are called. The difficulties involved in the process were far greater than in the other case.

By then I had seen something of the world and no longer stood in awe of it. Instead of feeling a sense of misgiving and self-consciousness, I, therefore, actually enjoyed making the by Chinese (and Japanese) of quality. In time, I became so proud of my dexterity that I used to delight my friends in a Chinese restaurant, at first, in Chicago and later in Piccadilly (London) by picking up, with "chop-sticks" boiled rice, grain by grain, and conveying it, uncrushed, from the bowl in which it was served, according to the convention, to the mouth.

II

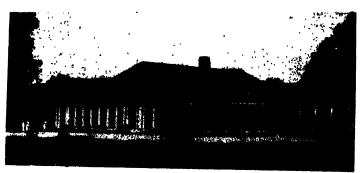
I have been reminded of these experiences of mine by the travail of our young men who enter the Indian Military Academy at Dehra Dun without having had the opportunity of handling a knife and fork at the table. Such is particularly the case with many of the gentlemen-cadets who come from the army—I am not, of course, referring to those who find the army merely a convenient stepping-stone to the institution, as some unquestionably do. Their trials, fortunately do not last long, however.

There is, at the Academy, transition in more

The first article in this series appeared in the Modern Review for August; and the second article in the issue for September, 1935.

than the mode of eating. Some of the viands served in the mess differ from those the gentlemencadets were in the habit of partaking of in their homes and even in the hostels attached to the colleges from which they proceed there. Nor is the way of cooking the food quite the same, though, I understand, some Indian dishes are also served at some of the meals.

It must take the cadets some time to acquire the taste to relish some of the fare set before them, delicious as that fare might taste to palates educated up to it. I have known of many Europeans and Americans who found the English style of cooking flat. How much more so must this be the case with young men brought up on Indian cookery which certainly does not err on the side of flatness, whatever else it may or may not do.



The Mess at the Indian Military Academy, Dehra Dun, U.P.

I have heard of raw gentlemen-cadets brought up in the rural side who thought nothing of putting a big lump of butter in their tea. They must have been Punjabis—and probably felt that by doing so they were having duth ghee (milk and clarified butter).

I heard an amusing story about a newcomer who sat, by chance, at his first breakfast in the mess next to a cadet of a facetious turn of mind. Never having seen oatmeal porridge in his life before, he turned to his neighbour and asked him whether it was to be eaten with sugar or salt. He was advised to try it with salt, pepper, a dash of Worcester sauce and a dab of mustard. It will take him long to forget the taste of the mess thus concocted.

Ш

Eating at the Academy is something of a ritual, as, indeed, it is in the regimental or brigade mess. It looks to me—a civilian and proud of being one—as a sort of sybaritic rite.

I am told, however, that the men who devote their life to arms at least those of British blood look upon cating in common as a means of promoting esprit de corps. It must, for that reason, be, I fancy, of special utility in a country where personal aspiration and political ambition,

masquerading as religious fervour, often set by the ear even (supposedly) educated men and where there still exist persons learned in the English lore who talk of "untouchability" as being God-ordained—no doubt because they themselves are not compelled to grovel at the foot of the social ladder.

But why English food in an Indian cadet mess as regular, every day fare? I advisedly use the word English and not European.

Barring a few domiciled Europeans and Anglo-Indians, the young men at the Academy are Indians. Those of them who are so fortunate as to win their spurs will enter the Indian (and not the British) Army and will, normally, spend their lives in India. Unless I am mistaken, the kind of commission that they will receive will not entitle them to command a British unit,

except in special circumstances. They will, moreover, receive emoluments adjudged (by non-Indians) to be adequate for Indians to maintain themselves as gentlemen—a scale appreciably lower than that applicable, rank for rank, to fellow-officers of non-Asiatic origin and domicile also serving in the Indian Army.

The significance of these circumstances is not, I am afraid, being grasped—or, at least fully grasped. Otherwise conditions would not have been created that tend to habituate young Indians to relatively expensive non-Indian ways. The emphasis laid at the Academy upon the consump-

tion of English food, even though interlarded with Indian dishes, seems to me to be misplaced as, indeed, is the stress upon the spoken and written English, of which I wrote in an earlier article.

IV

Since in this matter what should be an obvious fact has been missed altogether, I must take the occasion to point out that between the mode of cooking food that has grown up in one land in a northern zone, and efficiency at soldiering in another land in the tropics, there does not—and cannot—exist a mystic, indissoluble link. Otherwise armies maintained in many an Asiatic country would be doomed to perpetual inefficiency.

I recall "breaking bread" in Japan, with Japanese officers. They—and I—ate, from small bowls, Japanese rice with a little boiled sea-weed and tiny pieces of fish dipped in a salt (soya bean) sauce. Instead of knives and forks we used chop-sticks, made of bamboo, if I remember aright. I drank unsweetened tea without milk or cream (or lemon)—boiling water being just poured on and off the tea leaves and not permitted to stand and draw. In addition to this beverage they probably would have had sake, a



When at drill, it is impossible to tell a "competition-wallah" from an army cadet

kind of beer made from rice, drinking it from equally diminutive bowls, had I—a teetotaller—not been there.

Were these Japanese officers the less brave because they did not eat English (or European) food, or with the type of cutlery approved by Europe?

Quite the contrary. Only a little while before these men had directed some of the troops that hurled the Russian bear back to the region from whence he had, with ravening mouth, come prowling down to the verge of the yellow sea. My first visit to the Daybreak Empire occurred, I may add, shortly after the cessation of the Russo-Japanese war.

ν

India is a poor country and, unless I am gravely mistaken, is likely to remain poor for many decades to come. There is, therefore, all the greater need to exercise caution against lifting young Indians out of the pattern of their Indian surroundings.

The roots of many of the cadets lie in the villages. They had best be left there as undisturbed as possible. Therein really lies the weal of the officers-to-be (and later of the officers) as well as the weal of Mother India.

I, for one (who has had the opportunity of seeing something of the great nations in their native habitats strewn about both hemispheres), refuse to admit the undeniable nature of the necessity to model the nucleus of (what I hope is) the Indian Dominion army wholly, or even largely, upon the British army pattern. To adopt a system wholesale or, at best, with slight modifications is, no doubt, easy, while to evolve a new scheme means the killing of much brain tissue—means not only much thinking (out of

the intellectual rut) but also a great deal of experimentation.

Owing to harrowing poverty, backwardness of communications, paucity of schools conducted on the right lines and jealousies, the cohesive forces have not acquired the strength they might have and life among us does not possess quite the unity of pattern that one would wish. There are, for instance, local variations in cooking in parts of India, even when one lies next the other.

In this matter our Motherland is not peculiar. Such variations existed, not so very long ago, and, in fact, continue to exist in self-governing, progressive Britain (a pocket handkerchief of a country compared with our India).

It should, however, be not beyond the wit of men, who consider themselves resourceful, to devise a dietary that would be suitable for Indians gathered from all points of the land than one radically divorced from all the Indian modes of cuisine. The difficulty should not be insuperable, at least at the moment, when, properly speaking, northern, or rather north-western India is virtually in possession of the Academy.

is virtually in possession of the Academy.

Care must be exercised, let me note in no uncertain terms, to prevent the cadets from acquiring the "superiority complex" that would make them regard persons who do not eat with knife and fork as barbarians. Most of those near and dear to them would, otherwise, be labelled by them as semi-savages.

The penchant to delight in looking at life through non-Indian open eye-glasses already exists, I fear, and must be discouraged whenever it manifests itself obtrusively. The young Indians who serve on the mess committee of the Academy should be induced to pool their intellectual resources to devise a menu approximating much more closely to the Indian dietary—and,

what is even more important, to the middle class pocket.

VI

There is one more point in this connection upon which stress needs to be laid. India has its age-long traditions of non-flesh dietary. cadet at the Academy (paid for out of the taxes eked out mostly by vegetarians) should be able to partake of vegeturian food should he so wish; and the selection of vegetarian food available to him should be both wide and substantial, to make possible for him to maintain his health, and at the same time, to enjoy his meals.

Any young man who is already habituated to or any one who wishes to adopt the meat diet should, of course, be permitted to please himself: but not in the belief that, hidden far below the surface, there is a constant relationship between feeding on the dead bodies of our four-footed brethren and fighting efficiency. I have known many persons who adhered to vegetarianism and

yet were valiant soliders.

The authorities, I understand, do not permit either beef or pork to be served in the (Cadet) mess. This matter should, therefore, be easy to arrange. It does not appear to have been attended to.*

VII

Life at the Indian Military Academy is not a matter of "roses, roses all the way." It is strenu-

ous. No question about that.

The rising bugle The day begins early. sounds at 5-15 in the morning in summer and half an hour later in winter. It ends at 22 o'clock - or at 10 P. M., as we civilians would call it

10-30 P. M. during the cold weather.

Excepting the brief intervals for washing up, partaking of meals and the like, the hours between reveille and the putting out of lights are filled with hard work of one kind or another. Physical training, in which I include sports (which are compulsory) occupy a good deal of the The "quiet periods," as they are officially labelled, are devoted to study, at least by the cadets who are anxious to get on.

The first important item in the day's routine, is the parade, held, at 6-30 A. M., in the extensive, concreted ground in front of the main building known as the Chetwode Hall, after the Commander-in-Chief, Sir Philip Chetwode, who, I am told, has exhibited keen interest in the Academy almost from the moment he assumed

the duties of his office. All young men, except those on the sick-list or specially excused, must

be present.

The cadets are formed into four companies— "A," "B," "C," and "D." Each is under the command of one or another of the officer-

All the five terms are represented in each company. That arrangement is of special utility to the newcomers, who, by imitating their seniors, fall much more easily into the stride than they

otherwise would.

Woo betide any cadet whose appearance at the parade does not conform to the standard of military smartness exacted by the Adjutant, (Captain I. F. S. McLaren, 1st Battalion, Black Watch), who is specially responsible to the com-mandant for drill and discipline. No blemish seems to escape his eagle eye. The slightest spot of tarnish on a brass button, or the tiniest rip or tear in a uniform, or the least deviation from the correct poise of the body while in motion or at attention, will result in a sharp reprimand.

If the offence is repeated, punishment is meted out to the erring cadet, be he a Raja's or a peasant's son. He may be penalized by having to undergo another drill, or be awarded "C. B." (confinement to barracks)-or, in extreme cases, may be ordered to report to the Commandant, who would no doubt put him "on the mat," as

the phrase goes.

VIII

My information, gathered from various sources, is that in these matters the requirements at the Academy are of the stiffest. This is as it should be. If the Indians who, in due course, are to command increasingly larger units of men, themselves lack the soldierly bearing and (what is even more important) discipline, the prospects before India cannot be bright.

I must say, however, that I have great sympathy for the young men who have to be broken into this strict routine. Some of them have never before in their lives been subjected to discipline of any description. I was told of a "mother's darling" who shed hot, bitter tears when, for some fault of omission or commission,

he was given his first "C. B."

The early weeks must, no doubt, be a time of trial and tribulation. They, however, have themselves chosen the military career and must put

up with the "rules of the game."

Brigadier Collins, the various Company Commanders and the Adjutant, particularly the lastnamed officer, deserve to be congratulated on the high standard in respect of drill and discipline they have insisted upon from the very start of the operations at the Academy.

In a speech delivered on the occasion of the Commander-in-Chief's first formal visit to the Academy on December 10, 1932, when that institution had been in operation for about two

^{*} A military friend (not an Indian) whom I consulted upon this point was definitely of the opinion that vegetarianism was a perfectly satisfactory form of sustaining life. He was arfaid, however, that it would create difficulties in time of war, unless all officers were vegetarians. In the latter case supply would, he thought, be as easy as when all officers were meat-eaters.



Apparently an easy exercise: but not so when you try it

months, the Commandant stated that his "aim, in this first and critical term" had been "to lay the foundations of a spirit of high endeavour, discipline and unity which later" would "become embodied in a tradition."

Sir Philip Chetwode expressed himself as greatly pleased with the performance of the cadets on the parade ground. They received his Excellency with a "General Salute" and, after inspection, marched past him in line and in fours; formed up facing the saluting base while the head of the Army in India presented the insignia of the M B. E. to Sergeant-Major-Instructor Crofts, of the Army Physical Training Staff; and the parade had concluded with cadets marching off in fours followed by the pipe band of the 2-9th Gurkha Rifles. A Burmese (Karen) cadet, Smith Dun by name, who began life in very humble circumstances and had worked his way into the Indian Army as a Naik and thence into the Academy, took the parade and sat next to the Commander-in-Chief at lunch in the temporary mess.

IX

It was said on that occasion that the young men who, through sheer ability, had entered the Academy through the open door of competition, conducted themselves so well on the parade ground that even a military man could not tell them apart from their comrades who had been in the Army for a longer or shorter period.* When, on November 18, 1934, his Excellency the Viceroy visited the institution to present to it

the King George V. Banner and Colours, I attended the ceremonial to see for myself if such were the case.

The cadets looked smart that morning. There was not a speck of tarnish on a single brass button on the khaki tunic of any one of them. They bore themselves erect without being unduly stiff. When they marched past, the nearest cadet only a few feet from the chair in which I sat among the spectators, the pace and the swing of the arms were rhythmic.

The quality of the training was even more noticeable when they stood at attention during the few minutes prior to the beginning of the ceremony and during the intervals between the various salutes and other items of the programme. The sun mercilessly shot its shafts upon their faces: but the temptation to scratch their cheeks and noses, which must have been almost maddening, was resisted to an extent that seemed remarkable to me.

I have witnessed similar parades in other quarters of the globe. Nowhere have I, however, seen better discipline in this respect than at Dehra Dun on November 18, 1934.

Yet only a small percentage of the cadets who participated in the ceremonial could be regarded as anything like the finished product of the Military Academy. If there were among them some who had been there from the day it began functioning, and were almost ready to sit for their final examination,* there were others who had but recently entered the institution.

• Twenty-nine cadets sat for the final examination in December, 1934, held by external examiners sent out by Army Headquarters. All passed and received their commissions signed by his Excellency the Viceroy in behalf of his Majesty the King-Emperor. Two of them, who had elected to serve in the engineers, were sent to the Thompson College of

A writer believed to be a soldier of distinction had written in public print: "Even a practised Panjabi eye could not have picked out an "A" (Army) cadet from a competition-wallah on parade after two months training." The Statesman (Calcutta), December 13, 1932.

I tried my hardest to pick out these "competition-wallahs" from the other cadets, particularly from those who had already served as a cog in the military machine. Try as I might, I could not tell one "class" of a cadet from another as they stood at attention or when they marched past,

Distrustful of my own opinion in a technical military matter, I consulted men who could speak with authority and was gratified to learn that my observation had not been faulty. Such differences as could be detected were that a few of the cadets, being Sikhs, were bewhiskered and had their heads swathed in turbans, whereas others wore caps and were clean-shaven except for the suggestion of a moustasche on the upper lip that soldiers, for some occult reason, regard as smart.

very high in the heavens. The cadets dress sensibly for the purpose—in thin white singlets and twill or duck shorts. The Sikhs leave uncovered their long hair, coiled up near the crown. except for a bit of white cloth pinned over the knot (Jura).

The standards to which the young Indians must measure up in this respect are high. I am told, in fact, that the gentlemen-cadets at (the Royal Military College at) Sandhurst are not put through as many of the P. T. tables as are

young men at Dehra Dun.

Through the Commandant's courtesy I have witnessed, on more than one occasion, cadets at these exercises in the south-east corner of the parade ground. They were, I fancy, all or nearly all seniors.



Cadets at fire drill in front of the "D" Company quarters

The performance that day reflected credit specially upon the "competition-wallahs" who had not been through the military mill as the army cadets had been. Many of them did not even belong to the so-called martial races, clans and castes nor had they passed through any O. T. C.* at their school or university. This is one of the most heartening signs of the times.

X

Physical training exercises are performed under the eyes of picked British N. C. O. instructors, in the morning, before the sun has risen

Engineering, Roorkee and the remaining 27 attached to one or another British unit for practical training for a year which will end in a few weeks.

* Officers' Training Corps.

I was interested to learn that they included a fair percentage of young men who had entered the Academy through competition; and that several of them came from sections of the community that the authorities had, for decades, persisted in regarding as "non-martial." They went through the movements without a hitch, their bodies swaying forward or backward, lunging to one side or the other, in unison.

Some of these exercises called for considerable agility and made a great demand upon muscular Such was particularly the case with strength. "scaling the fort"-climbing ropes hung from a high, steel frame and remaining suspended, all in

line and all in the same position. The photographs reproduced with this and the earlier articles tell the tale much more strikingly than any description I could give,



One of the most difficult "P.T." exercises: but the cadets seemingly enjoy it

ΙX

The second half of the morning, e.g., after breakfast, which is over by 9-30 o'clock, is devoted to classes. The subjects are partly academic and partly military.

This is the sphere where the weaknesses inherent in the scheme upon which the Academy is based manifest themselves. The cadets gathered through the Army and from the Indian States, with few exceptions, are, educationally, behind—in some cases far behind—the "competition-wallahs." They need a great deal of coaching in the class-room and tutorial periods in practically every branch of knowledge—elementary knowledge. My opinion is—and I state it bluntly—that the deficiency, in most cases, is so pronounced as to be incapable of being made up during the two and a half years they, in the ordinary course, will spend at the Academy.

So long as the two entrances to that institution are maintained, bifurcation of these elements in the class-rooms is, I am convinced, imperative. It is mere waste of time for the general run of "competition-wallahs" to be made to study academic subjects of a comparatively elementary description. Their attention could, with advantage, be centred upon higher, or, in the alternative military studies.

Such an arrangement would, at best, be a stop-gap measure. So long as the present system survives, it will be impossible to evolve a type of officer who, in addition to knowing something of the profession he has elected to enter, will be an educated man, in the real sense of that term.

To attain to that ideal, it would be necessary, not to impart academic instruction of the middle or high school type, as is, I fear, necessary in the present circumstance. We might, for instance,

copy the practice obtaining at the Royal Military College at Kingston in Ontario, Canada, where teaching (in many cases by civilian professors) is of such a high grade that Canadian universities and other institutions treat a diploma from that college as the equivalent of a third year course or even the B A. degree. *

Not too much stress can be laid upon this point. Some of the young men admitted into the Academy are likely to disappoint their military examiners and be themselves disappointed. Unless, therefore, the system of education there is of a sufficiently high order, they will find it difficult to obtain training in some other profession and their life might easily become blasted.

XII

The teaching of English -especially as it is spoken and written by the military-receives considerable attention at the Academy. Some of the time and energy devoted to this language could, in my judgment, be profitably diverted to other subjects of much more vital importance—the social sciences, economics, civics, psychology and the like.

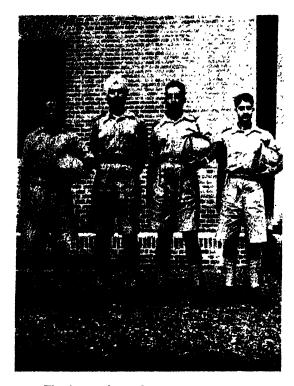
Great emphasis is also laid upon "Empire study." I expected that this would be the case at an institution created and conducted, not by Indians for themselves, but by Britons for them. Nor can anything but good result from such a study, provided it is made intelliently and at the feet of men with wide know-

'ze and liberal instincts.

lay special emphasis upon the latter phrase.

^{*} Refer to the Author's article: "Canada's Way of Training Army Officers," in the Modern Review for July, 1935.

If such instincts are lacking, the insistence upon such a study can only lead to the introduction through a back door, of politics into the Academy and politics of a narrow and even jingoistic kind. (And politics of all kinds should, in my judgment, be severelly excluded from such an institution.) I hope, therefore, that "Empire study" is entrusted to officer-instructors with wide sympathies and knowledge, preferably knowledge gained through residence in some portion or portions of Britain overseas not governed from London.



The four cadet under officers. They all are in their last term

There is one suggestion that I should like to make in this connection. The expansion of England (I use that term instead of the United Kingdom, for historically the expansion began prior to the Union) is an important Empire phase and a phase upon which Englishmen who otherwise are tongue-tied can be eloquent. Expansion in terms of territory is, however, by

no means the most significant fact about the British Empire.

The transmutation of a part of that Empire into the Commonwealth of Nations (I omit the usual prefix "British" for the Irish Free State, Canada and South Africa are not exactly, or at least wholly, British) is a development of the greatest significance. The creation of Dominions that are in no way subordinate to Britain in any aspect of their domestic for foreign affairs and whose association with Britain (not even the mother-country of them all) is entirely free in character, constitutes a landmark in human evolution.

Of this phase little is known in India—and even in England or in Britain, outside a limited intellectual circle. Since, however, the concept of our country having a Dominion Army has found expression in at least one publication issued under the authority of the Government of India* and more recently statements have been made—haltingly—by responsible British statesmen that they were directing India, however slowly, towards the Dominion goal, it is but meet and proper that the young Indians at the Indian Military Academy should be given, through the Empire study class, precise and somewhat detailed information regarding this particular phase of Empire development.

I have another suggestion to make, in respect of this aspect of the subject. Such study should be supplemented with the teaching of Indian history and the evolution of the national consciousness in our country. Instruction in Indian citizenship or if a wider subject be preferred) civics should be imparted by competent instructors, preferably civilians. The need for such studies is so obvious that I shall not labour the

point.

I may, however, express the hope that means may be found to teach Hindustani, which, despite the "so-called" Skeen Committee's recommendations, has been left out of the Military Academy syllabus. This omission needs to be made good—and at the earliest moment.

Some of the time now devoted to the cultivation of English might be easily utilized for those purposes.

(To be concluded next month.)

* See reference to this point in the first article of this series on p. 190 of the Modern Review for August, 1935.



THE LEAGUE OF NATIONS

A Critical Estimate of Its Present Position and Future Prospects

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HE League of Nations is hardly fifteen years old, and when it was established, an unlimited bright future had appeared to be opening before it; but recent events have so violently shaken it that it is no wonder that the generality of people look upon it as broken and dying. What then is the real position of the League of Nations at the present day? It is proposed in this article to attempt a dispassionate estimate of its position and to discuss its future prospects.

We must disabuse our mind of the imression that the League is quite an unprecedented thing in the world and that there was nothing like it in the past. Leaving aside the secondary activities of the League, and confining our attention to its primary object, namely, the prevention of war, we find that just as the League came to be formed after the Great War in this century, so in the beginning of the nineteenth century soon after the Napoleonic wars, serious attempts were made to establish an organized system of conducting international affairs with a view to the avoidance of war, in which the British statesman Castlereagh took a prominent part. idea was to substitute for the chaotic methods of the past, a system of diplomacy by conference, and he provided his "Conference of Ambassadors" with an organized plan of work and with a Secretariat. These preliminary efforts culminated later in the century into what was known as the European Concert, which proved on many occasions to be an effective instrument for the joint settlement of the Balkan problems and for the maintenance of European peace. But ultimately it failed completely, because it never had in it the seeds of life. Not only did its members differ fundamentally on all the greater issues of international politics, but even the pressure of a general democratic will for peace was lacking.

If for the same reasons or for any other, the League of Nations also fails completely, there would be nothing unnatural in it, nor need we be afraid that a great disaster would befall the world, as if the world is not already in a precarious condition. The League may go the way of its predecessors if the seeds of life are lacking. There is a saying among the Hindus that when a friend or relation dies and his body is carried to the burning ground, the men who accompany the dead body, experience what is called the "Smashan-Vairagya," a recoil from worldliness for the time being, but they soon get over it when they return home. the same manner, countries and nations at war with one another, when they have sufficiently exhausted themselves by mutual destruction, come to experience the "Smashan-Vairagya" of the Hindus, feel for the time being that they should never have suffered from the madness of war, but soon after, get over that feeling of repentance and become sinners again.

It is perfectly legitimate to argue that if the League of Nations has done everything else but has not been able to prevent war or the race for armaments which inevitably ends in war, it is a complete failure. When you have set out for a tiger hunt, but have only been able to shoot a hare, you cannot call your venture a success. Is the world in a better position today in regard to the maintenance of peace than in the pre-war period, after fifteen years of the League's existence? What do we see all round? The world is re-arming itself, though they are making a scape-goat of Germany. While Germany is suffering from an infeirority complex, the other Powers. namely, England, France, Italy and Russia are suffering from the fear complex. Germany might well complain that she is being encircled by the countries which have entered into a pact for the so-called collective security, and there will be nothing surprising if Germany, Japan and Austria are brought closer together as a result of the diplomatic manœuvres of England and France. If some such situation develops, can we with any justification say that it is different from the pre-war system of the balance of power, which brought about the Great War?

The removal of the inferiority complex from Germany is essential to future peace, and her complete equality of status with her fellows should have been frankly, freely and unreservedly recognized long ago in practice. Nearly six months ago, General Smuts had given a strong warning that "if this was not done by agreement, it may soon come of itself." Well, the warning remained unheeded, and Germany's equality of status has come of itself. General Smuts held out another warning also, which may still be heeded while there is time. He held and I think very rightly, that the arming and drilling and preparing that was going on in Germany, were no more than the workings of an inferiority complex, that it was not real militarism but only military hope, and he further observed:

"To tell me that the German people realy desire war and are deliberately preparing for it, is asking me to believe that they are madder than any people today could possibly be. Let us stop this senseless war talk, the mischievous tendency of which is to translate itself into fact sooner or later."

It appears that if the new conscription in Germany is driving England, France, Italy and Russia into a fearfully nervous attitude, war cannot be far behind. It will come, not because Germany wills it, but because the others by their fear complex will rouse the war spirit. Plague, as we know, is an epidemic which takes a great toll of life. We read it in a fairy story, that a friend of Mr. Plague asked him why he was so crucl. "Not in the least," replied Mr. Plague, "I really attack only a few. The generality of the people who die of Plague, invite the attack by mere nervousness and fear." When you persistently cry "Wolf, Wolf," you create a position which cannot fail to bring in the actual wolf.

How does the present world position stand as compared with that in the period immediately preceding the war? That it has not improved is certain; that it has worsened is probably true. In these circumstances, on what grounds can the League justify its existence? So far as the major issues of world politics are concerned, its futility is clearly established. One may justifiably ask, are we progressing towards internationalism or nationalism? France still retains its vindictive mood as regards Germany. Japan has already swallowed Manchuria by faithfully copying and improving upon previous imperialistic methods. Italy is steadily carrying or its aggressive policy and its latest venture is to be in Abyssinia. What is more, in the philosophy of fascism, war does not come in for condemnation but for praise.

 Λ number of causes and incidents have conspired almost from the very start to render the League impotent in the sphere of international relations. The first blow was dealt to it at its very birth, by the refusal of the United States of America to enter the League. Secondly, the League has been practically a League of victors. Thirdly, though it is called a League of Nations, it is no better than a gathering of delegations, from a number of Governments who have entered into mutual obligations of the same order as they were accustomed to impose by treaty, long before the League came into being. Moreover, for vital decisions in matters of policy, unanimity is necessary, and even when unanimity is attained, the decisions are of the nature of recommendations only, which require ratification by the individual member States. tions there are, but only in name, for they are so hedged round with restrictions, and are so ambiguously worded that they are extremely difficult of interpretation. And lastly any member State can withdraw by two years' notice. Thus, taking all things together, it has been rightly asserted that the League of Nations has less power than all the Confederations known to history, even those where the social bond was weakest.

It is no answer to this proposition that the League could not afford to go further than its constituents. If the constituent countries are not sufficiently international in their outlook, then let us frankly admit that the prevention of war which is declared to be the prime object of the League is a mere pretence. One might grant that at the start of the League when the wounds were yet to be healed, the relations between the States could not but be in a

strained condition and closer agreements were difficult; but surely with the passage of time, old wrongs must have come to be forgotten and improved relations must have come to exist. But nothing of the kind has happened. On the other hand, nationalism has come to be pursued with a greater zeal and persistence, and economic and armament conferences have brought no result. What is worse, even the most thoughtful minds in every country, whose outlook used to be world-wide and humanitarian, have of late been thinking in terms of nationalism alone, so much so that a writer in the latest issue of the Hibbert Journal characterizes this as the "Treachery of the Intellectuals."

Apart from the defective provisions of the Covenant, the manner in which the member States have conducted themselves the League from the first years of its existence has not been sincere. It appears as if each of the Great Powers is there to gain its own selfish ends under the mask of internationalism. Not one of them has made any sincere endeavour to add to the prestige of the League by referring to its consideration, the more important issues of its politics. We in India are naturally influenced in our views regarding the League by the attitude of the British Government toward the League, and let us therefore take it to illustrate our point. Sir Norman Angell has pointed out that British policy has all along been to keep the League impotent. Nay he even mentions the fact, that while Japan's swallowing Manchuria has been wholly condemned by the League of Nations, the Federation of British industries has sent a mission to Japan to seek orders and to discuss a British loan to that country for the development of Manchukuo and the recognition of the State.

Similarly, the dispute between Ireland and Great Britain on the question of the Land Annuities was one of great importance, a major issue, and could well have been referred to the arbitration by the League machinery, whereby the prestige of the League would have been enhanced. In the case of India also, fundamental differences have existed between India's view of her rights and the British view of her due, and Britain being a party to the dispute cannot in equity be

the proper judge to decide. This was also a case for the decision of which the League machinery should have been put into operation. Let us remind ourselves of the fact that President Wilson in 1917 enunciated the first principle of future peace as follows:

"That no nation should seek to extend its polity over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unbindered, unthreatened, unafraid, the little along with the great and powerful."

This was the principle of self-determination and India has been denied that right, though she was admitted into the League on the clear understanding that she would soon get self-governing powers. As an alternative, India could at least have been governed as a mandated territory, in which case the League would have taken some interest in her administration. But to the British Government, even such major issues were matters of mere domestic concern. Even in the decision in regard to the communal adjustment known as the Communal Award, the British Government refused to be guided by the principles laid down for the minorities by the League of Nations.

I can refer here to another circumstance as well. We know that one important reason why the United States refused to enter the League was its irreconcilable opposition to that part of the Covenant by which members were to protect one another, in case of seizure of territories. The United States interpreted this to mean that subject countries would thereby be deprived of their inherent right to fight for their independence, and in case of fight, would be opposed by the whole force of the League. If this interpretation is correct-I hope it is not correct-then it amounts to this that any subject country—say, Cambodia or Java—in case she is driven to extremity by the bankruptcy of imperialistic statesmanship—a circumstance which I admit is only hypothetical, may be thwarted of her legitimate aspirations by the combined force of all the member States of the League.

I am not concerned with partisan political here, and I am not writing this from a political motive. I state the facts as they appear to me after a great deal of study and thought. I know there was Locarno, but one swallow

11

does not make a summer, and possibly these Locarno treaties will be buried alive in the present crisis. Nor do I make light of the work of the Permanent Court of International Justice, but on the whole, it has dealt with matters of trivial importance from the international point of view and withal its decisions are unenforceable.

Let us at the same time frankly recognize that the secondary activities League such as the Labour Organization, Control of Drug Traffic, etc., have succeeded immensely and have rightly received the strong impress of internationalism. Can we declare the League a useful body internationally, because of the success of its secondary activities? We know there are certain industries which are not profitable in themselves but become a paying proposition by reason of their by-products. It is also a debatable point whether these secondary activities can be separated from the League as such and carried on independently of it. But it is a question whether the League as such can be scrapped so long as it is responsible for the administration and supervision of mandated territories.

Anyway, to restore the prestige of the League, not only should it be strengthened and the Covenant recast on the lines of a World Federation, but the member States, especially the Great Powers, must be prepared to undergo sacrifices for its sake, refer the

more important issues to its consideration and learn to abide by its decisions. You cannot expect others to respect a mother whom you. yourself do not respect. Meanwhile, the League of Nations and its branches throughout the world must help to create the international habit of mind among all the peoples of the world. In his latest volume, "The Preface to Peace," Sir Norman Angell has lucidly brought out the fact that the generality of the people of the world, otherwise very peaceloving, are ignorant of the implications of the policies of their Governments and are unwilling instruments of war. I think the League of Nations would do well to take the people into its confidence, frankly admit its failures and ask for public sympathy. It can best hope to survive and to be useful to the spread for internationalism not by broadcasting and magnifying its little successes which if magnified would only excite ridicule and make it suspect in the eyes of the public, but by emphasizing its own failures and their causes without hesitation. Its educative work should not be propaganda but should be on the lines adopted by the Carnegie Endowment Trust for International Conciliation in the United States. Thereby the mere sweeping condemnation will be kept under check and a sensible critical attitude would develop which I should think to be the beginning of wisdom and from which the League may hope to get some sustenance.





FOREIGN PERIODICALS



Universal Education in Shanghai

When Bengal is faced with a scheme of education, there has been started in Shanghai a "drive against illiteracy." The People's Tribune (August, 1935) writes:

The beginning of free universal education in China has been made with the opening of 220 mass educational schools throughout the Municipality of Greater Shanghai on July I. This is one of the most genuinely revolutionary innovations which have been made in China. 430,000 illiterates in Shanghai are to be taught how to read and write,—a privilege heretofore available, in the main, only to those children with parents or patrons who could pay for it. For education in China, as in the West until recent times, has been in the main a private enterprise, to which the Government has at times contributed but which has never been given freely to the people on any considerable scale. On a small scale, indeed, there has been some free education by religious Institutions—Buddhist, Taoist, Moslem, Christian, and others—for obvious purposes, but even this has never touched more than a small minority of the Chinese population.

The old system collapsed with the decline of the Manchu Empire, but education has remained in large part a private enterprise. Whether Government or private, however, it has rarely been free. Educational opportunities were for the children of those who could pay for it. Though free and universal education was put forward as one of the aims of the Chinese Revolution, and though the number of schools has greatly increased since the overthrow of the Empire, the actual facilities for free education have been very limited.

The opening of 220 schools for mass education in Shanghai, therefore, is a most radical innovation. Education is no longer to be the privilege of the more prosperous members of society, but is to be free to all. Instead of being a private enterprise, paid for by fees (often supplemented by official or other contributions), elementary education is to be a public enterprise, paid for by the State out of its revenues and available to all of its citizens. This placing of education on a socialist basis is as yet only on a small scale here, as compared with the general communization of education in most Western countries, but the start is a most significant one for China, the classic land of private enterprise.

This present move is only a beginning, but it is a great beginning. Throughout the Chinese areas of Shanghai, the greatest city of China, illiteracy will soon be stamped out,—among a population the majority of which is now unable to read and write. All illiterates of teachable age are being enrolled, with time schedules arranged so as not to interfere with the various occupations of the students. Instead of payment for education, there will be fines assessed (ranging from 20 cents to five dollars) for failure to attend classes, 6 classes of 50 minutes per class per day, accommodating 800 students, will provide for

66,000 persons. A term lasts two months, at the end of which the students will know over 600 basic and most commonly-used Chinese characters,—a solid basis for further study. In a year, some 400,000 students will have passed through this elementary course.

It is of vital importance, of course, that the elementary education so gained be carried further. 600 characters are of little value for ordinary reading, but some simple yet interesting reading matter can be specially prepared with this limited vocabulary, and we trust the educational authorities have fully provided for this. Furthermore, with 600 characters as a basis, supplemented by the Chinese phonetic alphabet, self-educational primers can carry the student on to a fuller knowledge of reading and writing. The educational authorities, of course, are fully aware of the futility of teaching characters which will be promptly forgotten if not used, —and the best insurance against this is the provision of special reading matter which will be both interesting and instructive.

The foreign concessions of Shanghai are taking no part in the present drive against illiteracy. The schools of the Shanghai Municipal Council and the French Municipal Council remain institutions with fees (much higher than in Chinese schools) which exclude the poorer Chinese altogether. The only privilege of the Chinese is to pay 14 per cent of their rentals to the foreign municipalities,—a total of municipal rates far higher than in the areas of Shangai under Chinese administrations. The children of the ordinary "man in the street" will have no educational advantages in exchange for the taxes paid in the foreign concessions.

How one may become an Editor?

The Catholic World (August, 1935) discusses the question and says:

There is a story about a great preacher whose friends begged leave to print his sermons. "On one condition" he answered, "you must print me with them," There's the rub! How to get on paper the man of flesh and blood, bone and sinew, passions, prejudices, and the whole congeries of qualities that we call his "personality" or his "individuality." "Le stale c'est l'homme," said Buffon, and if the man cannot perform the magic of placing himself in and under and between the lines so that he leaps out at you when you read, what business has he with journalism?

It is rare to find a man so versatile that he can express himself equally well in two or three different mediums. Of course there was Michelangelo, who could write you a sonnet, or paint you a picture (though he despised painting as a woman's vocation) or carve you a statue or build you a dome. And there was Leonardo who could do all those things and also dig a canal and invent a flying machine. But such myriad-minded, multitalented geniuses come only once in about five or six centuries.

There are others who, as we say, have the stuff in

them but can't get it out. For some artificial reason they are prevented from "releasing the inhibitions." They have humanity and personality, but one or all of what I like to call the 3 P's are acting as a dam to the flow of their thought and emotion. The first P is Prudence. The second is Policy. The third is Politeness.

Again: there is the obstacle, the phobia, the bogey of "disedification." So long as Catholic journalists write as if all their readers were intellectually and morally immature, unprepared to know the truth except when the truth is sweet and lovely, write down to them as one speaks down to kindergartners, proceed on the obscurantist theory that our people don't know what's what or what's going on in this wicked world, so long will our journalism remain wishy-washy, namby-pamby, flat, stale—though perhaps not unprofitable.

There is one more obstacle to vital personal journalism. The timid tell us that we must present a "United Front" to the world, suppress our differences of opinion, refrain from debate with one another, sing the same song, keep step, and avoid above all the weakening of the morale of our forces by any mamfestation of individuality. If by individuality is meant peculiarities, oddity of views, crotchets and prejudices, I agree. But to say in general that on all matters we must take the same view and express the same opinion is to advocate the goose-step,

regimentation, standardization, paralysis.

"Tell the truth I" a simple maxim and noble. But one who follows it must steel himself to the consequences. Truth telling is a very risky sport. One had better not go into the game, unless like a boxer or a football player, he is ready for hard knocks. In the parlance of the day, if he "dishes it out" he must "take it." Furthermore, one who tells or writes the truth may himself be able to speak dispassionately, but he must not imagine that the world in general will weigh his arguments in the scale of reason and logic. Even so bloodless a philosopher as Herbert Spencer gives warning that "opinion is ultimately determined by the feelings and not by the intellect." So, the editor who tells the truth as he sees it must not be scandalized if he is answered with passion and prejudice. He must be ready for whatever reaction may come.

Is War Incurable?

In answering such a challenge Mr. F. Melvyn Lawson attempts in the World Order (August, 1935) 'to teach people the relationship between their daily sowing of the seeds of conflict and their periodic reaping of the bloody harvest' and lists six causes of war:

No war ever was an accident. Neither was it produced by the event immediately preceding its precipitation. War followed in the wake of the Sarajevo tragedy, the destruction of the "Maine," the Emstelegram, and the annexation of Texas, but the fundamental causes of the military contests subsequent to these historic happenings were built up, link by link, over a long period of time. The much publicized event that immediately preceded the roar of the cannon on each of these occasions was merely a natural consequence of many deep-seated and underlying forces.

War, in short, is merely a symptom of a virulent

disease. The real disease from which nations suffer is not the mobilization of troops and the sacrificing of men on the battlefleld. Such activities are only easily recognized manifestations of much more deep seated maladies. The source of the real sickness lies in the phllosophy, organization and practices of every-day life. Our economic structures, our politica systems, our social attitudes, and our religious practices all contribute to the inequalities, the dishonesties the intolerances and the prejudices from which wars are born. In short, war is simply the inevitable outcome of current thought and action.

One of the most powerful causes for war is a condition which now exists throughout the world. known as international anarchy. Politically speaking, national governments are the supreme courts of human welfare, that is they are the highest authority for the settlement of controversial questions. Internationally speaking, there is no binding, compelling, organized control over the nations of the globe. In short, there is anarchy. A feeble, but gallant step was made after the World War to remedy this situation through the creation of a League of Nations. The League was not a perfect structure by any means, but was unquestionably a step in the right direction, for as long as there is no compelling power higher than national authority, countries will interpret every issue which has an international bearing, in a selfish and provincial manner, no matter what the cost. Such an interpretation by each member of the family of nations can have but one answer in the long run,--war.

Ancient man fought over hunting grounds; modern man kills his brother over market places. Present day boundary lines are only temporary. They will be re-drawn in blood unless some form of international organization is set up through which a change in ownership of territory may be consummated as peaceably by nations, as property is transferred today from one individual to another. It is true that the move to settle the Saar Valley tangle on some such basis represents an encouraging step in this direction, but the general problem of territorial friction is far

from settled.

The New Mercantilism is a cause for war which few people know by name, but many support in practice. It is a revival of some of the ideas found in the old Mercantile Theory of colonial days, and may be defined briefly as government promotion and protection of business interests abroad. This cause is closely connected with various forms of economic expansion and imperialism, and is responsible for gigantic "trade wars" in the form of protective and retaliatory tariffs.

The New Mercantilism is apt to operate somewhat in this fashion. A business concern invests money in a sovereign, foreign country. Local or other outside interests in this foreign nation may oppose bitterly the progress and policies of said business corporation, and their opposition, if carried too far, will spell ruin to this concern operating in their midst. The managers, or big investors in the business, therefore appeal to their home government for protection, and the home government responds with a warship or two, a detachment of marines, or both. Bitter feelings are engendered, all sorts of intrigue is begun, and a localized war may be started which will soon spread beyond all control.

The race for armaments goes on. Under the guise of "an army and navy consistent with national safety." nations still spend billions for the instruments of war a more, in fact, than they spent in 1914.

These (Secret' Alliances) have long been a bugbear to those who have sought to keep open the highway of peace. Much was heard of removing this war germ after the 1914 Armageddon. But recent twists in diplomacy show that "open covenants openly arrived at" was like "making the world safe for democracy" merely a Wilsonian verbalization. It failed to make itself felt in the hearts and lives of men. This forerunner of war, like all the others, has continued unabated since the world made peace at Versailles. Nations still are seeking "security" by weaving around their potential enemies a steel ring of alliances which may be drawn tighter at a moment's warning.

One of the most baffling of all causes for war to decipher, even by the best trained and informed persons, is propaganda. It may be defined roughly as one-sided information disseminated by speech or press. Perhaps it never can be eliminated entirely because information will always be distributed by human agencies, and it is well nigh impossible for a human being to write or speak without some form of indoctrination. However, under our present system of imparting information, this problem is most difficult

to control.

Unquestionably there are many other factors, attitudes and states of mind that produce organized warfare,

National Crisis and the Question of National Unity

Mr. Chang Chi-Yun says in *The People's Tribune* (August 1, 1935)

The greatness of the Chinese nation lies in the fact that all the races under her flag, whether major or minor, are socially and politically all treated equally. The term "Chinese race" is in ordinary usage an arbitrary cultural expression, its connotation being not necessarily limited to the narrow idea of ethnical unity. Aliens who have adopted Chinese names and speak the Chinese language are also grouped as Chinese, and apparently many queer Chinese names had their origin in alien races, but the Chinese people do not view them with discrimination. Even the most common Chinese names, like Chang and Li, have long lost their original ethnical significance, for as far back as the Tang dynasty these names had already become so common that it was the general practice of the time to employ them in denoting imaginary persons, in very much the same way as such names as Smith and Brown are popularly used by English people. In districts where the inhabitants are composed of mixed races i.e., the Chinese and some minor race, their blood-relationship is quite obscure. This is especially true in the North-West, where Mohammedans are numerous, and the term, Han-Hui, or "Chinese-Mohammedan" is generally used in referring to these people. The fact that these minor races have not been wholly assimilated is chiefly because of religious differences. For instance, the Mongolians and Tibetans believe in what is known as the Lama religion, while the faith of the Moham-medans is that of Islam, and naturally relations between them have not been so cordial as would have been the case if no such differences had existed. Since very ancient times, religious tolerance in China has been proverbial; to the Chinese the idea of intellectual conflict among people because of religious differences is an utter absurdity. Little wonder, then that the feelings of affinity among these minor groups

for the Chinese people are as strong as their feelings of alienation are weak. Therefore, so far as constituent races of China are concerned, the complicated international arrangements made by the League of Nations after the World War to safeguard the welfare of weaker races are, to the Chinese mind, superfluous gestures intended to bolster up a system which does not exist in China.

In achieving the important task of racial unification of the country, due attention, therefore, must be given to the languages and religions of these peoples, and efforts made educationally, politically, and socially to preserve and develop their good qualities and correct their weaknesses, so that those who are naturally disposed to Sinicization may gradually become assimilated to the Chinese, as did the Manchus during the days of Imperial China -- a very good example of racial assimilation. As medical establishments in the frontier regions are most inadequate, great stress must be laid on the spread of hygiene education. Next, instruction in farming, afforestation, and mining should be given so as to facilitate the development of virgin natural resources in those regions. Equally important is the work of cultural training which, for obvious reasons, must not be confined to book knowledge alone. If the Mohammedans and the Tibetans -who regard pilgrimages to Mecca and Lhassa as the one great aim in life-were encouraged to visit the Confucian Temple at Chu Fu, Shantung, and other historic places in China, the impressions they receive on such trips will be exceedingly valuable. Marriage being the strongest social force, the more intermarriages among people of different origin, especially in communities where racial groups are quite varied, the more harmonious will be their relations. In the newly-established province of Sikang (Eastern Tibet,) for instance, the offspring of Chinese-Tibetan parents usually speak both the Chinese and native languages. Clinging to native customs as they do, they nevertheless show a decided tendency toward Chinese attachments, and most of them take great pride in claiming themselves to be Chinese citizens, and an open admiration for things Chinese is usually shown even by those who do not claim to be Chinese.

Obviously with the combined influence of education and inter-marriage, difficulties of political control will be minimized and such work as the inauguration of local administration and the extension of Chinese law codes will proceed with smoothness. A traditionally pre-eminent racial characteristic of the Chinese people is their spirit of fair play in dealing with inter-racial problems, and under their system of group-life all peoples, whatever their origin, are treated alike. Nonetheless, the success of frontier adminstration depends to a large extent on the hearty support and close co-operation of the frontier peoples. In this connection it is significant to note that the Governors of such remote provinces as Ninghsia and Tsinghai are selected from among the Mohammedans -proving that political opportunities in China are open to all who show ability, without discrimination arising out of religious or racial differences. The few outstanding Mohammedan personalities now in charge of important military and adminstrative offices in the North-West mostly come from the illustrious Ma family, of Hochow, Kansu province. That they are able to command the confidence of the Chinese people is largely due to the fact that their ancestors, as able supporters of Tso Tsun Tang, the great contemporary of Tseng Kuo Fan, achieved great distinction in supressing revolt in that region in the 'seventies.

They rendered great service to their country by boldly sinking their religious differences in order to help the Government suppress the rebellious Mohammedans whose cruelty and ruthlessness was a disgrace to civilization. Their strong spirit and humanitarianism, and their readiness to support any great national cause, rightfully places them well in the forefront of workers for inter-racial solidarity. If such a commendable spirit is given fresh impetus and carefully fostered among our frontier peoples, foreign intimidation and bribery, however intensely resorted to, will be futile.

In short, geographic, economic, and racial unification must proceed simultaneously and rapidly before real national unity for China can be attained. It is only after the complete achievement of this great task that the Chinese people can be assured of real security and prosperity, and see their representatives at international conterences given the dignity and respect commonly accorded to diplomats of Great Powers. Further, when the tempest of war sweeps across the Pacific—which seems quite inevitable in view of current events—China will be prepared to weather the storm and, perhaps, by a favourable turn of events, recover the territories torn from her during the last hundred years by foreign invasion and othewise.

Peace or War-What the people desire ?

When the common people vote for peace, big men stake their fortunes in the probability of war. The Living Age for August, 1935, reviews the situation thus:

Still another munitions expose, entitled Who's Who in Armaments by W. H. Williams, has just been published by the Labour Research Department in London. Among the Vickers-Armstrong stockholders, it lists Prince Arthur of Connaught, the Rt. Hon. Sir John Gilmour (Home Secretary in the MacDonald Cabinet), the Rt. Hon. Sir Robert Horne, former Chancellor of the Exchequer, and the Venerable Archdeacon H. S. Phillips of Foochow. The holders of airplane shares, which have enjoyed quite a flurry in recent months, are almost equally impressive and include Lionel N. de Rothschild, several peers, and not a few members of the clergy. But the shareholders in Imperial Chemical Industries, whose profits reached a new record in 1934, are a veritable handbook of the British aristrocracy. They include directors of the Midland, Martins, Barclays, and Lloyds Banks, the Marquess of Lothian, Neville Chamberlain, Chancellor of the Exchequer, Earl Inchcape of shipping fame, the recently divorced wife of Prince George of Greece, Sir Henry Page-Croft, a Cabinet member, and even the novelist Warwick Deeping. In the case of the biggest shots, the pamphlet includes short biographical sketches. A certain Commander Craven, for instance, served in the Navy from 1900-1912, then with Vickers until 1914, then with the Navy until 1916, and then back to Vickers, where he has remained ever since. And it is of more than passing interest to discover the Bank of England listed among the Vickers shareholders.

While the select few in Great Britain stake their fortunes on the probability of war, vast majority of the population shows a perverse preference for peace and even a touching faith in the League of Nations. More than eleven and a half million people have participated in a nation-wide 'Peace Ballot,' and ten and a half million of them voted in favor of 'all-round reduction of armaments by international agreement.'

As many as 74 per cent of the voters endorsed taking military action against an aggressor state and 94 per cent favoured collective security by non-military measures. Less than 775,000 people voted in favour of the private manufacture, of arms, and this proportion did not vary even in the centres of the private-armament industry. Here is the way Walter Ashley, assistance secretary of the committee that organized the poll interprets its results:—

This, then, in brief, is the meaning of this vast vote for peace: an overwhelming majority of the people of this country have declared themselves, through their votes in the ballot, emphatically in favour of the League of Nations, of an all-round reduction of armaments (and in particular of the abolition of naval and military aircraft), of the doing away with the private manufacture of arms, and of collective security by non-military measures. Further, a large majority of the people have also declared themselves in favour of collective security, even if, in the last resort, it involves recourse to combined military measures.

The people have expressed their will. It is for for statesmen to see that this will is put into effect.

Liberty

Mr. Daniel Sargent speaks of Liberty in The Commonweal of August 9, 1935, as follows:

There are some people who would reanimate the word by rearousing the old emotions of 1776, the indignation against tyranny which cried out: "Give me liberty or give me death." But are there not too many other emotions abroad? The season has changed. The only thing that now can make magic the word liberty is a philosophy which shows that the thing liberty is magical. And where is such a philosophy?

It is natural to seek for it among so-called liberals, but in truth, as philosophers, liberals have been generally believers in determinism, a belief which casts a slur at liberty. It is true that many of them have been willing to die for liberty, but they have been quite unable to show why they thought it so holy. John Stuart Mill wrote it down honestly that of course he did not believe in any absolute rights of man. Such rights were to him founded only on utility. In case people proved uneducated (as he might well have thought us), it was fitting that a "Charlemagne or an Akbar" should take away all their rights. John Stuart Mill at least had his eyes on men. Since then liberals have more and more kept their eyes on machines and on animals. According to their philosophy man has as little right to autonomy as the ape. In order to shout for liberty these latterday liberals have had to be very illogical which has not bothered them at all. But how can liberty-lovers look to their cogitations for help?

To tell the truth, in order that liberty be a magic word some liberty must be inviolable, must belong to a part of us that is also inviolable, which we cannot lose, and that only thing is our personality. We can lose our overcoats, but not our personalities. I can have my ear shaved off, or even my head, but my personality is inseparable from me. What it comes to, then, is that a sense of the preciousness of personality is the only thing that can restore the magic to the word liberty.

It might be thought that all our fellow citizens would have a sense of the preciousness of personality for, to begin with, each one of us finds his personality

infinitely precious. As a child he resents interference, as a grown man no less. Who of us does not like to be autonomous? Our personality is the one thing we are content with. We envy others the colour of their hair. We cannot envy another his personality, And besides this appreciation of our own personality, educators and parents would nowadays seem to have a special respect for the personality of others. They wish children to express themselves spontaneously.

...We would take off our hats to talents, to riches, but not to human beings simply as human beings. We had cut short our common courtesies as mere for-

malities.

In other words, while nobody has noticed it, the respect for personality—the great Christian heritage, which stayed with many even after they claimed to be no longer Christians—has dwindled and dwindled. As if to hide the dwindling there has continued a respect for the bodily sufferings of others, and even those of cats. But the personality is something more hidden. It can't be seen to suffer. We can almost expect the unfit and insane to be shortly put to death for the sake of general prosperity, provided they are not in their bodies forced to suffer, or seen to suffer.

...Individualism has received a hard blow and it will undoubtedly receive even harder, but it still exists.

A Bankrupt Century

In The Month (August, 1935) Thomas F. Woodlock' 'proposes to sketch in outline one of the most spectacular bankruptcies in human history—the bankruptcy of the nineteenth century,' and says:

The nineteenth century saw the population of the civilized world—the Western world—trebled and the comforts of life immensely increased for the great mass of men. To borrow the jargon of our economists, it saw the "economy of scarcity," which had ruled from the coming of man upon the earth, transtormed into the "economy of abundance." It saw, in a word, the first appearance of practically everything that differentiates the world of to-day from the world of Julius Caesar—most of all, the virtual abolition of time and space so far as concerns men's dealings with each other, upon which nearly everything else depends and it saw the most remote corners of the globe explored, mapped and claimed by somebody. It saw man freed in large measure from the slavery of muscular effort, by having at his command the machine to slave for him. In all these things it opened up for the human race a vista of "progress" that in all the previous millennia no one had in his wildest dreams ever dared to imagine.

Nor was it only in material things that the nine-teenth century revolutionized the earth for man. It saw him "emancipated" from arbitrary rule by "democracy." It saw him "educated" as never before so that illiteracy had almost disappeared. It freed his tongue to talk, and it brought him the doings—and the talk—of his fellows all over the world. It displayed for him the teachings of "science," as it brought him the gifts of science, it told him that knowledge is power, and it gave him the opportunity to acquire "knowledge" to his heart's content and invited him to use his "reason" upon the knowledge it brought him.

I need waste no time in recounting the visible consequences of that insolvency, for they stare one

in the face. Twenty or thirty millions in need of work, for whom no work can be found—here is the most conspicuous world-phenomenon presented to us by our new-found "economy of abundance," and our elaborate retinue of machine slaves. The "Parliament of Man, the Federation of the World" is farther off than at any time since Europe was Europe, the wardrums are muttering in every country, and there are more battle flags to be seen unfurled than ever before in history. The facilities of communication which we so ingeniously contrived by transportation, we are now feverisbly abolishing by tariffs, quotas, embargoes, immigration restriction, and so forth—bent on splitting up again into isolated and insulated fragments, a world so cleverly knit together by steam and electricity, by trade and intellectual intercourse, as if each fragment could best thrive in complete separation. I need not linger on the picture's details, which stare us in the face on every side.

The first, and most fundamental, is its assertion that the purpose of life is bound up with this world

and this world only. ...

The second article in the Liberal creed follows from the first. It denies dogmatic religion by rejection of all authority for truth of any kind. ...

The third article is a profession of faith in "development" by evolution—an "inexorable" progress automatic and continuous as a result of man's

emancipation from intellectual servitude, ...

Finally, the fourth article is the assertion of the intellectual independence of the individual, his "right" to think for himself and repudiate any direction from his fellow-man, however highly placed in Church or State. This is, in effect, a denial that God speaks to His creatures, not only through conscience, but also by means of His guaranteed revelation; it is an endeavour to rule the world without any reference to its Creator. Man is the measure of all things, and if only he thought freely, and freely spoke his mind, truth would infallibly emerge as the result of the talk, and world peace and order would follow. The great thing is to stimulate discussion so that everyone has his say, and subjects everyone else's say "to his own independent judgment."

Let us see what has happend to the three "positive" faiths of Liberalism--"science," "education" and "democracy."

Nothing is more striking in the world of intellect than the complete volle-face of "seience" within a single, or at the most two, generations. Sixty-one years ago Professor Tyndall, in his famous Belfast address, enunciated the credo of the materialists of his time in the following portentous words:

his time in the following portentous words:

"In matter [he said] we discern the promise and
the potentiality of all terrestrial life. The doctrine
of evolution derives man, in his totality, from the
interaction of organism and environment through

countless ages past

And for a long time nineteenth-century "science," as purveyed to the masses, repeated with conviction this dictate of pure deterministic materialism. It was in that "science" that nineteenth-century Liberalism made its act of faith. Two generations ago, when elementary "education" became widespread, a host of half educated vulgatisateurs popularized amongst the deChristianized masses the pseudo-science of the theorists, and the products of the Rationalist Press Association became best-sellers. We can see traces of its survival in the writings of Mr. H. G. Wells and his school to-day. Yet at the very flood-tide of this literature science itself was preparing a great

recantation. It would not be too much to say that twentieth-century science is as humble as nineteenth-

century science was conceited. ...

To turn now to education, as the nineteenth century in its later phases, administered it to the multitude. Destroy illiteracy. Open the mind of the multitude to the printed word. Bring it into vital contact with the past and the present by free libraries, and all will assuredly be well! No need to expose that half-truth, so long as Newman's devastating refutation of it in "The Tamworth Reading Room" remains one of the classics of literature...

of the classics of literature...

Since "universal literacy" looks for self-realization chiefly at the news-stands and in the movie-houses, no one can wonder much at what it finds and what it does not find. And as for other departments of culture, while pretending to no special competence in the field of aesthetics, I doubt whether a music, based partly upon strictly barbaric rhythm and partly upon new and ingeniously disagreeable sound-combinations is really a development and not a degeneration. I doubt whether a painting which strives to break the bounds of sense in order to express some kind of intellectual abstraction, and a sculpture which aims at a similar result by incredibly revolting distortions of form and a positive cult of ugliness, are anything but fundamental departures from truth and beauty. And, finally, I doubt whether a literature which abandons all principles of selection, of reticence and of economy, which offers us cheap cynicism for satire, filth for realism, impudence for irony, and what the Germans call "gallowswit" for humour, is one that will find much of a place in the world's long annals of true art.

And what, finally, of "democracy," of which we

used to be told that the way to cure its failings was to give us more! Here the nineteenth century failed to learn from its predecessor, when Liberty, Fraternity and Equality were tried out in France according to the prescription of Dr. Rousseau and resulted first in the Terror and then in the dictator Napoleon. The sequence is always the same—unlimited self-government, mob-rule, murder and sudden death, and finally the tyrant. But the lesson was lost on the doctrinaire Liberal: extend the franchise, make the ballot secret, try universal suffrage, and all political ills will vanish! Look around in vain for the proof! Europe is dense with dictators and as for the United States, we stand between two worlds : one dead-the other (seemingly) powerless to be born. The fallacy of direct democracy is that, since rule needs unity, and numbers mean diversity, the masses can effectively have only a remote and indirect voice in government. The art of ruling well is the highest of all and demands a combination of qualities never found but in a few. Knowledge may come, but wisdom continues to linger.

Britain's Economic Recovery Policies of the National Government

In these days of economic disorganization in India a criticism of the British National Government policies for Britain's Economic Recovery by William Koren, Jr., in Foreign Policy Reports 31, 1935) may be of interest to Indian ders.

Thus the efforts of the National Government to lift Great Britain from the depression have for the most part been directed to save successive groups of hard-pressed producers, benefiting consumers only in for as the latter belonged to one of the assisted

producing groups. Taxpayers have been rewarded by the modest gains attendant on restored confidence in the national finances. The government has adopted the eminently orthodox measures of cheap money and a protective tariff; its "interference" with industry and agriculture consists in safeguarding and administering voluntary rationalization. The government has not attempted to end the depression by monetary inflation or by putting the unemployed to work at its own expense.

Critics point to the failure of the National Government, charged with unfettered powers for the full Parliamentary term, to present a "flve-year plan" for the country's rehabilitation. Often, it is claimed, the National Government has followed rather than led the way in the adoption of reconstruction measures.

the way in the adoption of reconstruction measures.

Observers also criticize the National Government for confusion regarding the significance of its own policies. In order to "save Britain from ultimate bankruptcy" through an adverse balance of payments, the National Government attempted to reduce imports rather than bring about a revival of world trade, on which restoration of the normal balance largely depended. By tariff and quota restrictions the government succeeded in narrowing the adverse balance of commodity trade until the demand for imports which followed revival of the home market widened it once more in 1934. Yet this increased adverse trade balance failed to create a serious adverse balance of payment or alarm the government as in 1931, because simultaneous recovery abroad increased the invisible items in Britain's favour.

The Ottawa and foreign trade agreements have been partially offset by reprisals against the British tariff on the part of France, Germany, the Irish Free State and other British customers. Successful bargaining for the Scandinavian and Baltic coal markets has driven Polish exporters to compete with Britain in the Mediterranean and South America, forcing British coal companies to reach an agreement for division of these markets with their new rivals. In so far as it succeeds in decreasing imports, moreover, the National Government reduces the power of overseas countries to buy British exports or repay past borrowings in England, and harms British shipping. The curtailment of food imports is especially vicious because agricultural countries have not only been important purchasers of British capital goods but are also Britain's debtors for past loans. The 1935 Report of the Chamber of Shipping complained that "tariffs, quotas and agricultural subsidies have necessarily deprived shipping not only of inward cargoes but of the outward cargoes which would have been exported to pay for the excluded imports...with consequent injury to the shipping industry, ship-building, engineering, and other industries wholly or partly dependent on it." One consequence of this system of economic nationalism "admirably conceived to stabilize depression" has been the necessity of the £ 2,000,000 subsidy to British tramp shipping. Although the adverse effect of curtailed imports on the export trade could have been partially offset by a liberal policy of foreign lending, Neville Chamberlain's total embrago on foreign loans from June 1982 to July 1934 and present extension of the embargo on loans to non-sterling bloc countries has hindered a rise in exports as well as an increase in the business of financial houses. Since assuming the Premiership in June 1935, Stanley Baldwin has underlined the dependence of Britain on international trade without explaining how that dependence was to be harmonized with the policy of stimulating domestic activity.



INDIAN PERIODICALS



A Poem

This is the English-rendering a poem by Dr. Rabindranath Tagore, published in Visva-Bharati News:

Forgive me, peerless one,

if I forget myself,
for with the first rush of the rains
the forest trees are darkly agitated,
the garden lane is reckless in its flowering excess,
prodigal with its perfume.

Forgive me, my peerless one,
if my eyes are guilty of trespass.

See from all corners of the sky
the lightning repeatedly flashes through your
window,
and the wind is rudely rampant with
your yeil.

Forgive me, my peerless one
if I am slack in my manners.
The daylight is dim today.
the idle hours seem absent-minded,
the lonely meadows are without cattle,
the sky blinded with showers.
Forgive me, my peerless one,
if I forget myself
when the shadow of the dark dense clouds
has deepend in your eyes,
your black hair circled by a jasmine chain,
your forchead kissed by the clamourous day of

Health of School-Going Children

Dr. V. B. Gokhale writes in *The Progress of Education*:

Every young person's education is a continuous process from day to day, for years together. This is naturally to be shared by both the parents and teachers alike. A boy or girl really spends flve-sixth of the day out of school under the apparent supervision of responsible parents. This very fact needs complete co-operation of parents and teachers, to ensure which every school should have a parent's association as an integral part of its system. There should be free exchange of mutual confidences, the primary object being to maintain uniformity of discipline, supervision in character-building, inculcation of healthy habits both in school and out of school. Children are prone to observe and imitate their elders. It is up to the parents and teachers to set good example for these youngsters. The association will form one of the means to induce parents to take a lively interest in the doings of the school. This is my first suggestion for your close consideration, My second point before you is the physical training of the pupils. You are all doing full justice to the education of the mind. But as far as I can judge, at present extremely meagre attention is paid to the development of the body. Although every

one of us is so familiar with the time-honoured dictum, sound mind in a sound body (शारीर मार्थ खलु धमेसाधनम्), very little importance is given to this part of education. ... there should be no school hours for at least a couple of hours after full meal. Neither pupils nor teachers can do full justice to themselves during this period. In tropical countries like India, early morning is the best time both to impart and receive knowledge, which undoubtedly requires great concentration of mind. One is fresh after a good night's rest. In Egypt all transactions are suspended between the hours of 12 noon and 3 p. m. Once this point of paramount importance, entirely in the interest of our youngsters, is grasped and accepted all other difficulties can be smoothed away.

Population of India in time of Akbar

C. S. K. Rao Shaheb writes in Quarterly Journal of the Mythic Society:

To estimate the population of a country where statistics are not available, recourse is generally had to two sources of information, viv, extent of cultivation and the strength of armies. If we assume that the main line on Indian Agriculture has persisted during the last three centuries, then area under crops is a rough index of rural population. The statistics preserved in the Aun-i-Akbari is sufficient "to give a general idea of the extent of cultivation in those provinces of the Mughal Empire in which the regulation system of revenue assessment had been effectively introduced."

After discussing various data Mr. Rao Shaheb concludes:

So we come to the conclusion that Akbar's Empire contained a population of about 150 millions. This was subjected to natural checks, as famines, epidemics and war. Mughal India was not free from these scourges which must have reduced the population considerably.

Irrigation Problems in Bengal

Mr. S. C. Majumdar writes in Science and Culture:

The problems vary in different parts of Bengal. Thus in Western Bengal, specially in Bankura and Birbhum districts and in the western portions of Midnapore, Burdwan and Murshidabad districts, the most pressing demand is for irrigation Though in normal years the total rainfall may be considered to be more or less adequate, the distribution is erratic, and during the latter half of September and in October the rainfall is usually insufficient for the requirements of crops. In consequence, the outturn is usually poor even in normal years, and in years of scarcity which occur

approximately once in 5 to 7 years, there is a total or partial failure of crops. The ryots can hardly afford to use any artificial manure, and the productivity of the soil is gradually decreasing. Canal irrigation can increase the productivity of the soil as the silt is

carried by the rivers.

In the eastern portion of Western Bengal also, irrigation would be useful, but the most pressing need is to improve its sanitary condition and to increase the productivity of the soil by means of flood flushing which the area has been deprived of as a result of embankments, and to restore the network of rivers within the area which, being deprived of the flushing from the parent streams, have badly deteriorated and can no longer serve as efficient drainage channels. The ideal solution would, no doubt, be to remove the embankments and to restore the natural condition prevailing before the embankments were erected.

Reciprocity of Sexes

Maulyi Abdul Matlib, M. A., B. L., writes in Servant of Humanity partly thus:

It may be said that by the removal of parda mankind will be accustomed to free social intercourse and no bitter result will ensue but will that ensure safety for females in every day affairs of life? If, however, such free scope is not possible and if having considered the human tendeneies of average mankind, we find that our women will require body-guards to protect them against the unlicensed handling of irresponsible males, it is better for our females to leave for the males, that sphere of life which is more suitable for them. It may be said that screening the women from view altogether stands on a different footing; there may not be any harm in allowing females ordinarily to be seen by others though there may be objection to their free mixing in public places But if no useful purpose is served by exposing our females to public gaze, why should it at all be allowed? Why should we subject ourselves to an unwholesome test that is likely to cause some mischief.

Every man is endowed with that faculty which by nature attracts him towards a female and the more it is indulged in, the more it grows in keenness. It is very easily said by many that our virtue should not be "fugitive and cloistered" but how many are there who can stand the test if indiscriminate mixing

is allowed?

Indian Civilization

The following occurs in Vedanta Kesari:

In other religions God has been worshipped as the Father or the Friend or the Master. India has added to these, many other forms of worship. God is worshipped in India also as the Divine Mother of the universe. And through Bhakti, or devotion, God is wroshipped in all the human relationships. He is worshipped as the Master, as the Friend, as the Child or Parent and as the Beloved. These forms of love are most natural, the heart of man reaches out to the heart of God, soul thirsting for soul. God the embodiment of love and wisdom and strength is the highest object of man's devotion. If man loves woman or child, he loves but a spark of that great Love

which is God. If man loves his master, he loves but a particle of that wisdom and strength which is God. In God man's highest aspirations find fulfilment, for God is beyond man's greatest hopes and desires. In the infinite heart of God there is room for all. No one can fathom its depth, no one can measure God's love. There is always love beyond love, joy beyond joy, wisdom beyond wisdom. So the Upanishad says: "Love God alone, for then the object of your love will never perish."

The Machine and the Mahatma

In an important paper in *The Indian Review* Mr. J. M. Kumarappa writes:

The motive behind the invention of labour-saving machinery is greed, not philanthropy or love to lessen the burden of the worker. Naturally, therefore, the indiscriminate use of machinery only increases many of the evils of capitalism. It kills the small trader, destroys handicrafts, and increases unemployment, poverty and disease, it crushes the individuality and initiative of man and makes him a slave. It stimulates the greed of the rich and promotes parasitism and irresponsibility. It concentrates wealth and power in the hands of the few and deprives the producer of his share in the production and its profits. Is it any wonder then if Gandhiji, to whom the individual and his welfare is the one supreme consideration, is against the use of such machinery? "I want to save," declares the Mahatma, "time and labour, not for a fraction of mankind but for all. I want the concentration of wealth, not in the hands of the few, but in-the hands of all." To this end, he welcomes simple tools and instruments and such machinery as saves individual labour and lightens the burden of the millions of workers. It is clear, therefore, that he is not against all machinery. While the Mahatma is most uncompromisingly against the use of the machinery which saves labour in order to increase profits for the profiteer, he considers the extensive use of such machinery as saves labour for the individual not only desirable but lawful.

The Growth of the Political Conscience in Ceylon

Mr. S. J. K. Crowther writes in The New Review:

Ceylon is India in miniature. In this island of 25,000 square miles and a population of 5,300, 200, mainly descendants of early settlers from India, are reproduced as in a microcosm many of the elements of India's problems. The caste system prevails in Ceylon, though it is not the grim reality that it has become in India. Cleavages of race and religion exist but they are not so deep-seated as they are in India. For these reasons the development of political responsibility in Ceylon is of some interest.

The Donoughmore Commission came in 1927.

The Donoughmore Commission came in 1927. Their conclusion naturally was that the Ceylonese were not yet fit for responsible government. As a step towards this end they recommended a new constitution which is a disguised form of dyarchy, although the Commissioners protested in their report that they did not favour a dyarchical form of government. The chief features of the new constitu-

tion are the abolition of communal representation and the enfranchisement of all males and females above the age of 21 without any literacy or property qualification.

Under the new constitution introduced in 1931, the Legislative Council was replaced by a State Council having both legislative and executive functions. The State Council consists of three official members, fifty elected members, and eight members nominated by the Governor. The three official members, styled Officers of State,—namely the Chief Secretary, the Attorney-General and the Financial Secretary,—have seats on the Board of Ministers as well as in the State Council, in both of which they may speak but cannot vote. The Chief Secretary, the head of the Civil Service, is the Chairman of the Board of Ministers as well as of the Public Service Commission which is in charge of appointments, promotions and transfers. He is also the Minister in charge of Defence and External Affairs. The Attorney-General is the Minister in charge of Law, and the Financial Secretary is head of the Treasury and in charge of Finance.

Elections were held in all the other constituencies. A total of 1,577,932 voters (978,548 males and 599,384 females) had registered themselves, and in those divisions where contests were held sixty per cent of the voters went to the poll. On the whole the contests were fairly fought and there were only one or two cases of appeal to religious prejudice. On the other hand, the people's freedom from racial prejudice was shown in the election of two Europeans

and two Indians.

The State Council entered on its duties under the worst of auspices. The Depression lay heavy on the land. Tea, rubber and coco-nuts, the main agricultural products, had slumped disastrously. The public revenue had declined so seriously that the first budget presented by the Board of Ministers revealed a serious deficit.

Besides the outstanding achievements of the Council, its one serious blunder was the passing of a Bill for the relief of Judgment Debtors. Passed during the worst phase of the Depression it bore evidence of the prevalent panic. The Bill, had it become law, would have done much harm to the credit of Ceylon. The Governor, on instructions from the Secretary of State, has, therefore, withheld his assent from it.

On another matter the Governor and the Council come into conflict once a year, -on the vote for leave passages and holiday warrants of Government employees. The Secretary of State has held that the practice of granting leave passages once in four years should continue because the Constitution requires that the conditions of employment of public servants which

existed at its inception should not be altered.

This is one of the grounds on which a section of the State Council is pressing for the withdrawal of the special powers vested in the Governor. From the point of view of this section of the House, who are all Sinhalese, the Governor's special powers are an intolerable restriction of the Council's treedom of action.

New Orientation in Education

Mr. B. Ramachandra Rao, M.A. L.T., Principal, Hindu College, Guntur, contributes a very instructive paper to Educational India. Part of it is given here:

Following up the argument in practice we may so arrange the school work that the forenoon session

(7 to 10) may be entirely devoted to teaching languages, mathematics and specialized sciences and the afternoon (3 to 5) session may be left completely to the pupils to make good what the have learnt from teacher by experience in practical work in the laboratory or workshop or art-studio to be followed up by games and lectures (two or three per week) with the aid of cinema or magic lantern that go to elucidate the general knowledge subjects, viz, History, Geography and General Science. It is high time that the pupils are disabused of the false notion that knowledge can be acquired by reading pages after pages of text-books. More often than not the periods assigned to these subjects are utilized for the dictation of notes. There might have been some excuse for such a procedure when the essay type of answers was in demand. But fortunately now the new style of questioning needs short, intelligent and accurate answers. For geography there are slides to illustrate the topography, climate, vegetation and economic development of a country or a region. The proper study of picture and map, supp'emented by excursions will surely foster correct geographical concepts and the text-book should be read independently by the pupils only for refreshing their memories. Similar aids can be easily devised for other general knowledge subjects. In fact, pupils should be weaned from too much attachment to printed letter and should be induced to acquire knowledge by observation and experiment. The compulsory vernacularization of all

non-language subjects will greatly facilitate this reform.

The allocation of one school session to the selfeffort and self-manifestation of the pupils will have a
very healthy effect on the tone of the school and the
task of the teacher will be greatly lightened. The
teacher and pupil will realize that education is a cooperative effort and that each has a part to play.

The employment of pupils in laboratories, workshops and art studios to realize by practical experiment the truth of what they have learnt in the class room will incidentally afford ample scope for developing skill of hand and eye. Manual training should be closely associated with subjects of class instruction, In the miniature World of the School, pupils whose parents pursue different vocations in life gather together and the various types of inherited genius that they possess should be properly utilized for the benefit of all. In this society of all talents only such manual work as will release the native genius of the peoples should be alloted, and it will not be impossible to establish some sort of co-operation between home and school. Workers in the carpentry section should be able to effect ordinary repairs of school furniture and prepare simple educational equipments. So also the smithy and laboratory by mutual association forge ordinary implements of scientific education. In this way every branch of education will find its instructors and workers. Thus the theory and practice of education would be set side by side to infuse real love of knowledge, to foster dignity of labour, to engender confidence in the apparently dull and indifferent pupils and finally eliminate truancy and failure from the school world.

The Practical Problems of Life following are extracted from Probuddhu

The following are extracted from Prabuddha Bharata:

The conflict between authority and reason is very common to modern minds. There are people who

proclaim their unbelief in all forms of authority. They do not want to submit to any discipline. They have no philosophy of life which they adhere to, nor have they any ideal to be achieved in life. They absolutely ignore the great value of tradition. They are practically led by wandering whims and caprices. In the name of liberty and reason, they propound doctrines which are suicidal to the progress of mankind. In the midst of this confusion, some people take a blind refuge in age-long authority. In their heart, they are either sceptics or hypocrites but they console themselves with a false relief by leaning towards authority.

The efficacy of reason can hardly be over-estimated. Who can underestimate the value of any rationalistic investigation? Our life is sure to be swayed by superstition and fanaticism, if it be not governed by reason. We know how the evils of authority have ruined individuals and nations. It is well known how religions flight against one another for want of reason. Besides, liberty and reason are so indispensable for the growth of our soul. We can never grow

within the hedges of blind tradition.

"It has been said that reason is not strong enough," said Swaini Vivekananda. "it does not always help us to get the Truth; many times it makes mistakes, and therefore the conclusion is, that we must believe in the authority of a church! That was said to me by a Roman Catholic, but I could not see the logic of it. On the other hand, I should say, if reason be so weak, a body of priests would be weaker, and I am not going to accept their verdict, but I will abide by my reason, because with all its weakness there is some chance of my getting at truth through it; while, by the other means, there is no such hope at all." The great Swami at the same time emphasized the limited scope of reason too. He said in the same breath: "To reach Truth by reason alone is impossible because imperfect reason cannot study its own fundamental basis. Therefore the only way to study the mind is to get at facts and then intellect will arrange them and deduce the principles." Liberty and reason must have their proper limits. If they be let loose, they will certainly fail to be safe guides in life. Tradition, on the other hand, should not be set at naught, simply because they are age-worn and out of fashion. We must avoid the extremes of both authority and reason for the solution of our problems in life. We need be

conscious of the dangers of faith and also the obstacles of intellectualism. There ought to be a balance between reason and faith in all our undertakings in life. An undue leaning to one or the other is the cause of our mistakes and miseries. The unrest that we find in the modern life is largely due to the lost balance.

The Principles of Indian Art

The following extracts are taken from The Theosophist:

The chief characteristic of the Indian temperament, moulded as it is by religion and philosophy, is its instinct to search for principles. To proceed from a principle, or a general law, to its application to action is the Hindu method—the reverse of the British temperament, which takes things as they are, and "muddles through," and after achieving success, at last is surprised to discover that there was a principle all the time. The Hindu mind always seeks the idea first. "From above downwards" may well describe Hindu technique in everything.

This is particularly true in all forms of Indian art. The artist seeks above all things to express the idea. Everything, even the form, is subordinated to the idea. Let me illustrate. In painting, no Indian painter ever uses a model. Suppose he plans to carve a bull in oranite; every one of the tens of thousands of temples of Shiva has an image of his bull, and these granite bulls, small and large, are everywhere. He does not get a bull and model from nature. He has observed thousands of bulls cattle are in every village and home, from these memorics he creates in his mind the idea of the bull. Then he sets to work to carve it. His object is not to make a bull which is true to nature in all details; he plans to make the idea permeate the matter. It, in creating, his proportions are not accurate. he does not consider that a defect; he is creating not the image of any living bull, but the idea which materializes or clothes itself as a bull. The bull's passivity, his dignity and aloofness, his sense of being the vehicle of the God Shiva these are what the artist intends to reveal. This emphasis on idea as above form is the hallmark of true Hindu art.

NOTES NOTES

Sir Samuel Hoare's Baseless Boast

Addressing the Assembly of the League of Nations at Geneva on the 11th September last, Sir Samuel Hoare, British Foreign Secretary, is reported by Reuter to have said:

"In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of self-government in our own territories. For example, only a few weeks ago I was responsible for helping pass through the Imperial Parliament a great and complicated measure to extend self-government to India."

It is an entirely unfounded claim that "The Government of India Act, 1935," to which Sir Samuel Hoare referred, has extended self-government to India or even that it has promoted the growth of self-government in India. This has been pointed out so often in the Indian section of the press in India during the discussion of the sections of the Government of India Bill in the British (not the "Imperial"*) Parliament that it may seem superfluous to point it out again. But as British Imperialists will not cease to repeat the falsehood that they have given self-government to India by the new Act, it will not do for us to cease to contradict and refute such a flagrant falsehood.

If a country is self-governing its seat of ultimate authority in state affairs (including political, economic and kindred matters) is situated in the country itself. But in the case of India that seat is in a country several thousand miles distant from it and separated from it by two continents and many seas. The ultimate authority, too, of a self-governing country, whether one man or a body of repre-

sentative men, is indigenous to that country. But the paramount authority, so far as India is concerned, will continue to be non-Indian.

The constitution of a self-ruling country is usually framed by itself, or, if it be in the transition stage from a subject to a selfgoverning condition, the constitution should be framed at least in accordance with the wishes of the subject population and receive their But in the case of the Government of India Act, it was framed entirely by non-Indians, and, though there was a show of consulting Indians, the J. P. C. report itself says that the J.P.C. Committee did not accept even the recommendations of the Moderate Indian-"delegates" examined! And needless to say, no Indian party, not even the much-favoured and much-'conciliated' Muhammadans, have acclaimed the Act as one which, far from granting complete self-rule, concedes even partial self-government.

A self-ruling country has and performs the duty of defending the country. But the new constitution, like the existing one, places Defence entirely in the hands of the foreign Executive and outside the control of the Legislature in any way. There has been for years a hollow talk of the Indianization of the army. But in the new Government of India Act one does not catch a faint echo of even that deceptive talk.

So much for Defence.

As regards the civil administration of the country, India at present has no say and in the future also will not have any say in the matter of the periodical appointments of her Governor-General and Governors.

Even in the case of officers of lower rank such as those belonging to the Indian Civil

Parliament the Imperial Parliament the Imperial Parliament is quite incorrect. For, not to speak of subject India, which contains the greater portion of the population of the British Empire, even the self-governing Dominions do not, as they are not required to, send their representatives to the British Parliament.

Service, the Indian Medical Service, the Indian Police Service, the Irrigation Service and many other officers, the Indian legislatures or ministers will have nothing to do with their recruitment, posting, promotion, leave, pensions, suspension, dismissal, etc., the most important parts of such work being in the hands of the Secretary of State and the remainder in the hands of the Governor-General and Governors. For details the reader is referred to sections 244 to 263 of the Act.

It is a fine brand of self-rule for a country not to appoint or control its own servants! The "steel frame" is not only to be maintained intact for an indefinite period but to be reinforced and extended.

A self-ruling country controls and disburses its own purse. But in the new constitution expenditure on the reserved departments, salaries and pensions of high officials and superior civil servants, and interest and sinking-fund charges on the national debt are removed by statute from the vote of the legislature. These non-votable items in the future federal budget have amounted in recent years to some 80 per cent of the total expenditure of the Government of India. Even as regards the remaining 20 per cent of federal expenditures, the power and responsibility of the future Finance Minister are limited by special powers conferred on the Governor-General in relation to budget procedure which enable him to restore any amounts reduced or rejected by legislative vote.

To call a country self-governing which cannot control even 20 per cent of its revenue with certainty is a grim joke which the joker may enjoy, but not those at whose expense it

is cracked.

A self-ruling country determines its relations with foreign countries. But, not to speak of such subjects of high politics as negotiations for war and peace, even matters relating to commerce with other countries, emigration and immigration, etc., are placed outside the jurisdiction of the legislature; for Foreign Affairs, like Defence, is a "reserved" subject.

In Sir Samuel Hoare's self-governing India, currency and exchange, banking, railway rates and freight, etc., will continue to be

manipulated in non-Indian interests. These key economic spheres have thus been removed from responsible legislative control.

Every student knows or ought to know that before and during the rule of the East India Company, and even later, Britain built up and developed her trade, industries and shipping at the expense of those of India, thereby occupying in the Indian economic sphere the place which ought to be India's own. The reader may refresh his memory of facts relating to this subject by consulting the enlarged new edition of Major B. D. Basu's "Ruin of Indian Trade and Industries." In Sir Samuel Hoare's self-governing India, Indians will not be able to re-occupy in the trade, industries and the shipping and other means of transport of their own country that supreme place which the nationals of all civilized and self-ruling countries do in theirs by any or all the means which have been and are resorted to by such nationals. For, in the new Act, in order to "hang" any possible future endeavour aiming at such re-occupation, such endeavours have been given the bad name of "discrimination." By sections 111 to 121 the Executive (the Governor-General, etc.) have been given ample and unlimited powers to prevent such "discrimination." Thus, the provisions regarding "commercial discrimination" and the "special responsibility" laid on the Governor-General to prevent such "discrimination" seriously limit the pitiable future Finance Minister's power to devise and carry out a programme in the interests of Indian trade and industry.

The height of absurdity and injustice is reached in section 116 which makes British companies carrying on business in India "eligible for any grant, bounty or subsidy payable out of the revenues of the Federation or of a Province for the encouragement of any trade or industry to the same extent as companies incorporated by or under the laws of British India are eligible therefor," under some conditions which exploiting British business men will be able very easily to comply with.

No wonder then that a paper on "The Government of India Bill as Amended in the House of Commons" by Mr. Hugh Molson, M. P., published in the July number of The Asiatic Review, contains the following exulting

laudation of the provisions against so-called discrimination:

"Under the Bill there are as full and complete prohibitions of discrimination as the ingenuity of the Parliamentary draftsmen, prompted by the greater ingenuity of the European community's legal advisers, has been able to devise, . . . "p. 457.

A self-ruling State makes its own laws, which are not subject to any veto by any non-indigenous authority or person. But in the case of India, the British Crown, the British-appointed Governor-General, and the British-appointed provincial Governors are empowered by this new Act, imposed upon India from outside, to veto or disallow laws passed by the central or provincial legislatures. There is no means provided for over-riding this veto, as, for instance, there is in the case of the power of veto possessed by the President of the United States of America.

The Governor-General and the Governors have been thus not only empowered at their discretion to reduce to a nullity the legislative powers and activities of the central and provincial legislatures, but they have been in addition given powers to make "Governor-General's laws" and "Governor's laws" by their sole authority, without the help of or in disregard and defiance of the legislatures! The Governor-General's and the Governor's Acts shall have the same force and effect and duration as Acts of the Federal or Provincial Legislatures.

Sir Samuel Hoare's self-rule-granting Act may be exposed to the admiring gaze of the civilized world in far greater detail than we have attempted and that to an indefinite length. But we must now stop with mentioning only three more items, viz.:

The Governor-General's and the Governor's power of suspending the constitution wholly or in part, at their discretion, and taking unto themselves and exercising all the powers of the department or departments concerned;

Totally ignoring the existence of the eighty million inhabitants of the Indian States' subjects, giving seats in the Federal Legislature to the nominees of the rulers of these States and giving full recognition to the autocracy of these Princes (as they are called) as it exists today; and

Reducing the Hindus of British-ruled India, who number more than half not only of the entire population of British-ruled India but of the population of both the British Provinces and the Indian States combined, to the position of a minority community.

This last item requires some statistical elucidation.

The total population of the whole of India (minus Burma), according to the census of 1931, is 339,625,586. The Hindus of Britishruled India alone, that is of the Provinces, number 177,157,035. This is more than half of the total population of the whole of India. Therefore, the Hindus of British-ruled India ought to have been given more than half the seats in the two Houses or Chambers of the Federal Legislature, namely, the Council of State and the Federal Assembly. But out of the 260 seats in the Council of State the Hindus of British India have been given only 31 seats, and out of the 375 seats in the Federal Assembly they have been given only 124 seats. They ought to have got more than half the seats but have got less than one-third. These "General" seats are meant Buddhists, Jainas, etc., also, whose numbers we have not taken into consideration.

It is to be noted that the Hindus of British India not only form more than half the total population of the whole of India, but also contain the largest number of the best educated, most public-spirited and most enterprising persons in India. Perhaps that is the reason why Sir Samuel Hoare's self-rule-giving Act has discriminated against them.

Salary of the Prime Minister of India To Be, and That of the Japanese Prime Minister

Speculation is already rife as to who is likely to be the first Prime Minister of Federated India. What is going to be his salary, we wonder.

Our provincial ministers get salaries of Rs. 64,000 per annum apiece. That may lead one naturally to guess that the All-India Prime Minister must be given at least Rs. 80,000 per annum, if not Rs. 100,000.

It is interesting to compare the bloated salaries of these practically powerless figure-

heads (comparatively speaking), dressed in brief authority, on some of whom bigness is thrust, with the very modest salary of the Prime Minister of the powerful Empire of Japan. Formerly his salary used to be 1,000 (one thousand) yen per mensem. have learnt from the Consul-General of Japan in Calcutta, that his salary according to the revised scale is 800 (eight hundred) ven per mensem. On the 19th of September last the exchange value of a hundread yen was Rs. 78. So, the Prime Minister of Japan gets a salary of Rs. 624 per mensem, or Rs. 7488 per annum! One reason why Japan is able to spend large sums on the improvement of her agriculture, commerce, industries, education, health services, shipping, etc., is that she can command the services of men of first-rate standing and ability for the public good on very moderate salaries. But here in India the bureaucracy must awe and dumbfound us Indians, who are regarded as among the gaping rustics of the world, with the length of the purses presented to the ministers.

Pennsylvania Gives Equality to Negroes

The 450,000 negroes who live in the State of Pennsylvania have found themselves from last Sunday in a state of absolute equality with their White brethren. Every hotel by law has opened its doors to them. No public swimming bath can evolude them. In trains and buses they can sit where they please. In theatres, in all places of public entertainment, they can take their seat next to a White woman without the manager of the hall daring to say them nay. First September was the day in which the State's Negro Equality Bill recently rushed through both the Houses of the State Legislature, became law.

So the position of the Negroes in America has not been superior to that of the depressed classes in India in every respect, though it has been so in many respects. It is welcome news that at least in one American State the Negroes have now been legally placed in a position to rise in the social scale and be equal to the Whites.

Asoka Pillars and Willingdon Kiosks

As quite recently the ancient name of Asoka and the modern name of Willingdon have been placed in juxtaposition in the public mind, it may be expected that wherever there

are Asoka Pillars and Rocks bearing Asoka's Inscriptions, there (and elsewhere, too) will spring up Willingdon Kiosks bearing the legend:

"Bow Down, Ye Indians, Bow Down-And Buy British."

Indian Oil-seeds

The Journal of the Royal Society of Arts for August 23 last contains a paper on "Indian oil-seeds" by Dr. F. J. F. Shaw, which was read before the Indian Section of that society. It is stated there:

The total exports of Indian oil-seeds of all kinds improved in quantity from 733,000 tons in 1932-33 to 1,124,000 tons in 1933-34, and from Rs. 11,31 lacs to Rs. 13,66 lacs in value. Relatively to 1932-33, therefore, there was an improvement of 53 per cent in quantity and 21 per cent in value. In quantity the exports in 1933-34 reached a record level for recent years, this expansion being mainly due to the recovery made by Indian linseed. Exports of linseed in 1933-34 attained the pre-War level, and there was also an improved demand for groundnuts as compared with the preceding year, but this improvement was accompanied by a fall in value. Excluding linseed and groundnuts, other kinds of oil-seeds taken together declined from 228,000 tons to 198,000 tons in quantity and from Rs. 3,28 lacs to Rs. 2,45 lacs in value, rape-seed being largely responsible for this result, the demand for it falling off by about 37 per cent. The table given below compares the quantities of the different kinds of oil-seeds exported during the last three years, with the pre-War averages:

		Pre-War	1931-32		19.13-34
		arerage	(Thousands of tons)		
Linseed		379	120	72	379
Rape-seed		273	54	115	73
Groundunts	 	212	672	433	547
Castor		114	104	86	82
Cotton	 	240	12	2	6
Sesamum	 	119	12	10	15
Copra	 	31			_
Others		85	14	15	22
Total		1,453	988	733	1,124

In the case of linseed, observes Dr. Shaw, the possibility of combining the production of oil with fibre offers a fruitful line of research.

Oil-seeds are exported abroad for obtaining oil and oil-cakes from them. Vegetable oils are used for various purposes, the manufacture of vegetable ghee, lard, etc., being one of them.

The case for and against the export of oil-seeds from India is put thus by Dr. Shaw:

Each of the Indian oil-seed crops presents its own economic and scientific problems. In general, India suffers a loss of nitrogenous manure in the export of oil-seeds which yield oilcake. Such exports are crushed outside India, and the cake is NOTES 475

not available either as a food for cattle or as a manure for the country which has produced the seed.

A fair proportion of the various kinds of oilseeds, oil and oilcake are exported to foreign countries and the rest are consumed in India. There is a difference of opinion about the desirability of exporting large quantities of Indian oilseeds. Many people consider it as a loss to the country and complete that the goods must be country and consider that the goods must be country and consider that the goods must be countried. country and consider that the seeds must be crushed in the country and only the surplus oil should be exported. There are others who maintain that the export of seed should continue. The arguments advanced in favour of encouraging the oil-seed crushing industry in India are:-

(1) The cakes would be largely retained in the

country to be utilized for feeding and manuring.
(2) The profits of the industry would be secured for India and the industry would provide employment for many Indians.

(3) By crushing the seeds, fresh and better oils could be produced.

The arguments in favour of the export of oil-

seeds are:

(1) India is pre-eminently an agricultural country, and it would be better to give attention to the development of agriculture with a view to increase the yield and export of raw material rather than to attempt to start new industries.

(2) Even if an oil-seed crushing industry were established on a large scale in India, the farmers would not readily take to the use of cake as manure, and consequently Indian agriculture would

not benefit.

(3) India already exports some oil and cake, which indicates that her actual requirements for

these are adequately met.

(4) It would take a long time before India could produce refined oils of the kind demanded in Europe, and the industry could not, therefore,

(5) It is easier to export seeds than oil

The first argument in favour of export is only plausible at the best. All civilized countries have been mainly agricultural at some period or other of their history, but most, if not all, can become manufacturing countries And they should become manufacturing countries also, seeing that agriculture alone cannot support an increasing population with a civilized standard of living and also considering that the profits of manufacture, not to speak of agriculture and manufacture combined, are much greater than those of agriculture alone. India should certainly be more of a manufacturing country than it is now, because too large a proportion of the population has been thrown on the soil, leading a mere hand to mouth animal existence. Moreover, throughout her history before the British period India was as great a manufacturing country as an agricultural one. It was only after the "Ruin of Indian Trade and Industries," mainly

during the rule of the East India Company, that India has become mainly an agricultural

In the course of the discussion following the reading of Dr. Shaw's paper, Mr. B. T. Mulwani, B. Ag., met the arguments of the advocates of the export of oil-seeds thus:

. . . . one point emerged which could not be over-emphasized, namely, the very real menace to the fertility of the soil and the upkeep of livestock from the loss of plant and animal nutrients in the export of oil-cakes. This formed a particularly sound argument in favour of encouraging the oil-seed crushing industry in India, for oil-cakes were highly organic and nitrogenous, and contained considerable quantities of phosphate, potash and other valuable nutrients. On the other hand, other valuable nutrients. On the other hand, manurial ingredients were very much lacking in many of the Indian soils, and the artificial fertilizers imported to meet the need might in the long run deteriorate the soils. Moreover, as it was attempted permanently to maintain increased yields, the need for retaining these useful by-products in India became all the greater.

Another argument for the oil-seed crushing industry in India was that it would not only provide employment for poor and needy Indians, but it would also encourage and strengthen the development of mechanical engineering in that

country.

Again, as mentioned, when the seed was crushed fresh, it produced better oil with a more pleasant aroma and consistency, as was shown by the iodine value, the essential oils, the Reichert-Meissl number and other micro-chemical and -physical determina-Also, the grading of oil-seeds, and the separation of such poisonous and unpleasant seeds as castor, would be easier and cheaper if seed was crushed on the spot, for Indian labour was the cheapest in the world.

The third argument quoted by the lecturer in favour of the export of oil-seeds was that the actual requirements of India for oil-cakes were adequately met. The force of that argument was rather nullified by the previous argument, which stated that the farmer would not readily take to the use of cake as manure. The large imports into India of artificial manures and feeding meals also disproved the statement. However, wellorganized instruction in the usefulness of oil-cakes, and reduced prices, would no doubt induce farmers to take to the use of these valuable materials.

Success in producing refined oils might easily be expected if some trained experts were recruited to start with. The object might also be achieved by the offer of medals, ctc., to the producers of the best quality oils. If the exports of Indian oilseeds or oils exceeded the present trade, the grant of concessions in taxes to oil-seeds growers might help to stimulate production. The distribu-tion of pure and graded oil-seeds for sowing, at concessions rates, would also strengthen the industry.

In short, the industry would be complete in itself if oil-seed crushing in India was encouraged, or at least given a trial in co-operation with some of the Merchants' Associations. Such Associations would hopefully come forward, as they had been strongly representing against the import of vegetable products, which they suspected, in places like Bombay.

We are entirely in favour of promoting the oil-seed crushing industry in India. In the rural parts the immemorial village industry of oil-seed crushing, with the indigenous ghani or oil-press should be re-started wherever it has disappeared or decayed. This will lead to the economic improvement of the villages, prevent further deterioration of village cattle and restore fertility to the soil.

Prof. Yone Noguchi's coming Lectures at Indian Universities

Some two months ago Professer Yone Noguchi, the Japanese poet and art critic. wrote to us that he was coming out to India to deliver some lectures at some Indian Universities. Later, on the 13th of September last, we received another letter from him, with an illustrated article on a Japanese artist, which will be published in our next (November) number. Old readers of this Review know that this is not Mr. Yone Noguchi's first contribution to it. In this letter he tells us: "As I wrote to you before I will be in your city in November; and my list of lectures at the University contains some seven subjects. I shall be happy if you can print this article in your earliest issue, -in the number of November or December I am hoping to stay in India for some three months."

He is coming to India at the invitation of the Calcutta University. After delivering his lectures here he will do so at other Universities, e.g., Madras, Annamalai, Osmania (Hyderabad), Allahabad, etc.

He is professor of English at Keio-Gijuku University in Japan. It is a private university with 280 professors and 6,728 students and pupils. Already 1,760 students have graduated from this university.

Mr. Richard Le Galliene has given some details regarding the Japanese professor-poet's career and art in the *New York Times*. He introduces him thus:

The Japanese poet, Yone Noguchi, is already well known to Europe and America. It was Lafcadio Hearn who first brought Japan into close relations with the West, not in any political sense, but in the realm of the artistic. To-day another ambassador of the arts—Yone Noguchi—stands between and brings again into closer touch the

contending civilizations of the East and the West. This poet, however, uses 'the poetic capabilities of English words to serve Japanese poetic ideals,' while Hearn tried to interpret Japan by steeping himself in her life. The fact that Mr. Noguchi writes English verse with ease and feeling is remarkable, for one does not expect to find a poet of the Far East, where all the traditions are different from those of the West, writing English with facility, but perhaps the East is not so 'far' after all, for a poet is of 80 nation, but of all the world.

As regards his education we are told:

Educated at Keio Gijuku University, Tokyo, where he is now professor of English literature, Noguchi felt that, to further his training, he must come to America to study the great Western people and their ways. Arrived in San Francisco in 1893, he found himself living with some Japanese agitators, who were busily engaged in the publication of a small paper, for which the young student acted as carrier, without recompense, sleeping at night on a table with a volume of the Encyclopacdia Britannica for a pillow. Later he became a 'schoolboy,' that is, serving as a domestic servant when not at school, and applied himself to the study of English. After about two years of this life. Noguchi heard from some members of the Japanese colony about the Californian poet, Joaquin Miller, who was called by them 'sennian,' the hermit who lives on dews,' and he made a pilgrimage to the poet's home on the heights. Noguchi remained with Miller for three years, and became his devoted pupil, publishing his first poems during this period in 'The Lark,' the little magazine published by Gelett Burgess in San Francisco.

Some further details of his career follow:

In 1897 the youthful poet was seized with a desire to tramp, and he made a journey on foot to the Yosemite, whose natural beauties impressed him deeply. The following year he walked through parts of Southern California and of this he writes, 'I thank the rain, the most gentle rain of the Californian May, that drove me into a barn at San Miguel for two days and made me study Hamlet line after line; whatever I know about it today is from my reading in that haystack.'

In 1903 Noguchi crossed America and went to London, where he lived in obscurity until he published a little sixteen-page pamphlet, bound in brown paper, entitled From the Eastern Sea, which brought him immediately to the notice of England's foremost literary men. The genius of the Japanese poet was recognized by such men as Austin Dobson, George Meredith, Thomas Hardy, and Andrew Lang, the latter writing that the poems 'appear to me to contain many charming things, and to show a remarkable command of our language'. The next year Noguchi returned to his native land after an absence of eleven years, again visiting England in 1913, when he lectured on Japanese poetry at Magdalen College, Oxford.

Mr. Richard Le Galliene gives a list of other works by Mr. Yone Noguchi which will help those who may want to make a comprehensive study of his writings.

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In the years following, Noguchi published several volumes of poetry and prose, the Summer Cloud, the Pilgrimage, the American Diary of a Japanese Girl, Lafcadio Hearn in Japan, Through the Torii, the Spirit of Japanese Poetry, and the Spirit of Japanese Art, Korin, Utamaro, Hiroshige, Selected Poems, as well as many books in Japanese.

Noguchi's poetry possesses an elusive charm, a

musical lilt found in the work of few living poets. It suggests colour and moonlight, the sighing of breezes and the singing of birds; his feeling is delicate and fairylike, and his later works all portray an increasing love for his adopted language which he handles as no other non-English poet

save Tagore has done.

"The Consummation of the Age-long Efforts" of India?

Addressing both Houses of the Indian Legislature at Simla on the 16th September last, His Excellency Lord Willingdon, the Viceroy, said among other things:

It is a matter of great satisfaction to me that during my Viceroyalty there has been made possible a consummation which many of the great rulers of India through the ages desired to see but did not see and which was hardly in sight when I myself took office over four years ago. I mean that the Act for the first time in the history of India consolidates the whole of India. state and British, for purposes of common concern under a single Government of India for the first time, and India can become one great country. The second broad feature in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct devolution from the Crown. just as the Dominion Governments do. They will cease to be agents and will stand forth as full political and juristic personalities, exercising the function of His Majesty. The first feature to which I have referred is the consummation of ago-long efforts, not only of the British Government but of all great rulers in India, from Asoka onwards. The second feature is the necessary preliminary and the best augury for the full attain ment by India of the political character which the most developed of His Mujesty's dominions enjoy.

Those who want Swaraj for one undivided India will not derive the same satisfaction from the passing of "The Government of India Act, 1935" as Lord Willingdon has done. They have not in fact derived any satisfaction from it. What is of primary importance is freedom. Therefore, a number of independent Indian regions or states would be anyday preferable to one big subject India. It is true, no doubt, that the previous existence of India as an aggregate of several independent states led again and again to her subjection, and it is also true that the existence of one

undivided independent big country is preferable to the existence of a number of warring independent smaller political units. But the independence of the smaller units is, in spite of all drawbacks, preferable to the subject condition of the bigger whole. India has been often described as being in diversity and size comparable to the whole of Europe minus Russia. Would it have been better for this big Europe-minus-Russia to have been one undivided subject country instead of being the aggregate of a number of smaller independent and often warring states which she has been down the ages?

We will not here discuss whether India was ever one political unit in the sense in which she has become one now, nor whether the part of India (the greater part no doubt) which has become one political unit was ever exceeded in area by the parts combined which in any previous age had become one political unit. Neither will we discuss whether, though India might not ever have been in the past one political unit, there was not and has not been through the ages a deeper and a more fundamental unity of India. We will speak of other matters.

As Lord Willingdon has mentioned Asoka, it is necessary to point out that Asoka's India or in any case the India of the age of and near about Asoka, included Nepal and Afghanistan or that part of Afghanistan which is adjacent to India. Of course, we have not the remotest desire that Nepal should become part of a subject Federated India, or that Afghanistan should lose her independence. In fact our imagination recoils from the thought of any country at present independent losing its independence. We have mentioned Nepal and Afghanistan only to point out that there were times when Bharatavarsha denoted a bigger portion of the earth than the Indian Empire of "The Government of India Act, 1935."

The Viceroy has spoken of "a consummation which many of the great rulers of India through the ages desired to see but did not see." What was that consummation? As His Excellency has mentioned Asoka by name, what was the consummation which Asoka desired to see? It is not easy to answer either question. But it is quite easy to say what consummation "the great rulers of India."

like Asoka did not desire to see. They did not desire to see the whole or any part of India coming under and being governed by laws enacted outside India by non-Indians. Therefore, it can be asserted safely that the consummation which has been brought about is not the one which Asoka desired to see. The consummation which is a matter of great satisfaction to the Viceroy will not bring any solace to the soul of Asoka or to that of any Indian who wants Swaraj.

But we certainly admit that if Federated India ever becomes truly self-ruling and if the present mechanical juxtaposition of two such politically dissimilar parts of India as the Provinces and the States be the direct cause of and hastens the advent of that self-ruling condition, the framers of India's new constitution will have deserved our thanks.

The Viceroy's reference to Asoka has given rise in our mind to many thoughts. Asoka preached and practised religious equa-It does not matter whether he was a lity. benevolent despot or a constitutional monarch or anything else in modern political parlance. But one thing is clear. Though he was a Buddhist, Buddhist and Hindu, Sramana and Brahmana, were treated alike in his empire. There was then no graded citizenship, politically speaking. According to India's Britishmade new constitution, there is first-class citizenship for the master race, the Europeans; second-class citizenship for the Anglo-Indians and Indian Christians; third-class citizenship for the Muhammadans; and fourth-class citizenship for the Hindus-with two brands, one for the "depressed" and the other for the "caste" Hindus.

Religious toleration and amity was one of the glories of Asoka's reign. But Sir Henry Craik has told us recently never in his twenty-five experience had he seen greater communal dissensions and rancour than to-day. And Indians think that this state of things is due not a little to the "Communal Decision" which is the foundation of the new constitution and to the other Communal Rewards which have been announced.

Therefore, though India may have been politically made one mechanically, in spirit she has been hopelessly divided by the constitution.

Far from healing old sores, it has created new ones.

The constitution which has divided the electors into so many racial, religious, caste, economic and other mutually exclusive groups (each to place its own narrow, sectional interests above national interests)—which has separated even the two sexes, the constitution which has assigned seats in the legislature to the various groups, not according to one uniform standard or basis, but according to varying ones, cannot be said to have consolidated the whole of India.

Lord Willingdon says, now India "can become one great country." His Excellency may be reminded of that paragraph in the J. P. C. Report where that committee said that they were destroying the national unity of India, or words to that effect—we are writing these Notes in a place far away from our or any library containing political literature. The kind of Provincial Autonomy which the new constitution provides will lead to gubernatorial autonomy undoubtedly, but so far as the provinces and their people are concerned one certain result will be the Balkanization of India. The Provinces have been treated as regards the allotment of seats, finance, franchise, etc., according to such varying standards, that existing, provincial envy and jealousies will persist and new causes of such feelings will spring up. Thus, it will not be easy for India to "become one great country."

There is another reason why, in spite of a single Government of India, India will not really become one great country. For becoming truly one great country, the Provinces and States should have one great common purpose or a few great common purposes. In spite of the new constitution the people of India will, no doubt, continue to act under the great common urge of winning self-rule. But as Lord Willingdon refers to the new Act in particular as a unifying factor, he or his subordinates should point out the great common urge, purpose, or object which can be discovered in it. We find none.

A common grievance may be, as it has often been, a unifying factor. And all Indians will continue to labour under the common grievance of not having Swaraj. But the new Act has divided the people into so many

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conflicting groups and has set British India and Indian India, as also the Provinces among themselves and the States among themselves, by the ears so cleverly, and each will have so many grievances of their own to ventilate, that the great common grievance of lack of Swaraj may fail to receive adequate common and joint attention.

Federated India will mechanically bring together two politically heterogeneous parts of India. In the British provinces, there will be at least the form of democracy of and some sort modern adminiin the States generally there stration. will not be even the form of democracythere will instead be the autocracy and old world personal rule of the Princes under the paramountcy of the British Crown, with its concomitant, the unescapable influence of the resident and the political agent. Can this be called the consolidation of "the whole of India, state and British"?

"Authority By Direct Devolution from the Crown"

Lord Willingdon has said:

"The second broad feature in contrast with the existing constitution is that the Government of India under the new constitution will draw their authority by direct devolution from the Crown, just as the Dominion Governments do. They will cease to be agents and will stand forth as full political and juristic personalities exercising the function of His Majesty."

We can only smile. What does it matter to us the people of India how the authority of the Government of India is derived and how they will stand forth, so long as we the people continue to remain deprived of any ultimate authority in anything? The Dominions appreciate direct devolution because their people have the substance of self-rule and independence. The mere words "direct devolution" cannot in India be a consolatory substitute for that substance.

His Excellency has added:

"The second feature is the necessary preliminary and the best augury for the full attainment by India of the political character which the most developed of His Majesty's Dominions enjoy."

Oredat Judaeus Apella.

Did "the most developed of His Majesty's Dominions" enjoy the "necessary preliminary" of the safeguards, special responsibilities of the

Governor-General and the Governors, the Governor-General's reserved subjects of Defence, Foreign Affairs, etc., the Governor-General's and the Governors' ordinance-making, law-making and constitution-suspending powers, Communal Decisious and Rewards, and provisons against "discrimination"?

Cessation of the Ramlila in Allahabad, etc.

What the Durga Puja is to the Hindus of Bengal the Ramlila is to the Hindus of the United Provinces of Agra and Oudh, Bihar, etc. Non-Hindus in the latter provinces were or are spiritually or materially none the worse because the Hindus there enjoyed or enjoy the Ramlila processions, shows, fire-works, etc. But some Muhammadans in Allahabad and a few other places took it into their heads to raise objections to the Ramlila celebrations some ten years ago and the local British bureaucrats gave them their support. these places have not had the Ramlila for ten years or more. In consequence the Hindus there have been denied a religious right, have ceased to have some harmless enjoyment to which they were entitled, and have been deprived of a source of undefinable inspiration. Whether in consequence the objecting Muhammadans have during this decade acquired greater fitness for paradise is more than we can say. But that they have suffered some material loss is the testimony of the Muhammadan writer of the following letter in The Leader of Allahabad:

Sir.—By the stoppage of the Ramlila our community is not suffering less than the Hindus. During Ramlila our people used to get contracts for lighting, music and fireworks. Muslim hawkers used to sell paper toys, fireworks and innumerable other things. If the Ramlila be revived we will not only gain the goodwill of Hindus but our trade will get an impetus and we will lose nothing. I may tell our leaders that they should learn some lesson from the independent Muslim States of Turkey, Arabia and Persia. Can our leaders cite a single example of the kind in those countries which were the cradles of Isalmic culture? So many motor-cars pass daily by our mosques every evening and we read our prayers peacefully and during the sacred Muharram our huge drums do not allow anybody, irrespective of caste and creed, to sleep during day or night. We are, however, terribly upset only once in the year during our prayers and that too at Allahabad only by the music of Ramlila procession. When our own forefathers ruled

India was there any such question at the time? We should follow the good policy of co-operation with the Hindus which made illustrious the Emperor Akbar, the most successful ruler in India. Remember that we can't change historical facts. Therefore I appeal in the name of commonsense, to prove ourselves that we are no parties to oppose the Ramlile at Allalubad.

MEHDI ALI.

Allahabad.

Babu Rajendraprasad on the Bengal Governor's classification of Critics of Detention without Trial

Babu Rajendraprasad, President of the Indian National Congress, has issued the following statement to the Press:

"His Excellency the Governor of Bengal in his address to the Bengal Legislative Council has divided those who pressed for release or, in the alternative, for the trial of Bengal detenus into two classes, viz., those who were in secret sympathy with terrorism and, therefore, should be regarded as out of court, and those who, though well meaning, were ignorant of the real state of affairs and, therefore, deserved no consideration. He ignored the third class which, I believe, is the largest in the country, and which has among it persons holding diverse political views and belong-ing to diverse parties. That third class comprises persons who hold the liberty of person as sacred and who strongly feel that none should be deprived of his or her liberty except as a result of trial, openly held, in accordance with the canons of civilised law. It is this class which has insisted on a trial of detenus and, failing that, their release. The Government pleads difficulties in the way of trial and prefers to rely on laws which dispense with its necessity and substitute executive order for judicial decision. They have no reason to complain if public are not prepared to accept their view, subversive as it is of all recognised principles of civilised jurisprudence. But to-day they are bent on perpetuating lawless laws, depriving people of personal liberty, liberty of association and liberty of expression of views on the platform and through the press at the will of the executive and they have been enforcing such laws with all their vigour and not unoften misapplying them to conditions for which they were never intended.

"Consider the number of presses and newspapers which have been penalised, the number of associations, including labour organisations and Congress organisations, which are banned, the number of individuals who have been deprived of their liberty without any of those being tried and condemned by a court of law, and it becomes clear to what extent the Government can go even when things are more or less quiet. Having once enjoyed these powers, which subject them to no scrutiny by an impartial tribunal, one is not surprised that they resent even a criticism of their methods. We must continue to struggle against these conditions until we are in a position to make such laws

impossible in our land."

Mr. De Valera on Qualifications for "Victory"

GENEVA, Sept. 16. The smaller nations continue to rally their support to the League Covenant. Today was Mr. de Valera's turn eloquently to proclaim the Irish Free State's adherence to the obligations.

In a bitter survey of the international feeling he contrasted the deep sadness now obtaining in the League with the lofty purposes of previous years and asserted:

Today the Cynic is our teacher. He whispers to us that man in the long run is only a beast and

Victory rests with the most brutal."

Mr. de Valera asked: "What could be more inclancholy than to be thrown into enmity with those whose friendship we desire and oppose those we admire. That is a hard price we may have to pay for collective scenrity, but it is worth it.

If one aggressor is to be given a free hand and

the other restrained, it is better to return to the old system of alliances. Our own conduct now will determine whether the League is worth survival or whether it should be allowed to lapse."

M. Litvinoff on the Inviolability of National Independence

Geneva, Sept. 6. In a speech last evening on the occasion of the Italians' dramatic withdrawal, Prof. Jeze, the Abyssmian representative, begged the Council fully to examine the dispute and prevent bloodshed. They were ready to accept any help from disinterested countries at modernisation of Ethiopia. He invoked Articles X and XV and asked the Council by all possible measures to prevent the threatened war Still, he hoped that Ethiopia could count on the Council's efficacious help.

At this point the Italians withdrew.

M. Litvinoff admitted that he did not sympathise with Ethiopia as described in the Italian memorandum, but that it was indispensable to protect the independence of a member of the League.

No internal conditions could deprive a state of its right to integrity and independence.

The League should stand firm on principle. No fighting should occur except in absolute self-defence. M. Litvinoff in his speech said, the Italian representative in effect had invited the Council to declare itself disinterested in the dispute and leave

him freedom of action. It was in effect an invitation to members of the Council to repudiate their own international obligations.

The Wal Wal incident had been happily settled

and there was nothing now left to justify the threat of impending military operations.

There were measures other than military which could be used to civilise Ethiopia by Italy. He

admitted that peace was threatened.

M. Litvinoff invoking Article X, XI and XV said that Russia joined the League to collaborate in the cause of peace and advised the Council not to shrink from the necessary decisions.

"Abyssinia Refutes Italian Attack"

Geneva, Sept. 15. The Italian documents have been carelessly drawn up and many witnesses cited who have mover been consulted, declares the Abyssinian reply

to the Italian indictment, published last evening.

The reply, prepared by the French ethnographer, M. Griaule, says that an error of date in the Italian memorandum of nearly a thousand years is sufficient to discourage serious examination of the indictment.

The reply points out that there is no case in the history of Italo-Ethiopian dispute where Abyssinia has declined to submit the question to arbitration,

when requested to do so by Italy.

The reply accuses Italy of establishing consular posts in parts of Abyssinia, which can only have strategical interest and stirring up of trouble in the army and tribesmen.

If the condition of Ethiopia is really such as suggested in the Italian indictment, why has no other foreign legation protested against her? The Italian indictment does not justify the intervention of a foreign Power in Abyssinia.

M. Griaule has proposed an impartial inquiry by a committee of experts.—Reuter.

World Indian Swimmer Breaks Record

On the 18th September last, at 1-28 A. M., Mr. Robin (Rabindeanath) Chatterji, B. A., instructor in swimming to the Allahabad University, broke the world's record in endurance swimming by remaining in water, swimming and floating, for 88 hours and 12 minutes. Up to that time the world recorl was that of an Italian swimmer, who had swum continuously for 87 hours and 10 minutes (87 hours 24 minutes, according to some). Mr. Chatterii had accomplished this remarkable feat, he was picked up on a stretcher and removed to a tent where a bed had been prepared for him. He was examined by several doctors present and his condition was declared to be satisfactory. At about 8-30 P.M. the previous evening he gave a demonstration of his swimming tricks and Captain R. C. Banerji, who had just then examined him, was surprised to notice that the movements of his feet and hands were as quick and active as if he had entered the tank quite fresh.

The following paragraphs from a letter contributed to The Leader by Mr. Lakshman Sahay Mathur are worth considering in this counection:

Sir,—The full magnitude of the achievement of Robin Chatterjee cannot be judged from the mere fact that he has beaten the world record by I hour and 12 minutes. It is well known that in England and America in swimming tests the water is heated by electricity and kept at body temperature. This helps the swimmer to greater endurance than when the temperature of the water changes from time to time. In the Bharadwaj tank the temperature in the day was different from the temperature in



Mr. Robin Chatterji

the night, which was further heightened by the rains during the closing hours of Robin Chatterjee's performance.

Grease had to be applied to the body of the swimmer to prevent chill and prevent the skin from cracking. But this resulted in fouling the water and the swimmer who had to keep only his head above the level of the water swallowed some quantity of it. Nausea was inevitable. Such foul water was never to be found in the tanks in England and America while swimming tests were carried on and records set up.

Simple precautions such as providing the swimmer with rubber socks and surgeon's rubber gloves were not taken which would have prevented the water from cracking the skin of his hands and feet and making the cavities between his fingers and toes sore. The tank being open and not covered the swimmer was exposed during the day to the scorching rays of the sun and at night to the cold dew. A small portion of the tank was, in fact, provided with shelter but this instead of helping the swimmer fettered him to one spot.

Occidental "Neutrality" in the Italo-Abyssinian Dispute

In our last issue we wrote in relation to "American and other Occidental 'Neutrality'" as follows, in part:

"Italy has munition factories of her own and has already despatched considerable quantities of war materials. Ethiopia has no such advantage. So occidental 'neutrality' will go lagainst Ethiopia."



The Eruption of Mt. Mussolini

The Manchester Guardian, we have found after the publication of our comment, wrote as follows on the same subject:

The Abyssinian Minister in Paris has addressed a letter to the League protesting, in the name of his country, against the action of all League members that refuse to permit the export of arms to Abyssinia. If States and nations share the human attribute of conscience at all, this



-St. Louis Star-Times

Italy says to E'hiopin: "It may hurt-but you'll be civilized."

protest should find it out. Though no law forbids it and common justice commands it, though there is yet no war and technically no threat of war, though Italy, the open aggressor, masses her men and munitions on the Abyssinian frontiers and is helped by half the countries in Europe to do so, Abyssinia herself, the wronged, the innocent, the appealer to arbitration, cannot get so much as a single bullet for the defence of her independence. The just and generous example has been set by the Governments of France and Britain, both bound by a treaty actually designed to enable the Emperor of Abyssinia to obtain all the arms munitions necessary for the defence of his country, on the ground that to permit the export of arms might prejudice the chances of a peaceful solution. Firm ground and fine chances these, but even were they so no chance can weigh against the plain alternatives of right and wrong. The British Government is now safely out of range of questions in the House of Commons, but not from the judgment of those it governs. It does not stop India from sending grain and camp equipment to the Italian troops; why, then, should it stop the export to Abyssinia of the first neces-sities of war? By September it may be too late. The embargo should be lifted now. To maintain it is nothing but sham justice, sham friendship, sham right, and sham neutrality.

Pandit Ram Chandra Sharma's Fast for Stopping Animal Sacrifice

Animal sacrifice is, or at least, was practised by the Jews to propitiate the deity. Muhammadans also sacrifice some animals for the same purpose. Some (not all) Hindu sects sacrifice some animals to propitiate some gods and goddesses—particularly goddesses. Some aboriginal races and tribes also do so.

Pandit Ramchandra Sharma of Jaipur, Rajputana, is a Hindu and desires that Hindus should give up animal sacrifice. Being a Hindu he perhaps feels that he can persuade and influence Hindus more than others. As Kalighat is the chief seat of Shakta worship in Bengal, he has resolved to fast unto death unless animal sacrifice is discontinued there. He thinks that if it be discontinued there, it would be easy to have it abolished at other Hindu temples in Bengal and clsewhere.

A controversy has been going on on this topic. Public meetings have been held in Calentta to persuade the Kalighat priests to give up animal sacrifice and the Pandit to give up his fast, which he began on the 5th September last. Leaders like Mahatma Gandhi, Babu Rajendraprasad and others asked the Pandit to give up his fast and endeavour to gain his object by enlightening and persuading the section of the Hindu community which practises

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and supports animal sacrifice. Mahatma Gandhi is reported to have stated that the fast has been premature, as the ground has not been prepared for it.



Pandit Ram Chandra Sharma

Those who believe in one Deity, one Supreme Spirit, ought to know that what He wants is that men should sacrifice—not beasts. but the beast in their own selves. The belief in many gods and goddesses is erroneous and is not supported or inculented by the highest Hindu scriptures. These gods and goddesses do not exist. Therefore, the question of propitiating any god or goddess by animal sacrifice does not arise. If it be said, that the gods or goddesses are impersonations of the various attributes and aspects of the Supreme Spirit, then the reply, in brief, is that the Supreme Spirit has no attribute which craves the flesh and blood of innocent beasts for its gratification. There is, no doubt, a destructive as well as a creative and protective aspect of the Supreme Spirit. But what It descroys, It does by Its own power and according to Its own laws-It does not require the hand of man to do it with a sword or a knife. To think that the Supreme Spirit requires anybody to kill any animal at any altar or elsewhere is a superstition. It is revolting to our feelings.

Eiting meat is not the same thing as sacrificing animals to please the deity. Those who can meat do so to nourish their bedies and satisfy their palate. But as God, or any god or goddess, has no body, no hunger, no craving for any animal or vegetable food, and no palate, it is not necessary to sacrifice animals for the satisfaction of God or of any god or goddess. It may be necessary to add that the editor of this Review does not cat meat or fish.

We have written these words to make our position quite clear. It is not our object to offend anybody. In order not to do so, we have generally avoided religious and theological controversy. We shall not, therefore, pursue the subject further, nor will we print any letters etc., controverting or supporting our views.

Those who are neither monotheists nor polytheists need not consider whether it is necessary to sacrifice animals to propitiate any divine being.

We have made our position clear in Prabasi with regard to Pandit Sharma's fast, His desire is noble. But we have not supported his fast for two reasons: (1) It is not likely to touch the heart of those who practise animal sacrifice and make them discontinue it; (2) It is a kind of moral coercion, which we do not support. We urged the second reason against Mahatma Gandhi's fast before the Poona Pact.

Shastric Argument Regarding Animal Sacrifice

Those who do not believe in the supreme authority of the Hindu shastras which enjoin the worship of gods and goddesses, need not consider the shastric arguments for and against animal sacrifice; they may consider only humanitarian and other arguments.

As regards shastric arguments, the late Pandit Sarat Chandra Sastri, who was an orthodox and erudite Sanskrit scholar, wrote elaborately in *Prabasi* twenty-two years ago, quoting texts from many shastras to show that animal sacrifice was not necessary in Shakti-worship. He

also published a Vyavastha, signed by 69 of the most famous pandits of Kashi, Calcutta, Navadwip, Bhattapalli and Hardwar, against animal sacrifice in Shakti-worship. This Vyavastha or prescription was obtained by the late Babu Balaram Das, grandson of the Rani Rasmani at whose Kali temple at Dakshineswar Paramahansa Ramakrishna was a priest at one period of his life.

Rabindranath Tagore and Pandit Ramchandra Sharma's Fast

Some gentlemen of Calcutta asked Rabindranath Tagore to write to Pandit Ramchandra Sharma to persuade him to give up the fast. At first the Poet thought he would write to the pandit as requested by these gentlemen. But he finally gave up that intention. Here is a free translation, specially made for The Modern Review of the letter which he wrote to those who had asked him to request the pandit to give up the fast.

"You have written a letter to me to request me to ask Pandit Ramchandra Sharma to give up his resolve to fast unto death. Accordingly, I company a letter of entreaty to the Pandit. But the poverty of my request appeared in my eyes so lean in comparison with the greatness of his noble resolve; that I could not send you that letter of request, for very shame. The vow which he has taken is a vow of supreme self-dedication. We with our weak minds have no right to, are not qualified to, judge of its result either way. It is cortain that in Bengal it is not easy to prevent the shedding of the blood of animals in Shorti-worship. I know that the immediate chieft Shakli-worship—I know that the immediate object of the dedication of his life by this great-souled man will not be admitted. But where is the parallel to this dedication itself? In this case, it will not do to think according to our own ordinary standards or ideals. We shall undoubtedly feel anguish at this dedication of his life; but the value of that dedication lies in the anguish that we shall feel in consequence of it. I do not know what fruit his self-sacrifice will bear in the Kalighat temple: but this gift of his life will remain preserved for ever in our historical treasurehouse of precious gems. I am reminded of Srikrishna's teaching to Arjum at the beginning of the war of Kurukshetre. He rebuked the unmanliness which had made itself manifest in Ariuna's mind which had been overnowered by the grimness of the war The unmanliness of our minds, too, is not worthy of respect. Pandit Ramehandra Sharma knows what his dharma (sun-dharma 'ownduty') is, and he also knows sundharme nidhanam shreuah, "death is preferable in the pursuit of one's own dharma." What do we know? I am y unable to send the pathetic letter which I wrote him at first. Bhadra 15, 1342.".

The Poet has written a poem in Bengali, addressed to the Pandit, which has been published in *Prabasi*, and of which the following is a free translation, specially made for *The Modern Review*:

"Q Great-souled one, Thou willest to give thy own life

To cry shame on the sword of the slayer—
I make known my salutation to thee.
They bring himsa (the lust of blood) to the temple
in the guise of bhakti (reverential love),
They do not shrink from making worship blooddrenched.

Your resolve is to purge impurity By dedicating your pure life.

I make known my salutation to thee.

The cry of the frightened beast, torn from its mother's breast,

Makes noiseful the yard of the Mother's Trengle.

Making the killing of the powerless an offering of

This shame of the Motherland thou will wipe

I make known my salutation to thee. Cruel is the hope of merit from slaying The creature who is helpless and unable to defend himself

Thou wilt at the cost of thy own life
Rescue him from the hands of those who are
greedy of religious merit—
I make known my salutation to thee."

An Indian Internationalist on the Italo-Abyssinian Dispute

Dr. Taraknath Das, a noted Indian authority on international affairs, gave an interview to Barkeley Daily Gazette (August 6, 1935), of Berkeley, California, on the Abyssinian situation.

We quote the following extracts from it:

Italy's aggression in Abvssinia is the culmination of the policy of imperialism among the powers of Europe. This view was expressed to-day by Dr. Phil. Taraknath Das, brilliant author and publicist, in a scholarly outline of the Abvssinian question.

in a scholarly outline of the Abyssinian question.

Reviewing the events which have led to the present clash between Italy and Abyssinia, Dr. Das said: 'After the Congress of Berlin, presided over by Bismarck and in which Disraeli took the most important part, the partition of Africa among the western imperialistic power became a de facto affair

"Bismarck gave full support to British expansion in Egypt and was anxious for France to get into Africa and not think about Alsace-Lorraire and the Rhineland. Germany later was given African colonies, which she lost as a result of her defeat in the World War.

"In the Congress of Berlin, the Italians were more or less absolutely ignored. The Italians nonetheless cherished a dream for African empire. The British, French and Russians aided the Italians to goin a foothold in Africa and even supported Italy in her war against Turkey to acquire Tripoli, with the sole understanding that

Italy would leave the Triple Alliance combination in the course of time and join the Triple Entente.
"During the World War, Italy was promised

"During the World War, Italy was promised much in the form of colonial empire in Africa and Asia Minor, particularly for her deserting her former ally, Germany. But when the Versailes treaty was signed, Italy did not get what she was promised as her price for her entry in the World War against Germany.

"Italy," he continued, "finds it impossible for her to expand in Asia Minor, because the rejuvenated Turkey of Mustapha Kemal Pasha, with her strong army and with her alliance with Russia and her understanding with France, will not be an easy object of prey, even for Signor

Mussolini

"But Abyssinia presents a different situation, and makes it easy for Signor Mussolini to instifut his position in regard to Italian imperialistic expansion in Africa. Signor Mussolini made his position absolutely clear without any moral cant.

"Signor Mussolini has told the English that Italy has just as much right to carve out empires in Africa as the British claim to have in Equpt, Sudan or India. or as the French have in other parts of Africa. Signor Mussolini is honest when he asserts that by force he is going to acquire new territory for a greater Italu, whereas other statesmen of the great imperialistic powers of Europe who pretend to have abhorrence and horror for Il Duce's imperialistic ambitions, are not so much for instice for the 'poor Abussinians' as they are alraid that Italian expansion in Abyssinia will make Italy economically, commercially, politically and particularly navally strong in the Mediterranean, as well as in the Indian Ocean."

Dr. Das stated that he is for the freedom of every people and that his personal sympathy is for the independence of the Abyssinians. "However," he added, "so long as the guidance of international relations, among nowers is based on the double standard of international morality—one for the weak and one for the strong; so long as Great Britain continues to rule and dominate over the peoples of Sudan. Egypt, Arabia, India, Burma and other subjugated nations; so long as France receives international sanction for maintaining vast colonial empires in Africa and Asia by subjugating other peoples, one cannot very well justly condemn Signor Mussolini alone for following in the footsteps of other imperialistic rations.

"II." Dr. Des continued. "Abussinia is conquered by Italy, it will be done with international scriction, just as Japan received international sanction in

annering Korca.

"Abvssinia." he pointed out. "is a member of the League of Nations, as is Italy. Members of the League are bound to maintain territorial integrity in Abyssinia. If the great powers of Europe who are members of the League of Nations and particularly of the League Council, decide that they will morally, economically and militaristically symport Abvssinia against Italian attack, then Il Duce will certainly not court disaster by attacking Abvssinia and incurring the active hostility of these great powers. But it seems for some peculiar reason, that Signor Mussolini is certain that these great nowers will not actively take the side of Abussinia against Italy, which would really mean tacit international favour of an Italian expedition against Abyssinia."

JAPAN'S OPPORTUNITY.

Concerning the attitude of the Japanese in the matter, Dr. Das said: "Japan is not at all interested in fighting any of the western nations, but is concentrating on the consolidation of its position in Eastern Asia, particularly in Manchuria. If Italy is not checked by the League in regard to point to the double standard of international morality maintained by the League.

"The Japanese are champions and advocates of racial equality and are naturally sympathetic with the Abyssinian people from that point of view. Just as no nations of Europe would like to see an African nation conquer a part of Europe, similarly, the Japanese do not like the nations of Europe to conquer any new territory in Africa

or Asia."

Dr. Das has written to us further:

It is a historical fact that during the latter part of the nineteenth century, Italian policy was to annex Abyssinia. The Italians made an attempt; but were defeated. This defeat was due more to the international situation than to Abyssinian superiority in military ability. At that time Italy was virtually opposed by all the important powers of Europe.

But the international situation changed in favour of Italy during the early part of the twentieth century. The British feel that if Abyssinia is to lose their independence, the British should get at least that section of the country which contains the source of the Nile river. Thus the British are opposing Italian occupation of Abyssinia. Furthermore the British attitude towards Italy has changed, because Italy is now close partner of France and Russin and the Little Entente group of Powers. The British do not favour the possibility of Franco-Italian co-operation in the Mediterranean and Africa and Europe.

The British are clever in making the League of Nations take up the-fight against Italian policy in Abyssinia; and at the same time they sent Mr. Eden to talk to Signor Mussolini for a peaceful partition of Abyssinia, the British establishing the sphere of influence around the region where the source of the Nile lies and giving some Abyssinian territory to Italy and also giving a British port to Abyssinia so that the British would virtually control, indirectly, international relations of the country. Signor Mussolini has refused to accept the proposition of the British; but the British are determined to carry out their point through negotiations.

The final solution of the Abvssinian question will depend upon the decision of Signor Mussolini who may think it to be wise to get the British support and a part of Abyssinia without fighting or he may decide to get the whole of Abyssinia by ignoring the British because the British would not be able to declare war against Italy due to the international situation in Europe and the Far East. The whole thing will depend upon the internal condition of Italy and not upon the pressure of the League of Nations Once Italy gets into the fight against Abyssinia, France. Spain, Portugal and even Britain, will not be willing to see Italy defeated, because such a defeat would undermine the prestige of white men in Africa and Asia.

Rammohun Centenary Commemoiation Volume

A remarkable and profoundly interesting publication is announced by the Rammohun Roy Centenary Committee, which is shortly going to publish a Volume in commemoration of the celebration of the hundredth year of the passing away of the great figure who has been universally acknowledged as the "Father of Modern India." The various papers read and addresses delivered on the occasion of the Centenary Celebration in 1933 are being gathered into the Volume which will contain, among other things, complete reports of the celebration held all over India and abroad, indeed, a unique record of a world-wide A comprehensive and exhaustive homage. study from all points of view of the "Inaugurator of the Modern Age in India," this book of about 800 pages of Royal octavo size, neatly printed, profusely illustrated, and strongly bound in full cloth, will contain Studies and Addresses, among others by Rabindranath Tagore, Sir J. C. Bose, Sir B. N. Seal, Sir C. V. Raman, Sir S. Radhakrishnan, Rt. Hon'ble Srinivasa Sastri, Mrs. Sarojini Naidu, Madame L. Morin, Ramananda Chatterjee, T. L. Vaswani, The Dowager Maharani of Maurbhanj, Sir Syed Ross Masood, Pandit Sitanath Tattvabhushan, Prof. Ruchiram Sahni, Dr. V. Ramakrishna Rao, Prof. R. K. Guha, Rev. W. S. Urquhart, Dr. W. H. Drummond, Dr. F. C. Southworth, etc.

The Messages received from Mahatma Gandhi, Sir P. C. Ray, C. F. Andrews, Prof. Sylvain Levi, Dr. J. T. Sunderland, the Paris University, Bishop Boros of Rumania and others on the occasion of the Centenary, and the Rem'niscences and Tributes paid to the memory of the Raja by Maharshi Debendra Nath Tagore, Keshub Chunder Sen, MaxMuller, Madame Blavatsky, Sir Gooroodas Bunerjee, Dr. Mohendralal Sircar, Sir Surendranath Banerjea, Mahadev Govind Ranade, Bipinchandra Pal, Dr. Herambachandra Maitra, Sir R. Venkata Ratuam, etc., on different add considerably to the occasions, will interest of the book, in which is also being included the Publicity Booklet of the Centenary Committee, edited by Mr. Amal Home, which was so well received at the time of its publication.

A handy repository of all valuable information about the Kaja was felt to be a desideratum by organizers of Rammohun Koy Anniversary gatherings; the book is expected to fulfil that need.

Henri Barbusse

The causes of world-democracy and worldpeace have sustained a great loss by the death of the famous French author and journalist. Henri Barbusse early last month in Moscow hospital of pneumonia. When a few years ago a Committee of the Intellectuals of the world was formed to mould world opinion in favour of peace and kindred ideals, he was a member of it along with Rabindranath Tagore, Romain Rolland, J. T. Sunderland, Gilbert During the last few Murray and others. weeks of his life he had been engaged in making preparations for holding a World From India Peace Conference in Paris. Gandhi, Rabindranath Mahatma Mrs. Sarojini Naidu and Ramananda Chatterjee had been asked to take part in it. to an announcement in Advance,

The National Initiative Committee of the World Peace Conference has been formed with the following persons:

1. Mahatma Gandhi.

2. Rabindranath Tagore.

3. Mrs. Sarojini Naidu.

4. Ramananda Chatterjee.

- 5. Pandit Nilkanta Das.
- -6. Nabakrishna Chaudhuri.
- K. L. Joglekar.
- 8. Prabhat Sen.
- 9. Acharva Narendradeva.
- 10. Sampurnananda.
- 11 R. S. Ruikar.
 12 A. Washeque, Secretary, All-Bengal Muslim Students' Association.
- 13. Sudhamay Das-Gupta, Secretary, All-Bengal Students' League.

 14. Soumvendra Nath Tagore, (Organizing
- Secretary).

M. Barbusse had also been trying to focus world opinion and sympathy in favour of Ethiopia to prevent war between Italy and that country, and with that object in view he wanted to hold a conference in Paris on September 3 last, and Rabindranath Tagore and the three other persons named above had been requested to send messages to it on behalf of India. We do not know whether that conference could be held in the absence M. Barbusse.

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Empire Parliamentary Association and the Indian Problem

Colonel' Deneys Reitz, the minister of agriculture and irrigation in the Union of South Africa and the leader of the South African delegation to the recent meeting of the Empire Parliamentary Association, laid stress the other day, in the course of an interview with Reuter's representative, on the need of making India an equal partner with the self-governing Dominions in the so-called British Commonwealth of nations. Referring to the proceedings of that Association, he said:

"We specially concentrated on the Indian problem. After all the Indian commonwealth (sic!) constitutes four-fifths of the British Empire and it is quite clear that we cannot keep India in the Empire by force but by granting them full Dominion Status."

General Sanuts, a far better known South African statesman, had said similar things. But cni bono? South Africans have never treated Indians as equal citizens. We have a Bengali proverbial expression, "Bhooter mookhe Ram nam." "The name of Ram from the lips of a ghost." But the name is good, even though uttered by a bhoot.

The Indian public would like to know all about the matter from the lips or pens of the Indian "delegates" to the Empire Parliamentary Association.

Why "Coloured" People Cling to Independence

The San Francisco Chronicle of August 10, 1935, begins an editorial article on "The Spirit of Mortal Ethiop" with the question:

Why does a "coloured," people, like that of Ethiopia, cling so desperately to its independence?

Its answer is interesting. It says:

In part, of course, for the same reason that other people defend their independence if they have it, or aspire to regain it if they have lost it.

But it proceeds to add:

But also for another reason, which applies only

to the "coloured."

The common people of Ethiopia would probably be no worse governed by a foreign conqueror than they are by their own Negus, and they might economically as common people, be better off. But the difference is that, in an independent Ethiopia, some Ethiopians may be uncommon people, and all the others can share in the pride of a race which has some members in high place. Under "white" rule, on the other hand, all the

people of native race are "common," and there is no opportunity for any of them to rise to recognition:

It is no worse for a black man to be individually poor and obscure, in a black man's country, than it is for a white man to occupy the same humble status in a white man's country. Most people, in fact, are just that, in both countries. But where one black man is King, and walks with Kings, all other black men may feel that they belong to a potentially kingly race. Where all black men are ranked as an inferior caste, just because they are black, then the individual who wins wealth, learning or distinction has still not surmounted that caste line. He is forbidden, even by personal success, to gain the only things which make success worth striving for.

Pride, after all, is the treasure which men cherish most. The humblest black man feels a reflected pride, so long as there is one black nation in which there is one man whose right to be proud is accepted by the proudest of other nations.

What "Small Nations" are entitled to

Addressing the Assembly of the League of Nations on September 11 last, Sir Samuel Hoare, the British Foreign Secretary and former Secretary of State for India, said in part:

"In accordance with what we believe to be the underlying principles of the League we steadily promote the growth of Self-Government in our own territories. For example, only a few weeks ago, I was responsible for helping pass through the Imperial Parliament a great and complicated measure to extend Self-Government to India. Following the same line of thought, we believe that small nations are entitled to collective protection for the maintenance of their national life."

"We believe that the backward nations, without prejudice to their independence and integrity, are entitled to expect assistance from the more advanced peoples."

We have already commented on the first two sentences in the foregoing extract. Before commenting on the other sentences, we may say that perhaps Sir Samuel uses "small nations" and "backward nations" as interchangeable, though some small nations, the Danes, the Swedes and the Norwegians, for example, are not at all backward.

As for the meaning of the expression "small nation," the reader is referred to our Note on it in the last June number, page 727, pointing out what is implied in the League usage. According to that usage India is a small nation.

Now to our comment.

Sir Samuel says:

"Following the same line of thought; we believe that small nations are entitled to collective protection for the maintenance of their national life." Sir Samuel is quite illogical. The "small nation" called India does not enjoy collective protection but only British subjection. He would have been quite logical if he had said that just as the small nation India has had self-government extended to it 178 years after the battle of Plassey, so should the small nation Abyssinia (for example) have self-government extended to it in the year 2114 A.D. by Italy 178 years after (say) the (future) battle of Addis Ababa.

If Sir Samuel says, India is not a small nation, Mussolini may reply: "Just as the big country India enjoys the subjection-protection of the big British Empire, so should the smaller country Ethiopia enjoy the subjection-protection of the smaller Italian Empire."

Sir Samuel wants the small nations to have protection for the maintenance of their national life. But has India been able to maintain her national life under British rule? Let the dead past go, however. Does his boosted self-government Act provide for the maintenance of national life? Does is not, on the contrary, take it for granted that India has no national life, and therefore seeks by all means in its power to foster communal life, sectional life, group life, caste life, provincial life?

Sir Samuel adds:

"We believe that the backward nations, without prejudice to their independence and integrity, are entitled to expect assistance from the more advanced peoples."

This is a quite unexceptionable principle. But how has it been acted up to, say, by the British people, whose empire is the largest in the world? Sir Samuel may say that they have assisted the backward peoples in the Empire. But subjection and exploitation imply more than assistance, even if it be assumed for the sake of argument that some assistance is implied in subjection. Let us, however, assume that nothing more is implied in them than assistance. Still one would be entitled to ask, "Can any country, does any country, maintain its independence and integrity under subjection?"

Division of "Colonial Raw Materials"

Sir Samuel Hoare, in the course of a speech made before the League Assembly,

"As regards colonial raw materials, it is not unnatural for the existing state of affairs to arouse fears of exclusive monopolies at the expense of countries not possessing colonial empires. It may be, the problem has been exaggerated, but we will be foolish to ignore it. Britain should be ready to participate in the investigation of these matters."

The assumption underlying these words is that the indigenous people of the "colonies" or "subject countries"—these expressions are popularly used by Europeans as synonymous have nothing else to do with regard to these "raw materials" than to produce them with their labour as wage-serfs, the wages being a mere pittance. The indigenes cannot now or in the future claim to turn them into finished giods and be entitled to all the profits. Of course, if in any "colony," the indigence have been entirely or almost entirely exterminated or reduced to a hopelessly subject condition by the European colonizers, then the "Mother Country" will be obliged to give up perforce any claim to raw materials.

On this matter the British mentality is very well indicated by the following passage from Mr. Hugh Molson's paper in *The Asiatic Review* for July, 1935.

The Ottawa policy as regards the Dominions has been disappointing in the past, and I believe will continue to be so in the future. The economic nationalism of the Dominions which seeks to develop secondary industries and the economic nationalism of this country which seeks to develop agriculture here, are both grave obstacles to freer trade. Moreover, both the primary and the secondary products of the Mother Country and the Dominions are to a large and increasing extent competitive in character, and that makes it doubtful whether the future will show much improvement.

the future will show much improvement.

In the case of India and the United Kingdom, on the other hand, the agricultural products of a tropical and a temperate climate are complementary rather than competitive, and there is no time in the future to which we can look forward where India will be producing the higher grades of manufactured goods.

As Sir Samuel Hoare's words imply that Britain will not object to non-British nations acquiring possession of "colonies"—of course in Africa or Asia—not occupied by the British or other powerful peoples, for obtaining raw materials, they may please those who have colonies-hunger. But they will not afford any comfort or solace to the small nations or the backward nations.

India Lodge, Kobe (Japan)

We support the following appeal, which we have received from Japan:

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Early, in 1932 a small house was rented at Kijano-cho 4-chome, Kope, at a rent of Yen 30]-per mouth in order to meet the demand for accommodating Indian youths coming to Japan for educational and other purposes and to help them in acquainting themselves with the language and the preliminary ways and manners of this country. The very first few months of its existence proved beyond doubt the justification for the existence of such an institution in Kobe. Young men coming from India in months following the establishment of this boarding house found it a great relief to have a place where to take abode after landing in Japan and to receive proper guidance regarding their future move to attain their objective. Besides these free services, boarding and lodging charge for a student being only Yen 30]- per month, they have found India Lodge to be cheaper than the cheapest hotel; and the Indian food provided has been wholesome and the living conditions quite good. Very often these people leave home with the haziest ideas about conditions prevailing here and on arrival get a rude awakening when they find their clender resources fast disappearing, owing to the extraordinary charges that all new comers have to facility of the country in overy foreign country.

in every foreign country. This is in short an explanation for the efforts which resulted in the decision of the Indian residents of Kobe and Osaka to have a permanent building for this patriotic work. At a meeting of the Indian Community a committee was elected for the furtherance of the above object and it has been fortunate enough to be able to locate a piece of land, with a sixteen roomed barracklike building on it, situated in a central and convenient place (within a minute's walk from the Kobe city tram and Hankyu Electric Railway terminus). wooden building was erected for a boarding house for the students and in the opinion of the Committee is very suitable for their purpose. This house and land has been negotiated to be purchased for a sum of Yen 7,500, and this sum the committee has been able to collect from the local Indian residents. It may not be out of place, however, to mention here that this plot of land has been benevolently sold to the Committee at somewhat under the market price and the building has been given away practically free in view of the object for which it is intended to be used In the near future the committee wish to creet a new building worthy of the name of India Lodge. This will require a sum of Yen 50,000; and the committee appeals most carnestly for generous contribution to this fund and they hope they may receive the required amount before long. If you are in sympathy with the fundamentals of this scheme kindly contribute generously and be pleased to send your contribution either to the Honorary Treasurer, India Lodge, clo P. (). Box No. 74, Kobe (Japan).

Conch-blowing No Crime!

The Sessions Judge of Bijnor has decided an interesting case under Section 107 of the Cr. P. C. declaring that "the doing of a lawful act in a lawful manner, even if that injured the susceptibilities of persons of a different faith, would not in itself be a sufficient wararnt for proceedings under Section 107."

Five Mahomedans and three Hindus of Najibabad had been ordered by a Magistrate, to furnish security under Section 107 and put in jail pending inquiries regarding the status of the sureties furnished by them. It was alleged that the Hindus while reciting a 'katha' of the Ramayana, blew a conch, the time of the 'katha' coinciding with the Isla prayers of Muslims of that locality.

The Sessions Judge acquitted all acquired on appeal, holding that there was no apprehension of breach of peace, remarking that there was no evidence that the blowing of a conch was an innovation. There was no mosque near the house. The only thing that energed from the evidence on record was that the Hindus claimed to blow a conch as a matter of right and that it was not liked by some Muslims. He held that no case had been made out under Section 107 and acquitted all accused.

So it has come to this that in Hindustan, the land where the Hindus are still a distinct majority, it requires a judicial pronouncement to determine that the Hindu auspicious and religious practice of blowing a conch-shell is not a crime! Crime, mind you!

Aftermath of "Leader" Contempt Case

For contributing a letter to The Leader. Pandit Kapil Deo Mulaviya, Advocate, was tried for contempt of court before the Allahabad High Court. Mr. Chintamani, the Chief Editor, and Mr. Krishna Ram, the Publisher, of the paper were also tried for the same offence. Mr. Malaviya was convicted and fined, but the editor and the publisher of the paper were let off with a warning and an order that they should pay Rs. 100 towards Government's costs in these proceedings. Subsequently the application of the three accused for leave to appeal to the Privy Council was rejected by the High Court and the application to the Privy Council itself for special leave to appeal also met with the same fate.

Some time later Mr. Malaviya submitted an apology to the High Court. This item of news was telegraphed to newspapers outside Allahabad, and The National Call of Delhi published it under the heading, "Mr. C. Y. Chintamani and others tender unqualified apology." This mistake of fact was brought to the notice of the editor of that paper and was corrected in The Leader.

Thereafter the Registrar of the Allahabad High Court informed all District Judges subordinate to the High Court of Judicature at Allahabad that the Court has "ordered that the name of the *Leader* be struck off from the list of approved newspapers," to which Court notices are sent.

This order of the Allahabad High Court is neither judicial nor judicious, nor, it may be added, dignified. Even the worst offender—and The Leader was not an offender -cannot be punished twice for the same offence. As the correction of a mistake in another paper is not an offence, that paper had not committed any fresh offence to punishment. deserve a fresh Moreover, supposing it had committed a fresh offence, it could not be punished without being heard in defence. What is still more astonishing is that the paper has been practically subjected to a recurring annual fine amounting, we are informed, to Rs. 15,000 per annum for an indifinite period! That represents the amount the paper will lose every year by being deprived of the Court notices.

It is the litigants who pay for the Court notices. The money paid is not public money belonging either to the Government or to the High Court. The litigants are entitled to the best value for their money. As The Leader is the most influential Indian edited paper in English in the U. P. and has a large circulation, the High Court's order is practically equivalent to depriving the litigants of the services of the best medium for advertisements in the United Provinces of Agra and Oudh.

Mr. Subhas Bose on the Future Constitution and Policy of Congress

Mr. Subhas Chandra Bose thinks that those Congress leaders who really wish to lead the nation should tackle two problems, namely, modification of the present constitution of the Congress, and the establishment of a one-party really 'national' organization with a view to establishing a common front of all the anti-imperialist forces in the country. He has arrived at this conclusion as the result of a very careful study of those European countries which have become free recent times; for example, Turkey, Czechoslovakia, Poland, etc. He has also studied the organizational methods of the Communist, Fascist, Nazi and other modern

European parties. Their principles may differ in details. But he has found that there is one thing common to them, vix, they have all worked for the establishment of a one-party organization. That has made it necessary for them to tackle all the different problems which different parties attended to. So, if in India there is to be a single truly national organization under the Congress flag, Congress must take up as its own the problems of the labourers in the fields and factories—peasants and working-men—as well as the problems of Indian States' people.

We are thoroughly in agreement with Mr. Bose that the Congress should take up the cause of the peasants, workers and the States' people. But it is necessary to define

"workers."

"Workers" include field labourers and factory labourers. Perhaps that word may denote engineers, technical experts, etc., also. Are poets, novelists, artists, pure-scientists, professors philosophers, clerks, teachers. historians, lawyers, physicians and surgeons, journalists, and the like also workers? Perhaps bankers, financiers, and captalists as such are excluded. And of course, the landlords. Some of them at any rate may be willing and able to do useful work. It is not our intention to write the idler's apologia pro vita sua. But as journalists we want to find our place, if possible, in the coming order of things or, we may be fired out, as the Americans say.

Mussolini's Modest Demands

According to a Reuter's telegram, dated Rome, September 21, it has been officially announced that the Italian Cabinet has rejected the Geneva proposals.

Signor Mussolini has made known his

demands.

Signor Mossolini's minimum demands, according to The Daily Telegraph, includes:

(1) More territory than has been promised to Italy.

(2) Any outlet to the sea for Abyssinia must be through Eritrea.

(3) The Abyssinian army to be disbanded and Italy to be entrusted with its reorganization, and
(4) Sufficient territory to be ceded to join Eritrea with Italian Somaliland.—Reuter.

"My Native Land"

"Brother John" writes in the London Inquirer under the above caption:—

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One of the oldest of games is finding the hub of the universe—the centre of the world. Where is it? The self-assured Londoner will tell you that it is at Charing Cross. But the American says it is at Boston. And others have other opinions! An American visiting Scotland was asked by a Scotsman where he came from, and he proudly replied: "I come from God's own Country." The Scotsman looked at him in surprise and said

"Then you have lost your accent."
China is still the Middle Kingdom, and the Japanese are a Heavenly Race. To the ancient Egyptians the centre of the world was at Thebes: to the Greeks it was at Olympus; to Hindus it is at Mount Meru; to Buddhists it is at Gaya,

and to Muhammadans it is at Mecca.

Here is a tale to go with the one about the American and the Scotsman. A Western woman was telling of a visit to Japan, when someone asked: "What struck you most during your visit?" The reply was: "The thing that struck me most was to see so many foreigners together in one place!"

It would help to liberalise the minds of men if they could remember that people of other countries also think their land the finest in the world. One of the oldest of Bibles—the Zend Avesta—tells us that this is part of the divine order of things, arranged in the beginning when Ahura Mazda created the sixteen lands, which according to the writers of ancient Persia, made up this earth:
"Ahura Mazda spake unto Spitama Zarathushtra,

saying: I have made every land dear to its people. even though it had no charms whatever in it: had I not made every land dear to its people even though it had no charms whatever in it then the whole living world would have invaded

the Airvans Vaciah."

I remember getting quite a thrill when I read this verse for the first time. For I had felt just like that about a certain part of the British Isles! And I got another thrill when I read some similar words in the Book of Chuang Tzu, one of the Taoist Scriptures:

"The old country, the old home, gladden the wanderer's eyes. Nay, though nine-tenths of it be a howling wilderness, still his eye will be glad."

We can love the old country, and at the same time recognize the fact that everyone else in the world has an old country to love

'Maktab's and 'Maktabization' of Primary Schools in Bengal

'Maktab' is the name given by Muhammadans to their primary schools.

Regarding the efficiency of maktabs in Bengal, we find the following opinions expressed in the Hartog Committee's Report:

"The official reports and the evidence which we have received indicate very clearly that, generally speaking, these institutions have done but little to raise the general standard of education among Muhammadans to that of other communities, that a great many of them are accentuating the educational backwardness of the community, that their enrolment is increasing year by year and that a continuance of these institutions on a large scale

would be prejudicial both to the interests of Muhammadans themselves and to the public interest."

"It is in the 'special' schools that the Muhammadan pupils suffer most from the relative inefficiency of the segregate institutions—madrasahs, 'maktabs' and Koran schools—which they attend. It has been noted that the special institutions are to be found mainly in Bengal, the United Provinces and Bihar, and it is to these provinces, in particu-

lar, that our observations in regard to them apply." In Bengal, the United Provinces and Bihar the evidence as to the inefficiency of the 'special institutions is almost unanimous. An inspector of schools in Bengal has stated that—the 'maktabs and madrasubs are extremely inefficient. This is not prejudiced criticism but is the unanimous verdict of the Muhammadan inspectors."

Similar condemnation of maktabs are to be found in other official reports. And it is not merely European officials who have criticized them in this way. There is a small section of non-official progressive Muhammadan's opinion which is opposed to them. For instance. Mr. Zohadur Rahim says in relation to them:

"I consider them even more harmful than the higher educational institutions. They are veritable institutions of segregation and deserve the strongest condemnation. They segregate the rising generations of the two great communities at a time. when their minds are most pliant, most receptive and most impressionable and, hence, most capable of contracting an everlasting friendship which might have averted many communal troubles in their subsequent lives."

As regards their efficiency, the same writer observes:

the money spent on the Maktabs is only a sheer waste of money. Because many of these maktabs, specially for girls, exist only in the registers and in many others the actual attendance falls far short of attendance as shown in the registers. The girls' classes usually being held within the purdah avoid detection of the actual state of affairs by the inspecting officers"

It is not unknown to the educated section of Indian Muhammadans that the educational system in Turkey has been modernized. Similar endeavours are being made in Persia and Afghanistan. Egypt has been working towards the same end. Iraq and the Arab States in Arabia are trying to march with the times.

But the Muhammadan "leaders" in Bengal still cling to the maktabs. If the Bengal minister for education, who is a Muhammadan. had kept the maktabs for his community alone. the fact could be deplored by Hindus and modern-minded Muhammadans alike, but the "self-determination" of the bulk of the Muhammadans could not perhaps have been opposed. But the Bengal education minister wants to 'maktabize' other, non-sectarian, primary schools, too. It is said in the education department resolution published on August 1 last:

"All primary schools attended by a majority of Muslim pupils might be named Maktabs, and it may be necessary in places to have Maktabs as separate schools for Moslems only."

This proposal deserves strong condemnation. To 'communalize' pupils from their childhood would be a curse.

In places where the majority of pupils are Muhammadan, Hindu childred must attend maktabs or go without education, or their guardians must start schools for them at their own cost. But money will be found for the maktabs from public funds, 80 per cent. of which in Bengal comes from the Hindus.

Repatriation from South Africa Still Continues

Indian Opinion of Phoenix, Natal, South Africa, writes in its issue of August 23 last:

Eighty Indians left for India on the Isipingo last week under the Government's repatriation scheme. This is the largest number of repatriates to leave Durban during any one month for a long time. Several reasons it is stated were given for their availing themselves of the Government's offer. Some were going back because their parents wanted them to return; others wanted to die in their homeland; and others unable to find work in the Union, wanted to return in the hopes of finding employment on the tea estates.

The Congress leaders at the last Round Table Conference complained to the Government of India Delegation that they could not oppose the assisted emigration scheme as they were bound by the first Capetown Agreement. They therefore fought to be released from the responsibility of supporting the scheme any longer and they were released owing to the fact that the scheme was considered to have been worked out by the last Round Table Conference and it was decided to inquire into a colonization scheme. It is pertinently asked as to what the leaders have done since receiving a free hand to oppose the scheme to prevent their unfortunate brethren from falling a prey to it

Criminal Law Amendment Act

The Criminal Law Amendment Bill was twice thrown out by the Legislative Assembly. But the Covernor-General certified that it was necessary to pass it in order to preserve the tranquillity, etc., of India, and so it has become the law of the land by a majority of the votes of the members of the Council of State, though even there it met with stout opposition from

several members like Mr. Mehrotra, Mr. P. N. Sapru, Mr. J. C. Banerjes, etc.

The official case for the Bill was based mainly on the state of things in Bengal, and, therefore, the Bengal members of the Assembly belonging to the Congress group desired to say why they opposed it. But unfortunately among the Hindu Congress Nationalist members only Mr. Akhil Chandra Datta, the Deputy President of the Assembly, could catch the eye of the President.

Though, as we have said, the official case rested mainly on the "sins" of Bengal, many Assembly Members from the other provinces, like Mr. Bhulabhai Desai, Mr. Govind Ballabh Pant, Dr. Deshmukh, Mr. Satyamurti, Mr. Sham Lal, spoke vigorously against the Bill and thoroughly exposed its mischievous character from the nationalist point of view.

Bengal being the chief "sinner" in official eyes, it was necessary for some one to say how Bengal has come to be what it has been for years and decades past and what treatment Bengal has received. As it fell to Mr. Akhil Chandra Datta to perform this duty, his speech deserves prominent mention. It is pleasing to find that, though somewhat late, some Bengal dailies have published it in full. It is a thoroughgoing indictment of the Bill. He has given a convincing reply to the Home Member's argument that the Bill is a safeguard against the four menaces of terrorism, communism, communalism and the civil disobedience movement. He showed that the terrorist movement was not an "emergency" and that the possibility of the revival of the civil disobedience movement was no justification of the Bill. As to the genesis of the terrorist movement, he ascribed it to "hunger for food and for freedom," though, of course, he did not justify it. Regarding the need of the Bill for arming the coming Government to fight probable dangers, he characterized this argument as "shedding crocodile tears". He narrated how the struggle for freedom was at first constitutional and how later violence appeared—not from the people's eide first. He quoted many passegages from "Sir N. N. Sircar's Speeches and Pamphlets." Passing on to the Panjab, he said that "as in Bengal the partition gives explanation, so in the Panjab it was the Jallianwallabag massacres

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which brought into existence the terrorist movement there."

It was what he said from first-hand knowledge in relation to the "communal riots" in Bengal which must have startled the members of the Assembly from provinces other than Bengal—for the facts are more or less public property all over Bengal. Mr. Datta also stoutly stood up for the liberty of the Press. Altogether his speech was unanswerable.

Bengal Provincial Congress Socialist Conference

Among the resolutions passed at the recent session of the Bengal Provincial Congress Socialist Conference, held in Calcutta under the presidentship of Mr. Jay Prakash Narayan, were those—

Condemning the repressive laws and the power of Government to declare associations illegal and to imprison persons for an indefinite period without trial and to prohibit the use of streets and public parks for purposes of demonstrations

Protesting against the present detention policy

of the Government of Bengal.

Protesting against acceptance of office by Congressmen.

Opining that the communal problem is an economic problem and that the fundamental interest of the overwhelming majority of all communities are identical.

Noting with appreciation the agitation of the Indian public over the Italo-Abyssinian conflict and urging the League of Nations to apply the

sanctions against Italy.

Urging cancellation of debts of peasants, scrapping of arrears of rents, proposing that no rents should be payable for holdings, that agricultural and industrial labour should get minimum living wage, urging non-alienation of land to non-cultivating classes, State expenditure on Irrigation on a comprehensive scale, compulsory primary education, abolition of landfordism, freedom from attachment in execution of rent or money decrees.

The object of the Socialist Party was defined as independence and transfer of power to producing masses, development of the economic life of the country to be planned and controlled by the State socialization of key and principal industries, state monopoly of foreign trade, organization of cooperatives for production, distribution and credit.

We do not object, but on the contrary support the underlying principles of socialism. But if socialists place before the public half-paked proposals based on slogans imported from abroad, these cannot be approved. Some of the resolutions passed at the recent conference are of this description.

Communal Economic Boycott

The economic beyent of Sikhs and Nigdus started by some sections of the Panjab Muham-

madans is a grave menace to public tranquility and to the economic prosperity of all communities. It is to be hoped that some Muhammadan leaders will come forward to discourage such boycott propaganda. The Panjab Muhammadans being in the majority in the Province may feel (though even there mistakenly) that they may safely boycott the Hindus and the Sikhs, but taking India as a whole, the Hindus are numerically and economically in a stronger position. So an economic boycott on communal lines will burt the Muhammadans more than the Hindus.

Mr. K. L. Gauba, a Panjab Muhammadan champion of the economic boycott idea, has issued an appeal to his community to "Buy Muslim." In support of this appeal, The Eastern Times, a Lahore Muhammadan paper, observes that Hindus have followed a policy of 'Bay Hindu' from 'time immemorial.' paper's ignorance is not enviable. Hindus of India bave had commercial relations from very ancient times with foreign countries. These countries were not Hindu countries. In mediaval India, as at present, there were numerons Muhammadan artisans, and they found, as their successors at present find, customers from the Hindu community also. The Muhammadan weavers of east Bengal and north Bengal have Hindus as their principal Muhammadan tailors and bookcustomers. binders in Bengal make their living from the orders which they get from the Hindus.

Financial Relation of Centre With Provinces

Simla, Sept. 17.

A community announces that on the invitation of the Secretary of State Sir Otto Niemeyer has agreed to undertake an enquiry relating to the allocation of certain resources between Central and Provincial Governments in India which shall be settled by an Order-in-council as provided by the Government of India Act, 1935. His Majesty's Government have undertaken that a special enquiry will first be held, so that they and Parliament may be furnished with an independent review of the financial position of the provinces and of the Centre, and with the technical advice upon these financial questions which have to be determined by an Order-in-council

Whatever the financial knowledge and experience of Sir Otto Neimeyer, we cannot support this one-man inquiry relating to so important a matter. The Meston "Award" was very unjust to Bengal and has done very

great harm to it. We are afraid of another such "Award", which may ruin not only Bengal but some other provinces also.

The economists of Bengal should combine and with the co-operation of the political and other leaders supply Sir Otto with facts and arguments, so that he may be in a position to do justice to Bengal, if so minded. Whatever goes to him should be accurately and thoroughly documented.

Just as in the case of an independent country which yields sufficient revenues for its needs, it would be a grievous injury for any international authority to deprive it of the greater portion of its revenues and thus reduce its Government artificially to a bankrupt condition, so has it been a grievous injury to Bengal, which yields more than sufficient revenue for its needs, to have reduced bankruptcy the its Government to by Bengal ought certainly Meston Award. to contribute to the central Exchequer, but not such a percentage as to be reduced to the position of a deficit province. Any particular method of division of revenues into Central and Provincial heads is not like a "law of nature" that cannot be changed. It ought to be equitable; and hence, if it be inequitable, it should be so changed as to be just. intolerable that Bengal should be artificially reduced to beggary.

The Special Tariff Board

The Government of India have appointed a Special Tariff Board with the following personnel:

PRESIDENT.
Sir Alexander Murray, Kt., C.B.E.
MEMBERS.
Mr. Fazal Ibrahim Rahimtoola.
Dewan Bahadur A. Ramaswamy Mudaliar.

The following are the terms of reference to the Board:

To recommend on a review of present conditions and in the light of the experience of the effectiveness of the existing duties the level of the duties necessary to afford adequate protection to the Indian cotton textile industry against imports from the United Kingdom of (a) cotton piecegoods. (b) cotton yarn, (c) fabrics of artificial silk and (d) mixture fabrics of cotton and artificial silk. By adequate protection is meant duties which will equate the prices of imported goods to the fair selling prices for similar goods produced in India.

There is the further instruction that

In the course of this enquiry, the Board will give a full opportunity to the cotton textile industry, whether in India or the United Kingdom, to present its case and, if necessary, to answer the cases presented by other interested parties.

We are not impressed by the constitution of this Board.

A European man of business as president is not a sine qua non, but supposing he was, one with direct knowledge of the cotton industry ought to have been chosen. Sir Alexander is not such a man, and his knowledge of even the jute business is not recent.

There ought to have been an economist of recognized position on the Board, but there is not.

It was recommended by the majority of the Fiscal Commission that "the Board must; be one which will command the confidence of the country." Does this Board fulfil that condition? The minority of that commission observed that "the chairman should be a trained lawyer occupying the status of a High Court judge." Is Sir Alexander Murray a trained lawyer, no matter of what status?

Tariff Boards like the one just appointed should consider the interests of the consumers as well as those of the producers. Bengal having the largest population among the provinces is the largest purchaser of Lancashire, Japan and Bombay goods, and it has some mills, too, in addition to the hand-loom indus-In view of these facts, it is curious that since the formation of the Tariff Board in 1924 no Bengali, or even Bengal European official, has been appointed a member or president of the Board. Is it claimed that Bengal has not yet produced, or imported from Britain, any persons like those who have hitherto been the presidents and members of the Board?

Christian Missionaries and Indian Aborigenes

Newspaper readers are aware that the Bihar Government have recently forbidden some Hindu workers to work among the aboriginal tribes of Chota Nagpur on the alleged ground that such activity on their part might lead to breach of the peace and the like Of course, there has never been any cause for such an apprehension during the century-long Christian activities in that region! In their zeal for preventing Hindu workers from going on with their work the Bihar Government

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Secretariat have forbidden even a dead pandit to go to Chota Nagpur! In a statement on the subject issued by Babu Jagat Narain Lal, President of the Bihar Provincial Hindu Sabba it is said.

Sabha, it is said:

"The Chief Secretary to the Bihar Government

through his recent circular and the Bihar Government through their confirmation of the same during the recent proceedings of the Bihar and Orissa Legislative Council have made an open confession of the policy they have been pursuing and want to pursue in the matter of missionary propaganda amongst the aboriginal Hindus of Chota Nagpur. "The circular does very little honour to the Bihar Government and its various departments in charge of supplying up-to-date information to it, inasmuch as they have not the means to know that Pandit R. C. Dwivedi died several years ago and Pandit A. Prasad is touring in foreign countries. I feel flattered by the honour the Government have done me by taking so great a panic and alarm at the 8 or 10 days' tour undertaken by me in only two of the districts of Chota Nagpur after a long interval of several years, that they had not even the time and the patience to distinguish between the dead and the living."

These paragraphs are followed by appeals to the Christian missionaries and the Bihar Government and the Government of India.

"I would ask Christians as such to be far towards a faith among whose adherents they have carried on ceaseless proselytisation so far and to allow them to do the little they want to do for protecting and propagating their own religion even at this late stage. I appeal to the Bihar Government to reconsider the circular of the Chicf Secretary and to withdraw the same if they wan' to keep and follow the principle of religious neutrality and I appeal to the Government of India also to move in the matter to make a clear declaration of their policy on the subject."

Babu Jagat Narain Lal concludes by declaring the Hindus' right to undertake missionary propaganda.

"I want at the same time to make it clear that if such obstructions and harassments are sought to be unjustly placed and perpetuated in the way of Hindu missionary propaganda, Hindu India which is becoming more and more awakened gradually, shall tolerate it no further."

Dr. Sunderland's Articles on British Authors, Scientists, etc.

Our readers will be glad to know that the article on George Eliot by the Reverend Jabez T. Sunderland is the first of a series of articles by him on eminent British authors, scientists. etc., to appear in succeeding issues of The Modern Review.

Pandit Jawaharlal Nehru's Articles

They will be glad to learn also that some articles written by Pandit Jawaharlal Nehru

in the Almora District Jail will appear in the November and succeeding numbers of our monthly.

Assembly Carries Motion for Consideration of Mr. B. Das's Bill

On the 24th of September last the Legislative Assembly carried by 65 votes to 60 the motion that the Bill of Mr. B. Das repealing the Criminal Law Amendment Act, 1908, be taken into consideration. The Bill now stands adjourned to the Delhi session and has created a record of one bill having occupied some time in two sessions and being put off to a third session for final disposal.

The Government have got a new weapon in the form of the Criminal Law Amendment Act of 1935, and the people want the old similar weapon of 1908 to be put in the melting pot!

Mr. Subhas Bose's Suggestions for Indian Industrial Development

In a letter addressed to the "United Press" Mr. Subhas Chandra Bose says that for Indian students going to Germany or other European countries for practical training in some line of manufacture, "it is desirable that before leaving India they should first make sure that they will get the required practical training."

He writes:

In individual cases such facilities may be procured through the recommendation of Indian firms making large purchases from Germany. The best remedy, however, is for the Government of India to move in the matter. I believe that the Government of India has been making an annual purchase of about 30 lakhs of rupees worth of engineering stores from German firms alone Besides this, more than 20 lakhs worth of engineering stores (mainly locomotives) are being purchased from Hungary. Between 20 and 30 lakhs of rupees worth of engineering stores are also purchased from Great Britain. Now the question is what are we getting in exchange? Every industrially backward country—like Turkey and Persia—makes a condition before making any purchase in any country that a certain number of apprentices should be trained in factories in that country. I know from personal experience that if such a condition is imposed by the Government of India, every selling country in Europe will accept it.

He makes the following alternative suggestion:

If for any reason the Government of India refuse to take up this matter, I would request the Indian Chamber of Commerce to take it up. Once again I may assert from knowledge that if such

a demand is made by the Indian Chamber of Commerce, it is bound to be respected abroad. The big firms of Europe are fully aware that besides the purchases made by the Government of India, individual Indian firms who are members of the Indian Chamber of Commerce also make large purchases These firms may decline to make such purchases in future and they may also put pressure on the British Government through the Legislative Assembly. Consequently, the big firms abroad will not dare refuse a request urgently made by the Indian Chamber of Commerce. So far as Germany is concerned, the admission of foreign apprentices depends not only on the firms concerned but also on the German Government. I know of a case in which a firm offered to take an Indian apprentice, but the German Government refused permission

Mr. Bose's suggestions are important and ought to be taken up by Indian educationalists and industrialists.

Next President of Indian National Congress

A discussion has been going on as to who should be chosen president of the next session of the Indian National Congress. Two names have been prominently mentioned in this connection, viz., those of Mr. Jawaharlal Nehru and Mr. Subhas Chandra Bose. Though we do not hold some of the opinions they hold, we can and do appreciate both. It is not necessary to institute any comparision between the two. It will suffice to say that both are highly educated, both have sacrificed bright worldly prospects in order to be able to serve the country, and both have suffered much in the cause of the country, and both have knowledge and experience of public affairs and of the work of practical administration. If Pandit Jawaharlal Nehru had not already presided over a session—and an epoch-making session too-of the Congress, we would perhaps have voted for him for various reasons. Of course, we do not think that nobody should be congress president more than once, nor that the experience gained by presiding on one occasion is of no value for a subsequent term of the office. What we mean is that, as the country has already got from Mr. Nehru some guidance and service let it get such guidance and service from another person belonging to the new generation of leaders.

There is one important point to be urged in favour of choosing Mr. Subbas Chandra Bose empresident of the next session of the congress. During his resent sojourn in Europe he has carefully studied not only the political. movements in that continent but the cultural and industrial and other economic movements, as well. He is, therefore, in a position to give, the country a lead in several directions.

All-India Women's Conference

On the 21st of September last the annual autumn meeting of the All-India Women's Conference was held at Simla under the presidentship of Begum Shah Newaz. Over five hundred women of many creeds and castes were present. Rajkumari Amrit Kaur delivered the address of welcome and introduced Begum Shah Newaz to the audience.

The Begum rejoiced at the progress made by the All-India Women's Conference during the ten years of its existence, and perhaps much more wavet to be accomplished. She laid special stress on the unity among the womanhood of India in all matters pertaining to their and their children's welfare, and believed that this spirit. of unity would be the salvation of India. gave an interesting account of her recent labour-in Geneva and told the audience of the wonderful work the women all over the European world and America were doing. The Begum emphasized the importance of Indian women taking their rightful place in this international labour of love

The Conference passed a number of important resolutions.

The resolution moved from the chair stated "This Conference lends its whole-hearted support once more to the Bill for the Suppression of Immoral Traffic in women and Children now before the Punjab Legislature." It was unanimously adopted.

The Conference expressed its profound disapproval of the methods of enfranchisement. election and representation relating to women in the new constitution as being against what the organized women of India have stood for, from the very beginning. The Conference also requested the British Parliament to safeguard the interestof women by making provision in the Instruments of Instructions that are to be framed for the Governor-General and Governors, that women, should be given chances of association in the administration of every province as well as the Central Government, especially in the Departmentof Education, Health and Labour. Provision should also be made for at least one woman to be appointed to each Provincial Public Service Commission.

It was resolved to forward a copy of this resolu-

the was resolved to forward a copy of this resolu-tion to the Viceroy and the Secretary of State.

The Conference expressed its approval of the principles underlying the following Bills, before the Legislative Assembly: (1) The Bill to validate marriages, between different castes of Hindus, (2) The Bill to amend Hindu Law governing Hindu Women's Right to Property; (3) The Bill to make prevision for the application of the Moslem

Personal Law (Shariat) to Moslems in British India; and (4) The Bill to amend the Child Marriage Restraint Act in respect of marriages in Indian States.

The Conference resolved to appeal to the public for funds to organize a central office at Delhi with a paid staff, which was recommended by the Standing Committee at its meeting in Poona.

In order to ensure better physic, perfect health and beauty of the coming generation the Conference adopted a resolution for carrying out systematic lectures on food values, whenever and wherever possible, and in particular of women.

Finally, the Conference called upon every body, in particular on women, to buy as far as possible only Indian made goods for personal and household use. It made a special appeal for use of 'Khadi' because the greater the sale of 'Khadi' the greater the economic help rendered to the poor villagers.—(A. P.)

Indo-Burma Financial Settlement Inequitable to Both India and Burma

In moving his amendment for the rejection of the report on the Indo-Burma Financial Settlement Mr. Mathuradas Vassonji, M. L. A.,

said in part:

I ask in the Amendment I have moved that the Report be rejected because it is inequitable to both India and Burma. The Tribunal was constituted, in direct opposition to the promises given on the floor of this House, that when the matter came to be finally adjudged the Tribunal adjudging it would have upon it representatives of this country and of Burma. These assurances were repeated at the Round Table Conference; and if one reads correctly the meaning of the Report of the Joint Committee on Indian Constitutional Reforms, it reiterates the same assurance.

Reforms, it reiterates the same assurance.

The Amery Tribunal had not only no representatives upon it of either India or Burma; it did not even hear any representation from these two countries. I am aware that officials of both these countries' Governments were heard by that Tribunal. A Tribunal, which consists only of the representatives of one of the parties to a case, and would not even hear representatives of the other parties concerned, cannot make a fair and equitable award; and, were there no other reason to reject this Report, I submit the personel and procedure of the Amery Tribunal would alone suffice to entitle both India and Burma summarily to reject its Report.

We were told, the last time this matter came up for discussion in this House, on an Adjournment motion, that if the House wanted to make any representation the Government of India would forward its proceedings to the Tribunal. This assurance was given to us by the Honourable the Finance Member himself. But, even while the Honourable Member was offering this bait, the Tribunal had already signed its report. A Report which had been arrived at without any hearing of the parties primarily concerned cannot but be condemned by everyone with the most rudimentary sense of justice.

Coming to the consideration of some actual issues, Mr. Vassonji said:

May I mention, only for the sake of illustration in support of my argument, the case of the public debt of India? The Tribunal has taken

without scrutiny the aggregate of the Debt. If properly analysed that debt would, I venture to submit, be apportionable radically differently from the apportionment advised by the present Tribunal.

The cost of the Burmese wars and annexation; the deficits in the Burman local administration ever since Burma became part of the Government of India; the share of Burma in the so-called War Gift,—these are instances which spring to one's mind. I think that the cost of the Burmese wars and annexation ought not to be charged either to India or to Burma; and so far as those amounts add to the total of the Indian Public Debt, the same should be reduced and the amount debited to Britain, who has received the whole of the benefit from such wars and conquests. Similarly, we are also persuaded that the so-called War Gift of over 189 crores of rupees being initially invalid, ought not to be charged against this country or Burma; the more so as, for the present, all war debts are in suspension.

In order that the Indian Nationalist attitude might not be misunderstood, Mr. Vassonji added:

By objection to this Report, we Indians are not to be understood as desiring to add to the liability of Burma towards India. Far from it. All that we desire is that the matter be properly investigated into by an impartial Tribunal such as was promised, and with adequate safeguards that all relevant facts, materials and considerations would be submitted to that Tribunal before it makes its recommenda-tion. And may I add that if, as a result of such a proper and exhaustive investigation, the eventual liability of Burma is found, to be less than what the present Tribunal has recommended, India would not only freely accept such a decision; she would be really glad that a younger and less advanced sister starts upon her new life with a lesser burden than was at first proposed. We would not only be just towards Burma but even to be generous, if only in memory of the long years of our association and affection; if only in the hope and wish that the door for future re-union should not be barred for her between India and Burma.

Big Deficit in Railway Budget

The Report of the Public Accounts Committee on the accounts of 1933-34 says:

"The total deficit in the railway budget during the years 1931-32 to 1934-35 amounted to about Rs. 32 crores. In 1935-36 the budget anticipated a deficit of only Rs. 2 crores, but judging from the actuals of the first few months it appears that the deficit will be much greater unless there is considerable improvement in earnings during the remaining months of the year."

The Committee proceed to observe:

"The position is actually more disquieting than these figures indicate, because under the present accounting system certain expenditure which according to sound financial principles should be charged to revenue is being charged to capital."

Who are responsible for these huge deficits? Not in the least, of course, those who lay down and control railway policy and manage the railways.

Bengal Government's Scheme for Training Defenus

We have not seen the Bengal Government's scheme for training detenus for industrial and agricultural occupations "with the object of giving them fresh starts in life when released." A brief press summary says:

The scheme is divided into two parts, agricultural and industrial. With reference to the agricultural scheme the start will be made with market gardening and fruit farming. There will be three camps, each with 25 detenus and comparsing an area of 150 acres. Each batch is expected to remain in camp for three seasons whereafter they would be proficient enough to undertake independent ventures.

The industrial scheme provides facilities for training in small industries like cutlery, prottery, brass works and umbrella manufacture. Fourteen camps, with 15 detenus each, are proposed to be established for this section, the period of training

being one year.

All expenses, including working capital necessary for both the schemes, will be furnished by the Government. During the training period, minimum restrictions consistent with safety, will be imposed.—United Press.

Sir P. C. Ray, who is an eminent industrialist and has studied industrial and agricultural problems with particular reference to conditions in Bengal, has said of the scheme that

he welcomed the idea of providing the defenus with facilities for making a new start in life as well as assisting in developing the natural resources of the country. He, however, thought that if the scheme was to be made workable and really successful, the detenus under training should not be made to feel that they were like pri-oners under constant police surveillance.

His concluding observation should not, however, be lost sight of.

"The scheme can by no means be accepted a substitute for the release of the determs which is demanded by the whole country. United Pres.

Another prominent public man who has pronounced an opinion on the scheme is Mr. Sarat Chandra Bose, who was himself a detenu for years and has been recently released. He said:

Although he had not been able to work himself up to be enthusiastic over it, he felt that it deserved a fair trial at the hands of the public and the detenus. The scheme was a partial recognition, though tardy, of the principle that the Government of the country had a very large part to play in the development of its agriculture and industries and that "administrative functions" were only a very small part of the duties they owed to the citizens. That being his view, he welcomed any attempt, inadequate though it might be, on the part of the Government to perform their duties towards their citizens. In his view however, in order to make the scheme even a

partial success, it was necessary that no humiliating condition or restrictions should be imposed on the detenus, that the scope of the scheme should be widened both as regards the nature and extent of training to be given and the number to be trained and that the detenus should be assured adequate financial aid from the State on the completion of their training in order to enable them to set themselves up in business. He also urged the Government not to make sweeping observations on detenus as a class but distinguish between detenu and detenu. Finally, Mr. Sarat Bose welcomed the selection of Mr. S. C. Møter, author of "A Recovery Plan for Bengal" for the working of the scheme, and felt, if obstacles were not thrown in his way, he would not be sparing in his efforts to make the scheme a success.—A. P. I.

Abyssinian Military Tactics

Unity (Chicago) of August 19 last writes:

It was significant news which came out of Abyssina the other day. A body of Italian troops, so the story ran, had camped for the night by a running stream. When the morning came there wasn't any stream—a whole river had stopped running! Instead of the clear, cool water, there was nothing but the dry bed of rocks and dirt. A parched regiment beat a hasty retreat, and teached at last a precarious safety with forty dead and we know not how many wounded.

Cinemas and Children

The Guardian of Madras, which deserves special praise for the unremitting attention it pays to the question of the influence which the cinemas exercise on the characters of young and old, writes:

An analysis of the estimates of films we have been publishing is instructive. Of the 89 films shown in two of the best houses in the city of Madras during the first half of this year, estimates are available for 74. The estimate show the following results:

	Adults	Youth	Children
Good	10	26	11
Doubtful or worthless	28	22	19
Harmful or unsuitable .	6	26	14

From the estimates available for 110 of the films passed by the Calcutta Boare of Censors in 1934, we get the following analysis

		Adalls	Youth	- Children			
Good .		50	33	under 15 16			
Doubtful or worthless	• •	43	33 32	18			
Harmful or unsuitable			45	76			

The general conclusion is plain that children receive little consideration from the exhibitors. The assumption that cinemas are desirable entertainment for children is wrong.

Our Puja Vacation

The Modern Review Office will remain closed on account of the Durga Puja holidays from the 3rd October to the 16th October, 1935, inclusive. Letters, money orders, etc., received during this period, will be dealt with on the reopening of the Office.

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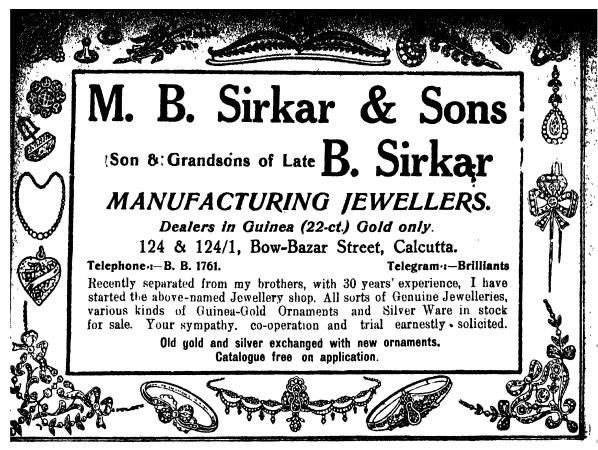
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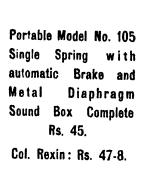
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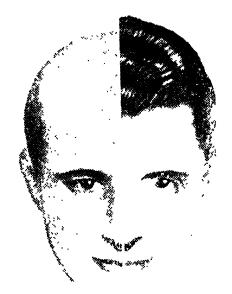
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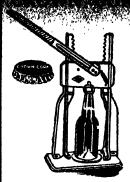
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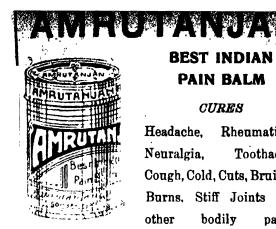
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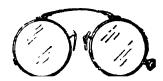
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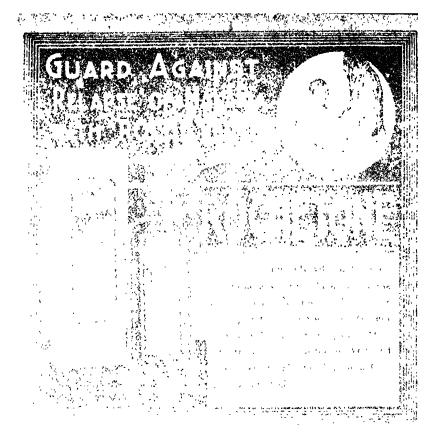
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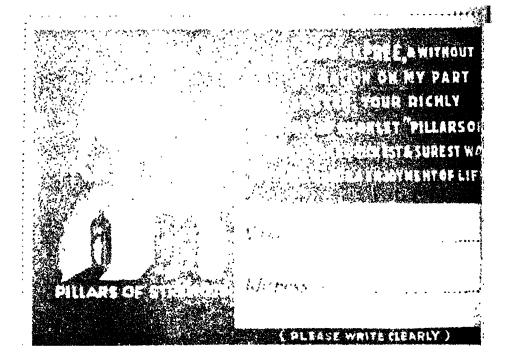
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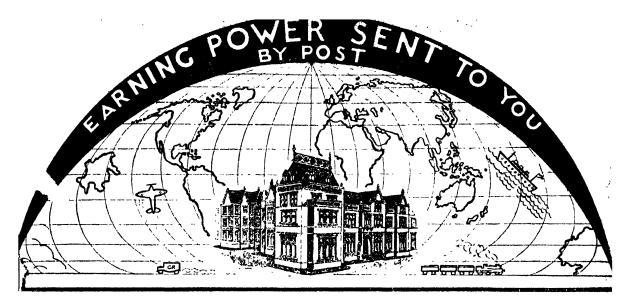
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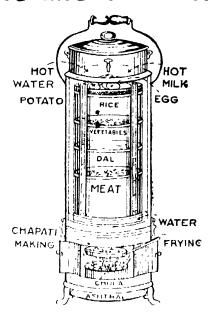
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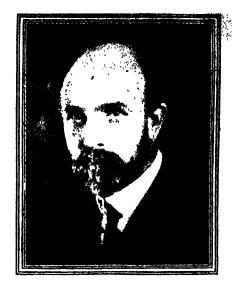
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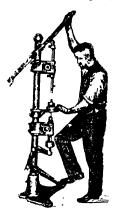
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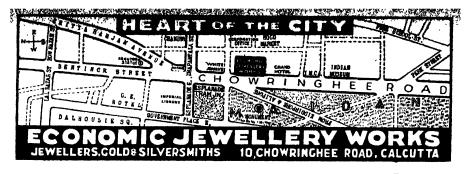
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3 + 11	D = Gentle	(38)
4 + 1A	E - Allowance	(41)
5 + 11	E = A route for ship	(40)
6+P+O	A princely game	(58)
7 (C) A	Necessary for sailing	(29)
81 (0)	E Opening	(40)
9 1	E / -A number below ten	(42)
10 $+$ \mathbf{A}_{\perp}	E Females love a good one	$(1\overline{5})$
11 S A	Seart	(47)
12 P A	Part of the body	(42)

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A B C | D | E | F | G | H | T | J | K | L | M | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | N | O | P | Q | R | S | T | U | V | W | X | Y | Z | 11 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |

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NOVEMBER



1935

Vol. LVIII., No. 5

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JAMES MARTINEAU

By J. T. SUNDERLAND

OD'S most precious gifts to the world are great men. But the value of great men varies according to the quality of their greatness. intellectual greatness, unaccompanied with moral, is of comparatively low value. Indeed, a man of intellectual brilliancy may even be a curse to the world, if he uses his intellectual powers for evil ends. But great men who are not only great in intellect, but great also in moral character -who possess not only brilliant mental powers, but the will to use them for highest purposes such men are blessings to the world whose value cannot be over-estimated. We speak of "Alexander the Great." Such greatness as the famous Greek conqueror represents, stands for mingled good and evil. In like manner, the greatness of a Caesar or a Napoleon, or of a Wellington and a Grant, represent some influences that conserve and benefit, and some that hurt and destroy. But there is a class of great men whom we may look upon as representing good and only good, to the race. In this class we find such historic names as Socrates, Plato, Isaiah, Paul, Luther, Milton, Wesley, Channing, Gandhi, Buddha, and Jesus. In this company Martineau belongs, because in him, as in them, splendid intellectual gifts were allied with moral endowments equally splendid, and his brilliant powers were employed, not for destructive or selfish ends, but to advance

truth, righteousness, peace, love, and whatsoever makes for the permanent betterment of the world.

Martineau was a member of the famous London Metaphysical Society, which contained many of the most eminent thinkers, literary men, scientists, and public leaders of England, such as Gladstone, Mill, Huxley, Tyndall, Tennyson, Browning, Cardinal Professor Francis W. Newman, Lord Selborne, and Cardinal Manning. Tennyson has left it on record that he regarded Martineau as the master mind of all that remarkable company; and Gladstone said to Frances Power Cobbe, "Martineau is beyond question the greatest of living thinkers." This was high praise. But best of all, Martineau was as great morally as he was intellectually. He always used his splendid powers for worthiest ends to discover and give to the world the highest kind of truth -moral truth, spiritual truth, religious truth, such truth as would feed the best that was in men, and therefore most benefit mankind.

Martineau's life was not only unusually long, but it was filled throughout with strenuous work. It is hardly too much to speak of it as three lives in one.

THE PREACHER

First, we have Martineau the Preacher. Add together his four years as minister in Dublin, his twenty-five years in Liverpool, and his fourteen at Little Portland Street, London, and we have more than forty years of steady pulpit work. And it was pulpit work into which he never failed to put his best of mind and heart. How high was its quality may be learned from the strong testimony of those who listened with absorbed attention to his intense and eloquent discourses and may be seen also by turning to his volumes of printed sermons, which have carried his fame as a preacher into every civilized land. Such a ministry alone, with no other labours added, would seem to be enough for one man.

THE TEACHER

Second comes Martineau the Teacher. Here again we have what would seem to be nearly or quite a full life-work. We learn that he taught a year with Dr. Carpenter, in Bristol, in very early manhood, before entering upon his career as a preacher. Then, after he had been preaching in Liverpool six years or so, at the age of thirty-five, he was appointed to the chair of Mental and Moral Philosophy and Political Economy Manchester College. Here his real career as a teacher began. And it continued, with the interruption, I believe, of only a single year when he was absent for study in Germany through forty-five years.

During all that long time, either as Professor in the College, or as its Principal, he held a shaping hand on the education of a large proportion of the young men trained for the Unitarian and Liberal Christian ministry in Great Britain, and of not a few from other lands. The influence of this work as an educator cannot be told. It was an influence not only to clarify the thinking, and guide the research, and widen the knowledge, but to ennoble the moral ideals, to quicken the enthusiasm, and to deepen the spiritual life, of these young men, and through them the churches which they would be called to serve. His aim was to give his students not only trained minds, but disciplined wills, and purified affections. It was to send them into the work of the ministry to propagate a religion at once free, enlightened, and devout : to proclaim a Gospel in harmony with all

truth, all beauty, all goodness, and rich in the deepest pietics of the heart; to plant in men a faith which no advance of knowledge, and no revolution of human thought, can disturb, because grounded in the living revelation of God in the human soul. These were the ends for which he strove.

THE WRITER

The third Martingau was the persuasive, the powerful, the brilliant, the indefatigable writer, who, from early manhood to the extreme age of ninety, was constantly giving forth to the world pamphlets, printed sermons, printed lectures, articles in daily and weekly papers, elaborate articles in magazines and reviews, and, most important of all, books which never failed to attract attention, to awaken thought, and to compel assent or dissent. What made it possible for him to produce so many papers and articles of thought and learning, and so many books, was the fact that there was a unity in all he did, so that he was able to pour into his printed pages the wealth of both his pulpit and his teacher's chair. His sermons were of so high an order that they stood the test of type. His college lectures furnished material for some of his greatest published Thus the streams of both his preaching and his teaching were indispensable tributaries of the stream of his authorship.

MARTINEAU'S ENDOWMENTS

Dr. Martineau's endowments were both many and rich. His was a subtle, keen, and penetrating intellect. He was a trained logician. He was a profound philosophic thinker. He was a spiritual seer. He had a vivid and powerful imagination, which was for ever at play, and which east the fascinating lights and shadows of poetry and symbol upon all he said and wrote. He was gifted with a rich and stately eloquence. He was a most devout worshipper. He had a striking and powerful personality. One of his wellknown contemporaries declares that his personality was the most impressive and commanding he ever met, not excepting Gladstone's.

Honours

New men have received so many academic and other honours as Dr. Martineau. But

his honours were somewhat late in coming. It is interesting to notice that America, rather than England, was earliest in appreciating and giving recognition to his greatness, as was also true in the case of Carlyle. In 1872, Harvard University conferred upon Martineau the degree of LLD. He was then sixty-seven years of age. Levden followed, in 1875, with its S. T. D.; Edinburgh, in 1884, with its D. D.; and Oxford, in 1888, when he had reached the age of eighty-three, with its D. C. L. Four years later still, in 1892, Dublin added its LLD. to that of Harvard. Quite as notable were the honours that came to him in other forms. Nearly all his later birthdays were marked by tributes from distinguished men. Perhaps the most memorable of these was the address presented to him on his eighty-third birthday, written by Dr. Jowett, of Oxford. recognizing in the warmest terms the great service which he had rendered to philosophical and religious thought, and signed by more than six hundred of the most eminent writers, philosophical thinkers, scientists, educators, religious leaders, and public men of Great Britain, America, and the Continent of Europe, the names of Tennyson, Browning, Edwin Arnold, Max Müller, Dean Bradley, Jowett himself, and James Russell Lowell heading the list.

Limitations

I have spoken of Dr. Martineau's many and rare gifts. But it needs to be added that only to a limited extent were they popular gifts. They seemed, in a way, to lift him above, and to separate him from, the great mass of his fellows. As Wordsworth sang of Milton:

"His soul was like a star, and dwelt apart."

He was a great preacher; but it was a preacher for the few rather than the many. He was a great teacher; but it was a teacher for thoughtful and mature minds.

He was a great writer; but it was a writer for the cultured—for men with trained intelligence, for thinkers. He could not easily reach common minds. This he realized, and sometimes it sorely troubled him. He spoke of it as a limitation, which he had tried to shake off, but found himself unable.

Once, soon after the appearance of his great work on Theism, an extended abstract of which I had published in America, he wrote to me saying that it was one of the regrets of his life that he was not able to write more simply, confessing that he often felt the need of an interpreter or a translator to bring his books within reach of minds that he wanted to reach, and asking me if we had not on our side of the water somebody who could translate or interpret him to the public at large.

But if his writings appealed directly to only a comparatively few minds, they were the ablest and strongest minds of their time. They were the fertile minds, into which it was worth while to drop seeds of new and higher thought. They were the leaders of their generation. That he was thus able to teach the teachers, to mould the thought of thinkers, and to sway so many master minds, is the secret of his great and growing influence, and the assurance that his work will live.

HIS GREATEST SERVICE TO RELIGION

Perhaps the greatest single service that Dr. Martineau rendered to religion, was that of helping men in an age of great theological upheaval, caused by the unprecedented developments of science, to see that science and religion are not antagonistic, as so many believed, and that religion has nothing to fear from science, no matter what further scientific developments may arise. Science had made such rapid progress, and had brought to light so many facts which had contravened oldestablished theological theories and doctrines, that there was widespread alarm lest the very foundations of religious faith should be over-It was feared by many that the discovery of law ruling everywhere in nature, meant the dethronoment of God. feared that the new science was sweeping away the whole spiritual universe (including both God and the human soul) and leaving us only a physical realm, or a universe of blind matter and motion. In the midst of this anxiety and alarm Dr. Martineau came forward calm and confident, maintaining, with a clearness of insight, a strength of reasoning, and a breadth and precision of knowledge, which at

once commanded the attention of the thinking world, that law, so far from banishing God, is only a name for the method of God's universal activity; that materialism, so far from being formidable, and compelling us to give up belief in spirit, is nothing but pure assumption, with no basis of sound reason or of known fact to stand upon; that science, so far from destroving God, is only possible in a universe whose basal fact is Intelligence and Mind; and that there is nothing in either law or science that can in any way disturb religion, because religion has its foundation, not in irrational doctrines or unscientific creeds, and not even in sacred books, but in the deepest experiences of the soul of man. Thus did this great philosophic thinker render a service to religion which soon came to be recognized as second in importance to that of no religious teacher in the modern world.

A RADICAL

Dr. Martineau was a theological radical. He was much more of a radical in his later life than in his earlier. He tells us that, as the result of his studies and his own mental growth, he had found himself compelled, during his public career, to think out afresh, and to re-shape, at least twice, every part of his religious philosophy. In this he reminds us of the great scientist, Sir Charles Lyell, who, after he had written his greatest work on geology in what he intended to be its final form, threw it all away, and went through the great labour of writing it all again, in the light of the new doctrine of evolution which had just risen on the world.

A Conservative

But if Martineau was a radical, he was also a conservative. There is a class of radicals who seem to be always trying to tear up by the roots the hopes and faiths of men. To this class Martineau did not belong. Rather was he the kind of radical who is always seeking to plant the roots of men's hopes and faiths deeper, and in richer soil. Such a radical is the true conservative.

Much that is thought of as Martineau's radicalism is connected with the doctrine of miracles. Men had long been building religion on a foundation of miracle, and claiming that

it could have no other foundation. But Martineau saw that science was more and more bringing miracle into discredit with many minds, and therefore threatening, for such minds, to overthrow religion. Hence he set himself to the task of finding a foundation other than miracle, deeper than miracle, which no fading away of miracle could affect. He found such a foundation in man's own moral and spiritual nature. This foundation was indestructible and eternal.

HIS CONSCIENTIOUSNESS AND COURAGE

Dr. Martineau was a man of great independence, courage, and conscientiousness. Indeed, he was independent and brave because he was conscientious. His conscience was his commander. What it bade him do. that he did, at every hazard. Such obedience to conscience is always the truest heroism. His conscientiousness and bravery were shown by his taking the unpopular side in many things. They were shown by his allying himself with a small religious body like the Unitarians. With his splendid gifts, if he had been in one of the larger religious denominations, especially in the National Church, he could have had any honour or distinction which England was able to bestow. But he would have despised himself, with unutterable scorn, if he had detected in himself any turning aside even by a hair's-breadth from the path of what he believed to be truth and right, for the sake of any possible honour or advantage.

His Catholicity

Few men have ever been so broadly catholic in spirit as Dr. Martineau. He saw good in all forms of religion; he discovered some precious element of truth hidden in the heart of even the most dark and repellent creed, and his desire was always to save the good, while casting out the evil. His catholicity made him unwilling to be cut off from any religious communion. Nothing could prevent him from at least extending his sympathies to all. Others might curse him; he would bless them. He felt that he had a possession in every religious prophet, and saint, and teacher, of whatever name. Augustine and St. Francis, and Luther and Calvin, and Wesley, and Leo III, Mohammed, Ram Mohun

Roy, and Swedenborg, as well as the brethren of his own household of faith, all belonged to him, because he recognized the piety of all. And yet, with all his spiritual sympathy, he was the most unsparing of truth-tellers. He insisted on letting the light shine into all dark places. He would not compromise with superstition, with bigotry, with ignorance, with unethical conceptions of God, with degrading views of man, with irrational -religious doctrines, in high places or low. While he would not knowingly injure any Church or any Religion, however bad its theology, or deep the superstition in which it wrapped itself, he would endeavour to help and bless all, by doing whatever was in his power to show them higher truth and lead them out into larger life.

Young to the Last

In mind and heart Dr. Martineau never grew old. He kept his intellectual activity and his mental freshness through life. In a letter written in his ninety-second year, he speaks of himself as not having desired old age, but God had sent it to him, and he had found it, rather to his surprise, something to be thankful for, something "deepening instead of impairing the supreme interest and significance of life." Much of his best writing was done after he was eighty; indeed, all three of his greatest books "Types of Ethical Theory," "A Study of Religion," and "The Seat of Authority in Religion" were given to the public after he had reached that

advanced age. This is something nearly or quite unprecedented. All this was possible because his thinking never became stereotyped He was always ready to read new books, and to seek new standpoints from which to look at truth. His thought to the last was a flowing stream, it never became a stagnant pool; and the reason was, he was always pouring new water into the stream, and drawing water out of the stream. In this he may well be a lesson and an example to us all. Woe to any of us if we ever allow our minds to become pools; if we ever cease to read new books and take interest in fresh thought; if we stop growing; if we fail to keep our faces turned toward God's new and for ever new sunrises.

I find myself compelled to regard Dr. Martineau as the greatest prophet, thinker, and teacher that the liberal faith has yet produced in the Old World, and as only equalled by Channing, Theodore Parker and Emerson in the New. Most of his thoughts I believe will live. Most of his teachings I believe will take root in the world and grow.

A Great Light

Men like Martineau are splendid lights raised aloft on rocky headlands to guide the thought of the world in safety in its voyagings over the ocean of truth. The future will think more wisely and safely regarding the profoundest problems of human life and destiny because of what James Martineau has thought and written.



THE SOLIDARITY OF ISLAM

By JAWAHARLAL NEHRU

SOME time back I read with great interest an article by Sir Mohamad Iqbal on the Solidarity of Islam. Sir Mohamad's writings always attract me, for they give me some insight into a world which I find difficult to understand. So far as religion and the religious outlook are concerned, I live in the outer darkness, but, in spite of this deficiency in me, I am sufficiently interested in the historical, cultural and even the philosophical aspects of religion.

In his article Sir Mohamad dealt with the issue created between the Qadianis and the orthodox Muslims and considered this as 'extremely important' and affecting the integrity of the parent community. The Qadianis, according to him, had discarded the basic idea of Islam -- the finality of prophethood -- and had reverted to some extent to early Judaism and the pre-Islamic Magian culture. He was therefore of opinion that this 'rebellious group' should not be allowed to carry on its subversive propaganda, and, in any event, should not be permitted to masquerade as Muslims. Qadiani leaders did not accept Sir Mohamad's argument and vigorously repelled some of his statements.

Sir Mohamad's article raises a host of issues and makes one furiously to think in many directions. I hope that he will develop some of his points in future writings, for they deserve a full discussion. For the moment I am concerned with one aspect of his argument only. It would be impertinent of me to discuss the validity or otherwise of this argument from the point of view of Islam. That is a matter for erudite Muslims. For me Sir Mohamad is an authority on Islam worthy of respect and I must assume that he represents the orthodox view-point correctly.

If that is so, I presume that Turkey under the Ataturk Kemal has certainly ceased to be an Islamic country in any sense of the word. Egypt has been powerfully influenced by religious reformers who have tried to put on new garments on the ancient truths, and, I imagine, that Sir Mohamad does not approve of this modernist tendency. The Arabs of Syria and Palestine more or less follow Fgyptian thought-currents and are partly influenced by Turkey's example. Iran is definitely looking for its cultural inspiration to pre-Islamic Magian days, In all these countries, indeed in every country of western and middle Asia, nationalist ideas are rapidly growing, usually at the expense of the pure and orthodox religious outlook. Islam, as Sir Mohamad tells us, repudiates the race idea (and of course the geographical idea) and founds itself on the religious idea alone. in the Islamic countries of western Asia we find today the race and geographical ideas all-The Turk takes pride in the powerful. Turanian race; the Iranian in his own ancient racial traditions; the Fgyptian and Syrian (as well as the people of Palestine, Trans-Jordan and Iraq) dream of Arab unity in which the Muslim and Christian Arabs will share.

All this clearly shows that these nations have fallen away from the ideal of Islamic solidarity which Sir Mohamad lays down. Where then does this solidarity exist at present? Not in Central Asia, for in the Soviet parts the breakaway from orthodoxy is far greater; in the Chinese parts the predominant currents are probably nationalist (Turanian) and Soviet. Afghanistan -Arabia proper remain in Asia, and then there are a number of Islamic countries in North Africa, apart from Egypt. How far this orthodox outlook of religious solidarity is prevalent there I do not know, but reports indicate that nationalistic ideas have penetrated even there. And nationalism and the solidarity of Islam do not fit in side by side. Each weakens the other.

From Sir Mohamad's view-point this situation in the Islamic world must be a deplorable one. The question of the Qadianis, important as he considers it, sinks into relative insignificance before these world happenings. He stresses the need of a real leader to rise in

the Punjab apparently to combat the 'Qadiani menace'. But what lead does he give in regard to the wider menace? The Aga Khan, we are told, is the leader of Indian Muslims. Does he stand for this solidarity of Islam as defined by Sir Mohamad Iqbal?

These questions are relevant even for a non-Muslim; for on the answer to them depends the political, social and economic orientation of Indian Muslims and their reactions to modern ideas and thought-currents, in which some of us are interested. Islam being a world community, its policy must also be a world policy if it is to preserve that sense of solidarity. Sir Mohamad should give us some hint of this policy to meet the nationalist, social and economic problems that confront each country and group.

The only hint he gives in the article is a negative one: that religious reformers should be put down. In this, he tells us, he cordially agrees with the orthodox Hindus, and religious reform is supposed to include all social reform. He makes a provincial suggestion also that the distinction of rural and urban Muslims be abolished, as this interferes with the unity of Islam in the Punjab. Presumably

the fact that some Muslims cultivate the fields, some are big landlords and live on rent, some are professional people living in cities, or bankers, or artisans or captains of industry, or labourers, some have an abundance of good things of life while most others starve, will still remain and will not interfere with Islamic unity.

Perhaps it is the object of the recentlyformed "Council of Peers and Moslem Leaders," of which Sir Mohamad Iqbal is a member, to further this unity and the solidarity of Islam. To an outsider it seems a little odd that Christian members of the British House of Lords should be so interested in the progress and solidarity of Islam. But at the lunch at Claridge's in London that followed the formation of this Council, the Aga Khan, we are told, "developed the theme of unity". Perhaps the Auglo-Moslem unities lead into one another, and build up a wider and more embracing unity. It is all very confusing. I wish Sir Mohamad would explain and enlighten us.

Almora District Jail, 20, 8, 35,

HIS HIGHNESS THE AGA KHAN

BY JAWAHARLAL NEHRU

IR Mohamad Iqbal's earnest plea for the solidarity of Islam and his protest against fissiparous tendencies led me to wonder as to where the line should be drawn. His Highness the Aga Khan is today considered the outstanding leader of the Indian Muslims. The Government treats him and honours him as such, orthodox Muslim leaders, whenever in trouble or faced with difficulty, seek refuge under his sheltering wings. Even Sir Mohamad might, so to speak, be said to march under his political banner. From the point of view of orthodox Islam and its unity of conception, polities, sociology and economics can hardly be separated from religion. One would think therefore that the Aga Khan was the ideal representative of this unity and solidarity of religious belief.

Whether this is so I do not know and I should welcome wiser people to inform me. I have long had a vague kind of idea, however, that he hardly belongs to the inner orthodox fold, and I have admired him for the truly wonderful way in which he manages to combine, and gracefully carry in his own person, the most contradictory qualities, and to take part in multifarious activities which appear to be mutually antagonistic and irreconcilable. He is the head and spiritual leader of a wide-spread and wealthy sect and. I am told, that almost divine attributes are assigned to him by his devoted followers. He is said to derive a vast ecclesiastical revenue from the faithful, and one of his sources of income is supposed to be the granting of spiritual favours and indulgences.

It is interesting to find these old-world practices being continued today in an intensive form. But the really remarkable fact is that the spiritual head who supports and encourages these practices is a modern of moderns, highly cultured in western ways, a prince of the turf, most at home in London and Paris. Only a remarkable personality could successfully carry this double burden. The Aga Khan not only does so with supreme ease, but he adds to it many public and political activities as well as the leadership of the Indian Muslims. That is an astonishing feat which, even though one may disagree with the Aga Khan, fills one with admiration for him.

But the question that is troubling me, as a result of reading Sir Mohamad Iqbal's statement on the solidarity of Islam, is how all this fits in with that solidarity. It may be perfectly justifiable to spend the money of the faithful on racing; that after all is a minor matter. But is the Aga Khan's sect a partner in that Islamic solidarity or not? I remember reading long ago Mark Twain's account of a visit paid by the Aga Khan to him in Bombay. Mark Twain's Indian servant burst into his hotel room one day in a state of extreme excitement and announced that God had come to pay a call on him. Many pray to God daily-and Mark Twain was a religious type of man-and each one of us, according to his early teaching or mental and spiritual development, has his own conception of God. But the best of us are apt to be taken aback by a sudden visitation of the Almighty. Mark Twain, after he had recovered from his initial surprise, discovered that God had come to him in the handsome and corporeal shape of the Aga Khan.

This characterization of the Aga Khan as God was no doubt a foolish error of Mark Twain's servant - and the Aga Khan cannot be held responsible for it. So far as I know, he does not claim divinity. But there seem to be a large number of foolish persons about who ascribe certain divine or semi-divine attributes to him. Some of the propagandists of the sect describe him as an aratar or incarnation of the divinity. They have every right to do so if they believe in it. I have absolutely no complaint. But how does this all fit in with the solidarity of Islam?

A story that has long fascinated me is the account of the Aga Khan giving chits or notes of introduction for the Archangel Gabriel to his followers, or some of them. This, so the tale runs, is to ensure their comfort and happiness in the next world. I cannot vouch for the truth of this story, but I do hope that it is based on fact. There is little of romance left in this drab and dreary world, and to correspond with an archangel is a captivating idea. It seems to bring heaven nearer, and even our life here down below assumes a rosier hue.

Then there is another story, not so attractive, but nevertheless extraordinary enough. I had heard of it previously and lately I read an account in a book by an American traveller. Colonel E. Alexander Powell in his *The Last Home of Mystery* referring to the Aga Khan says:

"His sanctity is so great, indeed, in the eyes of his followers that the water in which he bathes is carefully conserved and sold annually to the representatives of the various Mohamadan seets at a ceremony held once each year at Aga Hall in Bombay. The price paid for this holy water is the Aga Khan's weight in gold, the scales used for the weighing ceremony being adjusted to the fraction of an ounce troy. As the Aga Khan is a plump little man, the price paid for his used bath water is a high one."

Colonel Powell has probably added some journalistic and fancy touches of his own to this account. But the story is an old and oft-repeated one and, to my knowledge, has never been contradicted. If the Aga Khan can find a profitable use for his bath water and at the same time serve and exalt faith, surely it is no one's business to object. Tastes differ and it takes all sorts to make this world of ours. But again I am led to wonder if all this furthers the solidarity and 'democracy of Islam'.

Another incident comes to my mind. It was after the War when Kemal Pasha had driven out the Greeks and established himself firmly in power in Turkey. His casual treatment of the new Caliph, appointed by him, drew forth a protest—a very polite protest—from the Aga Khan and Mr. Amir Ali. Kemal Pasha scented an English conspiracy and suddenly started a fierce attack on England, the Aga Khan, the Caliph and some Constantinople journalists. He was not

very polite to the Aga Khan and drew all manner of unjust inferences from his long and intimate association with the British Government and ruling classes. He pointed out that the Aga Khan had not been keen on following the previous Caliph's religious mandate when war had broken out between Turkey and England. He even stressed that the Aga Khan was no true Muslim, or at any rate not an orthodox one, for did he not belong to a heretical sect? All this and much more he said, keen on gaining his end, which was to discredit the Aga Khan and make him out to be an accomplice of British foreign policy. And making the Aga Khan's move a pretext, the Ataturk put an end to the ancient Khilafat.

Kemal Pasha can hardly be said to be an authority on Islam, for he has deliberately broken away from many of its tenets. His motives were purely political, but his criticisms were not wholly without apparent force.

As I write this, another aspect of the Aga Khan's many-sided personality comes up before me. It is given in an intimate, every day account and is thus all the more valuable and revealing. It appears in the London Bystander and I have come across it in a quotation in the New Statesman. This tells us that

"although the Aga Khan loves the good things of life he is a great gournet and has his own cook there is a very considerable spiritual side to his life. It is hard to pin him down exactly on this point. But he will admit to a strong feeling of the battle between good and evil. At any rate,

he is a wonderfully good sportsman, and when Jack Joel offered him a blank cheque the other day for Bahram, he refused because he said he wanted in his decrepit old age to be wheeled alongside his Derby winner and say, 'Well, that was a jolly day!'

Much to my regret I have never met the Aga Khan. Only once have I seen him. This was in the early non-co-operation days at a Khilafat meeting in Bombay, where I sat not far from him on the platform. But this glimpse of an attractive and remarkable personality was hardly satisfying, and I have often wanted to find out what curious quality he possesses which enables him to fill with distinction so many and such varied roles, combining the thirteenth century with the twentieth, Mecca and Newmarket, this world and the next, spirituality and racing, politics and pleasure. Wide indeed must be the range of Islam to include all this in its unity and solidarity.

But looking at Sir Mohamad Iqbal's statement I am again led to doubt, for Sir Mohamad seems to have little love for the non-conformists. He believes in the straight and narrow path of true orthodoxy and those who stray from this must forthwith remove themselves from his ken. How then am I to remove this doubt and difficulty? Will Sir Mohamad help in solving the riddle?

Almora District Jail 21 August, 1935 जन्माष्ट्रमो १६६२

EXCLUSION OF ASIATICS

By Prof. RADHA KAMAL MUKERJEE

PROBLEMS OF THE EXCLUSION POLICY

THE movements of Chinese, Japanese and Hindu labour have brought to the fore today the pressing problems of conflict of colour and race, such as those of the prohibition of immigration of free imported labour of black, brown or yellow stocks in America, Australia, East and South Africa, or the forced reservation of areas in different continents. The hostility of Canada and the United States of America to Chinese and Japanese immigration has led to the passing of a series of repressive measures. Both these countries have enacted laws with the avowed intention of limiting Japanese immigration and settlement, and the question has been rendered still more acute by the independent action of California, which, claiming its right

as a "Sovereign" State, has gone beyond the federal precautions aimed at the exclusion of the Japanese population within her borders, with the result of chronic diplomatic friction between Tokyo and Washington.

South America's Policies and Opportunities

South America is weak from an international point of view, because the vast territory is divided into states of huge area, but of small, scattered populations very jealous of one another. These states are united at any rate on the question of excluding any Asiatic settlements on their shores, though pockets of Chinese colonists are now scattered along the Pacific Coast. The immigration of Chinese is prohibited in various states of Latin America, namely Costa Rica,

Cuba, Ecuador, and Peru. Indua labourers recruited under contract are prohibited in Costa Rica by an Act of 1925. In Uruguay the authorities may when they deem it expedient prohibit the immigration of Asiatics. In contrast to these restrictive policies Brazil encourages the immigration of Japanese and Indians by the offer of free grants of land. Thwarted in their legitimate ambitions in Canada and the United States, the Japanese have recently negotiated for concessions in Chile, Peru and other countries, but the response has not been as tayourable as they wished. Brazil, Peru, and the Argentine are the 1ew localities which have encouraged them and emigration to these regions is proceeding apace. Brazil, in fact, is now considered the Mecca of the Japanese emigrants. Since the Japanese labourers are welcomed there tor exploiting the boundless virgin land in that country, it is considered the most desirable outlet tor the congested population of Japan. At the end of 1928 there were living in Brazil some 76,500 Japanese, most of whom were leading a comparatively happy and peaceful life in San Paulo and other places, working on farms or plantations, either leased or their own. In Peru, Japanese emigration dates from 1899. At present there are about 16,980 Japanese, including 2,000 engaged in farming and other lines in the hinterland, the remainder living in Lima and neighbourhood as farm-workers, small traders, etc. In addition, there are about 5,000 Japanese in Argentina, Bolivia, Chile and other South American States. Out of a total repulation of 12,500,000 in Brazil, there are 600,000 Red Indians, who are found mostly in the Amazon These Red Indians, though thorough area. of the soil, are averse from the breds Libour continuous which is abundance by encouraging procurable in immigration, not only from Japan, but also from India and China. Brazil, however, has not so tar attracted Indian and Chinese immigrants. The other states in tropical. America have hardly encouraged any Oriental emigration at all. Thus vast forests in Venezuela, Colombia and the Guianas still await the axe and plough of the pioneer settler. About three-quarters of the entire area of Bolivia is undeveloped, yet Bolivia is a country rich in agricultural and mineral re-ources. It ranks next to Brazil as the second rabber-exporting country of South America. It produces one quarter of the total tin output of the world and is rich also in antimony, lead, petroleum and other materials. Great part of Peru is also in the same manner inadequately developed. Both sugar and cotton have enormous possibilities in the undeveloped tracts. This country is equally rich in minerals, but these are far from being adequately exploited. Ecuador

is one vast forest, excepting the inter-Andean plateau and a few arid spots on the Pacific. Cotton, rubber, and cocoa would find here congenial soil, while there are rich deposits of gold, silver, copper, iron, lead and coal that await utilization. In these vast and virgin regions of tropical South America, the population is too small to where utilize the magnificent natural resources, a new era of economic prosperity will follow the entry of the Asiatics. Nor is there any reason for their exclusion on grounds of race, for the American Indians and the Eastern Asiatics are different sections of the Mongolian division of mankind, and there seems to be no objection to their interbreeding. What has been achieved as a result of emigration of Indian peasant settlers may be indicated by the following comparative table:

	Area m. sq.	Density per sq.	Cultivated area
	miles	mile	(in acres)
British Guiana	89.480	35	147 353
Dutch Guiana	54,291	2.6	45,000
French Guiana	31.740	1.3	. 900

British and Dutch Gulana. Success of Indian Phasants

The agricultural development of British and Dutch Guiana as compared with the backwardness of the neighbouring French territory where immense forests extend and little agriculture is found, is due to the initiative and toil of the Indian peasants. The Indians numbered 430,075 and 57,609 in 1930 in British and Dutch Gumna respectively, the settlement in these territories being fairly old, dating from 1838 in British Guiana and 1855 in Suringen, The Indians are large landowners, merchants, rice-mill proprietors, shopkeepers and retail dealers in Guiana, while in Trinidad they have now become the leading community. In the West Indies as well as Guiana the Indians have risen to their present position after their release from indenture, contributing at the same time to the all-round prosperity of the territories which have proved hospitable to them. The Indian has come to the forefront in Guana not merely because of his superiority in the manipulation of the shovel, but also for his diligence, thritt and ambition. In fact, he has proved more laborious and thrifty than the Javanese in Dutch Guiana, while he is a greater asset for a colony than the Chinese because, while he adheres to the land either as free labourer on the estate or as small holder, the latter seek prospects in small retail trades. It is because of the Indian peasants' toil that British Guiana's exports of rice have reached a considetable figure; tormerly she used to import large quantities of rice. In fact, the independent peasantry will be the mainstay of Guiana's

^{*} Problems of the Pacific, p. 405, † The Japan Year Book, 1930, p. 45.

[•] Imports of about 15 million lb. of rice (1900) have been converted into an export trade of 43½ million lb.

economic future if the immigration system be "Mong the Corentyne and West continued. Coasts of Berbice and in the Mahaicony and Mahaica districts," observes J. A. Luckhoo, "are to be found thriving cultivations and farms owned and managed by East Indians, and are powerful object lessons of what can be accomplished in the way of colonial development if facilities of drainage and irrigation are afforded the settlers and advances by means of small loans" · In French Guiana Hindu immigration failed, and the Cayenne government, because of its indifferent colonization policy as compared with British or Dutch Guiana, is now faced with the serious problem of labour shortage. The portuguese, Chinese, and Javanese who were introduced, have now either returned home or have deserted the land for small trading, ped ling, and similar avocations. Of the few Indian survivors of the former immigration, some work as miners in the gold-fields, while others are engaged in market gardening on small holdings near Cayenne With the present deficiency of labour, the French colony cannot undertake land reclamation, which must precede agricultural and economic development.

Tropicyl America as a Field for Asiatic Emigration

Tropical America furnishes many raw materials and products, such as rubber, ebony, mahegany, cedar, satinwood, rosewood, legwood, tolu, digitalis, aconite, arnica, belladonna, cocaine, balsam, copaiba, sarsaparilla, ipecacuanha. vegetable ivory, Brazil nuts and vanilla, either not found at all or only in limited quantities in other tropical regions. The exploitation of the typical products of the plateaux and lowlands of torrid America is at present quite inadequate, for want of an industrious population. South America's place in the world economy is thus closely bound up with the problem of Oriental emigration, by which alone can the world be assured of an adequate supply of these valuable commodities. Neither Red Indians nor Negroes are capable of the strenuous work of reclamation and tropical agriculture while both Mestizos and Mulattoes have proved themselves among the most unstable and volatile races of mankind. Tropical South Americans are now mostly a mongrel race, miscegenation having gone on for generations Negro between Iberian, Indian and The the Atlantic to the Pacific. element of the population is small, probably than 10 per cent, a diminishing. Professor more progressively Ross "The wisest sociologist in Bolivia observes :

* Address before the British Guiana East Indian Association, *The Indian Emyrant*, August, 1919. † *Peace Handbooks*, Vol. XXI, French Guiana, p. 32.

teld me that the zambo resulting from the union of Indian with Negro is inferior to both the parent races and that likewise the mestizo is inferior to both White and Indian in physical strength, resistance to disease, longevity and brains". The chances of colonization of the white people from the Argentine and Chile on the one hand, and from the United States and Southern Europe on the other, which some people think the only satisfactory solution of the South American race problem, are remote. The white people may have a firm position in the south and on the Brazil highlands and the Andean plateaux, but they have no prospects of permanence in the greater part of the continent, which is tropical, and where rainfall, soil, and vegetable and mineral resources all combine to make that region perhaps the most productive while so far the most inadequately developed in the whole world. Indians, Chinese and Japanese may yet convert its barren wildernesses into smiling fields, orchards and plantations, and thriving centres of industry and manufacture,

Australia: Exclusion Policy vs. Deaflopment.

Australia has legislated long ago against the penetration and settlement of her territory by coloured races. At first it was the Chinese, but Interly if was the Japanese, who caused her to insist on the colour bar. The "White Australia" idea is not a political theory. This point of view is well expressed in an article in the American Review of Reviews "Australians of all classes and political affiliations regard the policy much as Americans regard the constitution. It is their most articulate article of faith. The reason is not far to sock Australian civilization is little more than a partial fringe round the continental constline of 12,210 miles. The coast and its hinterlands are settled and developed, although incompletely, for the entire circumference; in the centre of the country lie the apparently illimitable wastes of the No Man's Land, occupied entirely by scrud, snakes, sand, and blackfellows. The almost manless regions of the island continent are a terrible menace. It is impossible to police at all adequately such an enormous area. And the peoples of Asia, beating at the bars that confine them, rousing at last from their age-long slumber, are chafing at the restraints imposed upon their free entry into and settlement of such uninhabited, undeveloped lands." On account of the economic and political factors connected with the "White Australia" policy, the Asiatic element of the population has been gradually but greatly reduced. In 1861, there were 38,298 Chinese in Australia as compare I with about 20,000 in 1927. The decrease has been large, especially since 1901, when the Asiatic population stood at 15,178. In 1861, 3.4 per cent. were Asiatics. In 1911 the percentage had fallen to 0.9 and in 1927 to

0.54. Up to the last decade of the 19th century the action of the various colonies towards Chinese immigration was directed to avoiding the evils which were supposed to be connected with a large Chinese element in the community; between 1891 and 1901, the feeling evinced gradually developed the "White Australia" policy which excludes all coloured people. On the consummation of federation this policy was expressed in the Commonwealth Immigration Act of 1901, which made the entry of persons desiring to settle in Australia conditional on their passing a dictation test in any language which might be prescribed r. The total number of Chinese found in Australia was 17,154 and of Japanese only 2,928, while the Indians who have permanently settled in Australia numbered 2,000 approximately in 1921. Of the total population (1927) of nearly 6.2 million persons, the aboriginals and half-castes are now reduced to some 75,000 and the Asiaties to 33,500. In 1911 the Asiatics numbered 39,740 persons. A very large number of Indians from the North-West Frontier Province, the Punjab, and Baluchistan had emigrated to Western Australia before the introduction of railways and had organized camel transport, which supplied a real need of the country. These Indians entered Australia as free men, and it was the lure of gold which accounted for the rush, although the first and last direct emigration of Indian contract labour took place as early as 1837-38. But restrictive measures have now checked this emigration. Besides, the Indians are denied the franchise both in Western Australia and Queensland, while mining concessions in the former state and employment in the dairy industry or the sugar industry are not permitted. However, a remarkable instance of Indian agricultural enterprise in Australia is furnished by the success of a Sindhi merchant who established a prosperous sheep-station (with 250,000 acres of land) in Western Australia. Tropical agriculture can be practised successfully in Australia only on a few areas on the east coast of Queensland. Here white labour is employed in the sugar plantations, but the sugar industry has to be protected in various ways. Australia is a barren wilderness crying for immigration. Griffith Taylor divides Australia in a very striking manner into two parts by a line from Geraldton, West Australia, passing near Kalgoorlie, Port Augusta, Broken Hill and so north to the Gulf of Carpentaria. The drier north-west portion contains over 50 per cent of the area of Australia, but only about 20,000 white people live therein, or one-third of one per cent of the whole. The vast empty spaces of Australia do not show any signs of increase of population. Between 1901 and 1911 the population increased by only 18.07 per cent in the

+ Australian Year Book, 1925.

whole continent, an increase which was almost the same as that between 1890 and 1900. Between 1911 and 1921 the increase was only 22 per cent. For a new country where the density of population is not more than 15 to every 10 sq. miles of territory, this increase falls considerably below the requirement. Further, an analysis of occupations in the census indicates that while the primary producers (agricultural, pastoral, mining and quarrying, and other) increased by only 12,456 between 1911 and 1921, and the pastoral producers and miners actually decade by 10,000 and decreased in the industrial workers 39,000 respectively. the the professional, increased by 161,189 and domestic and commercial classes by 133,635. As Sir Chiozza Money observes: "Australia, as a nation, is built upon its primary producers, and the statement describes an inverted pyramid. It is a situation which obviously works against what are the best interests of the nation" *. Great Britain and Australia have recently come to an agreement regarding a scheme of assisted emigration, but Great Britain has failed to supply Australia with the agricultural pioneers which she requires. In spite of the operation of the L. 34,000,000 agreement between Great Britain and Australia, the number of assisted emigrants to Australia has shown a sensible decline in the last few years, and in 1930 the assisted emigration was suspended on account of unemployment in Australia. The British Economic Mission to Australia recently recommended certain modifications of the Agreement. They have been much struck by the comparatively small degree in which intensive use is made of the land in Australia, and deplore the fact that Australia exports in important quantities only such primary products as wool, hides and skins, meat, wheat and timber unassisted by subsidies.

Australia, so to speak, rides on the sheep's back. Both the increase in the cost of labour as the result of decisions of the Arbitration Courts and in prices and cost of living as the result of tariffs have involved Australia in a vicious circle, and are crippling Australia's progress and her power of supporting increased population i. In fact, with her employment problem in the presence of vast unexploited resources, Australia is now facing an economic crisis to which she has drifted as a result of her policies of protection and immigration restriction. With the majority of farmers among her immigrants Australia, it is expected, will rapidly recover from the economic depression due to lack of regional balance of occupation, and rapidly fill up her vast empty spaces.

NEW ZEALAND'S "ALL WHITE" POLICY. New Zealand is not less firm and drastic in the exclusion of Orientals than Australia. There

^{*} See Oxford Survey of the British Empire, Vol. V, p. 282.

^{*} The Peril of the White, p. 84.
† Report of the British Economic Mission to Australia.

is no prohibition of permanent domicile for an Indian as in Australia, but in practice he can only get permission for six months' sojourn in New Zealand. The number of Indians in the whole island is now reckoned at about 2,000. The first movement to New Zealand was begun by ex-indentured labourers from Fiji who left that island in expectation of better wages and conditions of work in the new colony. They could not, however, establish themselves in agriculture or trade. Most of them are casual labourers who have reached a decent standard of living; a few are fruit-vendors and artisans. and there is also a sprinkling of professional classes. On the countryside the Indians, mostly Punjabis, are engaged mainly in farming pursuits, scrub-cutting, land-drainage, milking, etc., while in the cities Indians from Western India are chiefly to be found, trading mostly as fruiterers and pedlars. The Chinese in New Zealand number about 3000. A special poll tax of L. 100 is levied on Chinese residents. There are almost no Japanese. Recently both the people and Government are demanding more stringent restrictions, and all parties in the country are solid for a white New Zealand, "if possible 99 per cent British". Their Immigration Restriction Bill is considered to be one of the most arbitrary and reactionary measures ever introduced in a British community.

Japan's Hold on the Pacific.

During the War, Japan has enormously extended her hold on the Pacific and has become a source of great anxiety to both the United States of America and Australia. In earlier years, the defence of American territory in the Pacific was related to four possessions forming a so-called quadrilateral: Dutch Harbour in the Aleutian 'Islands; Alaska, Guam, 1520 miles east of the Philippines; Hawaii, 2100 miles south-west of San Francisco; and Samoa, 1600 miles southeast of New Zealand. These were strengthened by the addition of the Philippines and Guam in 1898, and the Panama Canal Zone in 1903. Into the midst of this area Japan has entrenched nerself strongly by the capture of the Marianne, Marshall, and Caroline Islands. Economically insignificant, their importance is very great both as coaling and cable stations. Japan, however, has admitted the American right to erect a wireless station at Yap, in the Caroline group, and the right to land and use submarine cables

COMING CLAIMS OF ASIAN LABOUR.

Asian labour took a prominent part in the early development of some of the British Colonies in Africa, but is now "a drag on their political future" and "tends to lower the standard of life and consumption of the European labourer." Here the economic situation is

Bowman : The New World.

complicated by the pressing demand of the latter that though he came later in the field his higher standard of comfort and activities give him a superior right. But the Chinese, Japanese or Indian labourer bases his claim on his less extravagant requirements, are, however, suited to the climate and the region. Chinese and Japanese labour, which must emigrate because of the excess of surplus population at home but finds the door banged in America where climate is most suitable, will insist ere long in the International Labour Conference upon its rights to participate in the reclamation of Central and Northern Australia; while the claim also of the Bantu races, supplemented, if need be, by the Indian stocks, to convert the wildernesses of Central and Eastern Africa, may not go unrepresented in the Imperial Conferences, For if international economics perpetuates the demand for the open door and the claims of industrialism to exploit the tropical regions of the East, the door in the West will not long remain closed and the claims of the Indian agriculturists, miners and traders in South and East Africa, of the Chinese and Japanese in America, Australia and the islands of the Pacific, and of the Mongoloid peoples of the Central Asian steppes, to take part in the pastoral and agricultural development of the Canadian and Alaskan wilds, may be a subject of future discussion and settlement in the Far Eastern Conferences.

ASIAN OVER-POPULATION MUST HAVE OUTLETS.

Already we find the beginning of an Asiatic renaissance, based on Asian solidarity, accompanied by a tremendous and steadily augmenting outward thrust of surplus men from overcrowded home lands. The serious pressure of overpopulation is encouraged by modern sanitary science as well as the humanitarian hygiene of the whites. But the danger is said to be not only Asiatic industrial competition but also that the white stocks may in the end be swamped by Asiatic blood. The Yellow Peril Militant, threatening not only from Japan but also from China, is an old vision, and the living spectres of a Pan-Asian or Pan-Coloured Alliance are still stalking abroad in the highways of international relations. Indeed, it is the aggressive policy of America and Canada, and particularly of Australia, against the Asian migration which is responsible for the rising tide of colour, the imperious urge of the coloured world towards racial expansion which has been baffled by a Pan-Nordic syndication of power for the safeguarding of the political and economic supremacy of the whole white world.

Unutilized Lands in Asiatic-Excluding Countries

But world economics will not subordinate the unequivocal behests of economic productivity

to the exclusive and mutually hostile demarcation of economic regions or to economic self-sufficiency or self-centredness. If we take into consideration the distribution of the productive and arable land in countries which check Asian migration, we shall at once understand the causes and extent of the present lack of normal adjustment in the field of the migrations of labour. We take America first, Arable land is 31.4 per cent of the total productive area in Canada 626 in British India Meadows and pastures form 17.8 per cent, in Canada, The cereal crops occupy 56.0 per cent in Canada and 54.8 per cent in British India. The great plains of Canada seem to be as well adapted to wheat-growing on a grand scale as any similar area in the world. Extensive undeveloped wheat tracts lie in Northern Alberta and Saskatchewan. Likewise many valleys in British Columbia are also thought to be well adapted to exclusive wheat-growing. The total produce in 1913 was reported to be 231,717,000 bushels; in 1902 it was 1000,523,000 bushels. Thus in a decade there is shown an increase of more than 125 per cent. The average yield in 1913 was 21.01 bushels per acre. This is a low average, rather lower than the average yearly yield, for 1913 was not a year of good harvests. The following figures show the yields of wheat in four of the important provinces of Canada in 1927, and 1931.

	BUSHELS		
	1927	[93]	
Manitoba	2,195,377	27,0(X) (XX)	
Saskatchewan	212,860,000	1 !! (XX)(XX)	
Alberta	171,286000	136,000 000	
British Columbia	1,508,000	1,580,000	

There are enormous possibilities of increase wheat production in Canada which cannot be realized on account of lack of settlers in the vast stretches of unbroken prairie.

"Of the 1,400,000 acres which comprise the nine provinces of Canada (excluding the North-West territories and the Yukon) 441,000 acres or 31 per cent, of the whole area are capable of being devoted to agriculture in the future. Of this available area less than a quarter was occupied as farm land in 1911"

The following table indicates the varying degrees of local agricultural development in Canada.

· amera,			
Province	Percentage of farmed land to total area	Percentage of (improved) land to total farmed land	Percentage of larms owned by occupier
Prince Edward			
Island	87.0	65.0	94.3
Nova Scotia	35.0	21.0	95.3
New Brunswick	23.9	32.4	95.1
Quebec	3.9	52.5	94.5
Ontario	9.7	58.2	84.3
Manitoba	9,8	55.1	81.0
Saskatchewan	28.2	56 9	76.7
Alberta	18.1	40.2	79.4
British Columbi	ia 1 .3	19.0	84.6

The Dominions Royal Commission, 1917.

The great central block, including the provinces of Quebec, Ontario and Manitoba, comprising a considerably larger area than that of all the other provinces, shows an inadequate development of agriculture, although such land as is occupied is largely cultivated. The newness of the prairie provinces is indicated not only by the comparatively small proportion of the land yet occupied, but also by the relatively large proportion of farms not occupied by the owners. They are subject to the restlessness of new-comers. The first settlers grew their wheat in the forest clearings of the east, but when the great treeless prairies of the interior were discovered the centre of the wheat-growing industry moved rapidly westward, and the farmers of the east, while still growing wheat for home consumption, now find it impossible to compete with those of the prairie provinces in the matter of export, and are turning their attention to other branches of the industry, notably dairyfarming and fruit-growing Even the climate here is very suitable, for the winter cold cleanses and pulverizes the soil, and the intense heat and bright sunshine of summer ripen off the grain to perfection, Considering the fact that the Siberian province of Tobolsk within the same latitude produced in 1907 nearly 12 million bushels of wheat, the agricultural possibilities of Canada have not been sufficiently realized. Already her exports of wheat flour are nearly as great as those of the United States, and the indications point to even greater progress in tuture. She exports annually nearly one-half of her wheat crops, most of which goes to Great Britain't. But at present there is almost a vast continent that awaits the hand of the tiller. Only two countries in the world, Russia and China, are larger in extent than Canadas, but she has reduced the number of Indians by unfair discrimination from 5,100 to 1,200 within a few decades. The following table gives productive and unproductive areas as percentages of total area, in acres.

 Countries
 Productive Area
 Per cent.
 Unproductive Area
 Per cent.
 Total Area cent.

 Canda
 25.665,752
 2.7
 940,311,366
 97.3
 965,977,118

 Central
 India
 187.813,168
 .6
 63,788,023
 25.4
 251,601,191

		r cent of total	
	Area	land area	
Land area of the country	1,003,289,600	100.0	
Land in farms	878,798,325	46.2	
Improved land in farms	178,451,750	25 1	
Unimproved land in farms	400,346,575	21.0	

Over one-half is arable, and a little lesthan half of this is occupied as farm land. About one-fourth is forest, and one-eighth

Agriculture & Fisheries.

Economical Resources of Canada, p. 42.
 Bengston and Oriffith: The Wheat Industry.
 Economic Resources of Canada, Ministry

sparse woodland and cut-over land. Two-fifths is arid or semi-arid, generally requiring irrigation; one-twentyfifth is swamp and overflow

land requiring drainage. Most of the dry, wet, and sparsely-wooded land, with part of the forest area, is adapted to grazing.

CIVIL AVIATION IN INDIA

By ANIL CHANDRA MITRA

LYING, although already in so advanced a stage, is at once so novel and interesting that one is still prone to look upon the aeroplane as something shreuded in mystery. Aviation, really speaking, began at the beginning of the present century. But it received a great impetus from the last great war when aeroplanes were extensively used as instruments of attack and reconnaissance.

After the war, philanthropic men started offering awards or trophies for the advancement of aeronautical science. Amongst the awards, the French Schneider Trophy is worth mentioning. It is open to all nations. In the first year of the competition the speed was 45 m. p. h. and today it is as high as 450 m. p. h. The race takes place once in three years and the last two races were held in the Solent waters, south of England. Lady Houston, an enterprising and immensely wealthy woman, is one of those who have liberally given their wealth for the advancement of flying. She has spent thousands of pounds for the Everest expedition, which has proved that modern aircraft can safely fly to an altitude of 30,000 ft. Messrs. Black and Scott won the first prize in the last Melbourne air race. This prize carrying 145,000 was given by an Australian gentleman named Mr. Macpherson on the occasion of the centenary celebration of the foundation of the city of Melbourne. Last year, General Balbo, the Air Minister of the Italian Government, flew from Italy to South America and back with a fleet of aeroplanes without any accident.

Poets and scientists prophesied the steam vessel and the railway and the automobile. Each of these has come into existence, made

a place for itself and achieved general utility at an inconceivable speed, and still progress in each continues to be made. Each step with the aeroplane is of greater length and the progress far more remarkable. From the single seater, barely able to rise off the ground, we have today, by comparison, monster airplanes of metal construction and huge power, with adequate brakes, electric starters, comfortable cabins, meals, radio telegraphy and telephone communication. Comparatively heavier loads per h. p. and per supporting surface are being carried today. And yet we are nowhere near finality. Heavy oils or Diesel type engines without fire risk, light in weight are nearing the production stage. New but more efficient economical fuels remain to be developed.

Canada has already employed the aeroplane in forest patrol for many years. Areas of land, hitherto unexplored, can thus be surveyed and explored with a view to discover minerals. This has also been done in the Crown Colonies and mandated territories of the British Empire, namely, in New Guinea and British Guiana. During the last carthquake in Bihar and Orissa, a survey was made by means of aeroplanes. Autogiros--aeroplanes wings, ailerons, clevator or rudder, can do a good deal by way of relief transport, especially during the floods in India. The great advantage of this machine is that you can land on your tennis court and a time will come when you will be able to land on the roof or courtyard of your bouse and use it as a substitute for your car. This machine is actually used in England to control large crowds at the races, etc.

In India, there is practically no provision for demonstrating the utility of aircraft. Proper-

ly directed plan of education should be adopted and furthered through some suitable national agency and through local business organizations. The programme should be mainly directed towards the prospective investor. There is plenty of important business intelligence scattered throughout the country but investors are too busy to scour the country for it and they will not accept as authoritative statements of the enthusiasts seeking financial backing. We have seen how within a short period the automobile has grown from its infancy to the first place in value among the finished products of European industries. In its growth the auto designer, investor and consumer were with unsolved handicapped mechanical problems, retarded by the lack of good roads and servicing equipment along the roads. Today aviation enjoys the fruit of this vast store of mechanical knowledge and equipment and there are more technical data available to the aeronautical engineer than in any other field of engineering. It is often said that the acroplane is now a scientifically complete fact, only waiting for adoption by far-seeing capitalists in India. For this we are indebted to the Director of Civil Aviation in India.

Publicity of the right kind is of the utmost importance in India. In 1932, the Air League of Great Britain, of which I happen to be a member, gave a free flight throughout Great Britain. In the development of airmindedness, the Indian public is far behind the immediate possibilities of substantial traffic. The advantage of air travel should be better emphasized.

On general principles, I feel that passenger service should be separate and distinct from mail service. This idea is adopted by the German Airways and also Air France, the Nothing hinders the Franch Air Line. development of air transport more than disappointing passengers who wish to make an important journey but find themselves crowded out by the mail. If speed is wanted, then range or load-carrying ability must be sacrificed. If the craft is to be a great passenger carrier, then we must expect less speed and less manoeuvrability and so on. There is another point. The public should see to the comfort, as well as the safety of the air lines. You can compare the accidents on the Imperial Airways and the French Air Line.

The most essential factor in air operation is the engine. Engine failure becomes rarer as years pass by. Twin-engined "ships" and even tri-engined "ships" are increasing in number and adding to the sense of security. They also increase the pay-load that can be carried in a single plane. The variety of designs in planes at present is bewildering but it indicates progress. Every new conception is given a trial and the best endures. The. Chief Engineer of the Imperial Airways does not advise crossing the English Channel with one engine, especially when it is a passengercarrying machine. England is too small a country for the purpose of flying and it is very difficult to compete with the well compared with established railways. $\mathbf{A}\mathbf{s}$ railway travel, not much time is saved by flying, nor are the airports well situated from commercial point of view. Tempelhof of Berlin is a well-situated aerodrome. Outside the aerodrome you can have your tram or bus. You save your time for conveyance. Croydon to London it usually takes about 30 minutes by coach and a businessman loses half his time on the bus, so that there is not much time gained by air travel. Similar is the position of the Calcutta aerodrome at Dum-Dum, where a passenger wastes half his time on the bus, but if the aerodrome were on the "Maidan", for instance, he would lose no time at all in reaching his business.

Stunt and demonstration flying continues to take a ghastly toll of human life. This does more injury to aeronauties than anything else. The splendid records established by mail and commercial lines get scanty publicity compared with that of tragedies which occur in the field of experiment and adventure. If an aviator falls while performing some risky trick or trying to establish a new record it is all over the front page of the newspapers. But the precision and regularity with which scores of pilots traverse mail routes or carry passengers from city to city attract little notice.

The Research Committee of the New England Council, an association of business men, say: "The air age is here. Aeronautics is no longer a 'game' but an industry. There is money to be made in it. But, as in any business, success will come to the intelligently

planned, efficiently organized and adequately financed concern, directed and manned by experienced personnel and producing a superior product whether that product be transportation of plane parts or finished aeroplanes. For the community there is opportunity to improve its general economic position by providing itself with a landing field."

In brief, the future of civil aviation is one of extraordinary promise. There is great need for intelligent young men in the higher branches of business management, both for manufacturing and transport purposes. There is again need for training in aviation economics, as well as aviation engineering. Utless business in its various branches rests upon a sound economic basis it cannot possibly maintain itself. There is also need for a more comprehensive study of international commercial aviation. Science has

improved the technique of aeronautics and all that human ingenuity can devise is being employed for the security of passengers and and the elimination of avoidable risks in air travel. When all these are achieved, air travel will constitute an important competitive factor with other forms of transport, particularly railways. Such competition is in every way desirable and will be of advantage to the public. Air travel is here and has come to stay. It has immense advantages over other forms of transport. It will secure maximum economy by the elimination of time and space. The world owes a deep debt of gratitude to the pioneers in flying who have made air travel a practical possibility. Mankind has produced no finer type of men than the air pilots, who, in time of peace and war, have blazed the way of progress in directions hitherto unconceived.

SONG-HARVEST FROM PATHAN COUNTRY

By Prof. DEVENDRA SATYARTHI

H

THE spirited and fiery rhythm of Char-Beta song, rapt in warlike airs, had such an influence on Pathan music that it more or less revolutionized the very key-note of the Pathan's song-harvest. It may safely he said that the soul of Pathan music prior to Char-Beta period must have been softer and sweeter as compared with that of the post-Char Beta music form.

There is indeed a variety of musical shades in the tunes to which the Pathans put their songs, but martial in character—like the Pathans themselves as they all have turned, the foreign ears, accustomed to their national conceptions of melody and harmony in music, fail to have its sympathetic appreciation and take it as a monotonous thing. Birbal's criticism of Pathan music before Akbar, which has come to live as a matter of historic interest, too, represents a foreigner's outlook when he says:

"Fill a brass pot with stone-bits and then shake it as much as possible. The monotonous noise it produces, will fairly give an exact idea of l'athan music."

Again, in Northern India there runs a popular saying:

"Music appeared on the scene like a little son of the soil in Bengal; its tender age, so sweet, it

passed near about the United Provinces; in the Punjab it attained its full youth; and it embraced its natural death—when it—entered the very doors of the Pathan country."

But if music is the Elysian voice of God and the beauty of soul, it is as immortal as anything and death is not meant for it. Thus Pathan music has its own technique and beauty which may be open only to those who carefully comprehend the external surroundings of Pathan life and character which have played a great part in its organic growth. Then and only then they may have a sympathetic appreciation of its diverse shades, rapt in inspiring airs of full-blooded actions and crises of Pathan life itself.

The Pathan Orchestra consists of *libab* (the native violin), *Surnai* (the pipe, and *Dhol* the drum). The word *Rebab* has come to live as an emblem of one's mistress in the native folk-lore, and thus celebrates the people's love for the ear-pleasing notes produced on the *Rebab*, which may aptly be taken as a graceful ornament for the Pathan song. The musical effect produced by the *Surnai* has its own marked interest: it touches the very core of Pathan heart lending an additional charm to the Orchestra composition. As for the drum-play, there is always a war-cry in its background. However different may be



The author collecting songs from a Pathan minstrel.
Photo by R. B. Holmes, Peshawar

the standard of each orchestra, the Pathan musicians cannot but come in free communion with the warlike rapture, and the Pathan feasters, too, cherish it with a great admiration.

Some of the modern musicians in Pathan country are seen under the prevailing influence of Indian and Persian music and a few of them have already taken it upon themselves to introduce new ways in the realm of their national music. But they can hardly attain any success in this attempt, as the Pashto words lose most of their original spirit when wedded to the airs which are in no way native to the Pathan soil. Thus, if an era of renaissance is to come in the garden of Pathan music, it must come only by the natural development of its soul from within rather than through the foreign key-note thrust upon it from without. The song-harvest in Pathan Country covers a rich variety of themes and may be ranged in various categories.

THE LAYS OF NATURE

The professional minstrels as well as the amateur song-smiths of both the sexes seem to have sipped sweetness like bees from Nature's garden to form a honeycomb of the lays of

nature, known, as "Da-Kudrat Sandre" in their native terminology.

The natural scenes depicted in these songs are from nature itself rather than the outcome of imagination and fancy only.

When the morning breeze comes like a newly married bride to play with the green branches of a pine tree which stands as an emblem of a gallant warrior's handsome stature in the native folk-lore, the Pathans sing, in a suggestive tone:

Behold—O behold the pine tree; How gracefully plays the breeze with it.

That the snow-clad mountain-tops have their own appeal for the Pathan mind, is evident from the following lines:

Behold-O behold the mountain-tops; What a thing of beauty have created the silvery

Again

How gracious is Allah on the black mountains; Snow he showers on their heads and makes the flowers blossom all around them.

The home-loving Afridi minstrel is certainly at home with Nature and its sweet manifestation in Trah valley when he breaks forth in an indigenous strain, celebrating the beauty-spots of

Tirah and Maidan * (Tirah's most important place), where Afridis appear on the scene like their native song-birds:

Tirah is a garden and Maidan is all verdure, The Afridis are the parrots sporting therein with iov.



A feast of national song and dance. Both minstrels and 'Lakhtais' (boy-dancers).

**- are hired for such feasts

Whenever the Afridi minstrel, roaming from village to village carrying his *Rebub*, happens to be away from Tirah—his sweet home he cannot help picturing a landscape on the canvas of his mind and then celebrating it in song. Offering prayers to the Almighty for the safety of Tirah, the Afridi land, he asks him to keep a wayfarer like him free from the clutches of Death:



A festive gathering. Both young and old alike take part in such gatherings on gala days

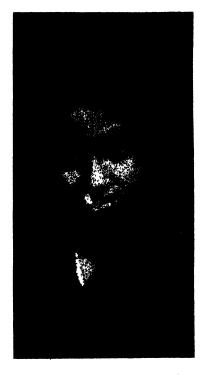
O that Tirah do I recall to my mind, where the sun Glimmers out of the clouds, soon after the rain has washed over the hills.
 May Tirah enjoy an ever-welfare through Allah's grace And may the Afridis live long lives therein.
 O don't send Death, my Allah, unto a way-farer,
 By his thoughts of home, he'll be tortured even

These short and simple lays of nature are

at the last hour.

* During the weekly bazars and fairs, held on gala days at Maidan there appears a sea of fair faces, which may even outshine the native roses.

generally sung with an indigenous tinge of suggestiveness and whoever sings is sure to meet with a corpus of appreciative hearts. Great is the people's joy, reproduced by the flowing airs of these songs, when Nature herself, too, seems to be at rest, with her cars kept towards those fellows



A girl wearing a 'Pezwan' (nose-ring)



'Pezwan' (nose-ring). The l'athan lover generally sings:

Why shouldn't my sweetheart's lips be so smooth and fresh?

() constantly under the shade of her 'Pezwan' when they remain throughout the summer and the winter.

who care to celebrate her beauty in song. But the clear stream of simple poetry which flows throughout these short songs, ranging over a



Bridal palanquin. The Afridi women in Tirah compare their bride with a Kashmir beauty and celebrate her palanquin as the golden one:

Lo! Tirah's bride is like a Kashmir beauty,
O to her father-in-law's house she goes in a golden palanquin.

Photo by R B. Holmes, Peshawar

variety of Nature's aspects, naturally fails to exhibit its full expression in the desert of translation.

The beautiful sight of a mountain-spring cannot but capture the imagination of Pathan men and women whenever they happen to come by its side. But all the more charming becomes the scene if the parrots, which are also the emblems of sweethearts in the native folk-lore, happen to lend it an additional colour. Thus it may symbolize the heart of the Pathan lover or beloved, in the realm of these lays of Nature:

O my heart is like a mountain-spring. Parrots of all lauds come and delight in its water.

A sad bride, looking towards the starry heavens feels that the stars will comply with her request to go to her angry sweetheart forming a Jirgah (lit. a tribal council, but here it means a deputation):

No flowers accepts my sweetheart from my hands, O a Jirgah of stars I'll send to him.

Among the innumerable stars the pole-star has its own appeal for the Pathan lover, who may see it even on the face of his sweetheart. It is indeed a living theme, celebrated in some of these songs. Here is one:

O there are two things, dazzling to the eye—
The pole-star on the heavens, and the
beauty-spot on my beloved's chin.
Several songs are redolent of the Pathans'

love for the landscape beauty of the river Sind, known as Aba Sind (lit. father Sind) in their national terminology. To address a flower that blossoms near the Sind is one of the popular themes:

O thou the blossoming flower on the bank of Father Sind!

Either I'll succeed in plucking thee or I'll offer my life in the deep waters.

The theme of comparing the Pathan beauty's breast with the Sind, too, is not less popular:

Thy fair breast is like the Father Sind— With its nipples as the whirlpools which cannot but drown one.

In some of these songs we may see the Pathan beauty with her flowing and silken locks when she takes a bath in her village stream and addresses her sweetheart in a lyrical impulse:

O set the charms of thy handsome stature
in the river towards me.

Here I stand with a silken net (of locks)
in my hands.

(O I'll surely capture it).

Again the water-side scene may suggest a new tune for her song:

O my body is a river with my heart as its shell, O like a pearl do I bring up the thoughts of my beloved.

The river landscape may offer her the sight of a cucumber-creeper when it flowers. She is

apt to adore its pleasing aspect, which may symbolize her own heart where blooms the flower of love. But again she brings a new theme in it when she addresses her lover in the following strain:

O only a single heart I had which thou hast stolen away O it is not a cucumber-creeper which should flower more than once.

The sparrow has its own place in the Pathan village-life. Chanchana is the Pashto word for it, which is often given to a girl as her name. girls have a peculiar taste for the sparrow's chirping notes. In their own simple way they believe that no bird is so free as the sparrow. Thus the sparrow has become an emblem of an unmarried girl, who is absolutely free from the worldly anxieties in the native folklore. Here is a song from a married girl, who happens to meet with Patho in her new walk of life and can no more chirp like a free sparrow:

In free air was I floating like a sparrow: Alas into the net of unprincipled persons am I caught!

repertoires of spring-songs, known as Da-Spark-Sandre which they sing to pay the proper homage to the new season. It is a matter of homely life for a Pathan gallant to note the approach of the spring-queen:

The advent of spring do I clearly guess, Lo! the maidens have carried and brought baskerfuls of the yellow flowers.

The crowing cocks play their own part in the rôle of the messengers of spring:

The cocks are crowing at various places, Calling: 'those who wish to enjoy the night of flowers should rise with the sun.'

No matter if the spring-rose is very beautiful, the Path in belle sings of her sweetheart who even outshines the rose:

Whenever my sweetheart enters the garden, The rose blushes and hides behind the encircling leaves.

But she may ask him to bring her springflowers:

- O fetch heaps of flowers from the garden,
- O the spring does not stay for long.



Pathan shepherds. They have their own songs. Photo by R. B. Holmes, Peshawar

SPRING FONGS

The spring season, known as Sparle by the l'athans themselves, is rightly considered to be the proper exponent of Nature's genuine colours. This is the time when the native youth and beauty come forward to play hide and seck' among the flowers that adorn the local land-cape. Both men and women alike carry

If the spring-rose can exhibit the text of handsomeness before the Pathan belle, she cares to pay its due to it:

Thy aspect resembles my lover's, O rose! Thus have I fixed thee on my pocket.

But all the girls are not equally fortunate to get flowers which resemble their sweet-



A tiller of the soil. He sings as he ploughs Photo by R. B. Holmes, Peshwar

hearts. Here is one who is still in search of such a flower:

All the gardens, I'll visit to-morrow. To find out a flower that resembles my lover.

The flower is also an emblem of a full-grown sweet girl. Here is a song from a Pathan gallant:

The flower which was once a tender bud now blossoms in a foreign garden. My heart goes out to hover about it, like a bee.

Commemorating the beauty of his mistress, who shines among the numerous spring-flowers that blossom forth to become an ornament to the native landscape, the Pathan warrior sings extempore:

Too many are the flowers of thy beauty.

My lap is full; () now which of them

shall I choose?

How can a full-grown Pathan maiden live without putting flowers on the little tuft of hair known as Urbal, which she wears as a symbol of virgirity, when she can hear the call of cupid:

The scent of my love's approach has come to me. O I must deck my Urbal with flowers.

Sometimes she may ask her friends to bring her flowers:

O bring me lap-fulls of flowers. I'll make me a crown on my Urbal.

It is really a mystery for the Pathan girls why the pine tree, which is an emblem of a gallant, bears no flowers even in spring. They

may just put this question to the pine tree itself:

Loftier than all the trees is thy head, O pine? Why does not thou bear flowers in spring, O pine?

But the pine has its own fragrance even without the flowers. Thus the village youth may like to enjoy a sound sleep at noon under the pine shade, so cool and refreshing. A gallant who was once sleeping under a pine saw a beautiful girl as soon as he opened his eyes and felt that she has already stolen his heart. What should he do now, was the question. He resolves to go to that girl's village and to move about in the streets to win her heart in return. Thus he sings to her in a suggestive tone:

() I'll block all thy ways.

() thou hast ruined my sleep under the pine.

It is just possible that autumn may come in the shape of death to some one's flower-like match. Here is a song which bespeaks a sad loss of this type in the days of spring:

Flowers are numerous, may Allah make them more and more ()h, Autumn has come on the one, which was my share.

Again:

Thy term is over, O yellow flower,
Through barren lands do I roam but find
no trace of them.

The Bulbul is also an emblem of a sweet mistress who does not like that there should be any autumn for her flower-like match.

Thus the Pathan mistress hastens to enjoy the spring-flowers before the autumn comes stealthily with its fatal effect:

If thou likest to be generous, be so today,
O all the flowers will be withered with the
very approach of the next morning.

Youth is symbolized by the spring and Age is certainly an autumn, when she addresses her match calling him a bee which has come to live as a symbol of the lover in the native folk-lore. Here is a song:

O over is the term of my youth, O bee! No more will my garden invite thee with its blossoms.

Autumn first destroys the best spring-flowers, is the theme of many songs. Here is a specimen:

No more is the season of the best flowers, In hundreds can I have them if I like the useless ones.

The bee may come in time or not, but how can a flower be safe from the eyes of the autumn:

The spring-flower turned old coveting the bee, O never came the bee and lo! the autumn's hand is on it.

Sometimes the hands of Autumn fall upon the flower just before the eyes of the bee, who is magined to give up its life at the sad sight:

The bee kept hold of the flower-top, Its heart was suddenly pierced and the garden was all drenched in its blood.

Pastorals.

Shown is the Pashto word for the shepherd, who occupies an important place in the every day Pathan life. There is something noteworthy in the Pathan shepherd's personality, a state of rough and ready living, and a span of rude simplicity, not to be termed a thing of altogether rubbishy nature. Song and rhythm are beautifully knit together in the sphere of the shepherds' every day life and they possess a good number of short pastorals, known as "Da-Shpano-Sandre" in their native terminology. These simple and short songs are probably the outcome of the shepherd's own genius and they with precise glimpses of their furnish us sentiments and feelings.

The pine tree lends an additional colour to the pastoral landscape on the Tirah highlands. Here is a song which is a window into the pastoral life during the gala days or on some other happy occasion, when the innocent shepherd brothers and sisters cannot turn a deaf ear to the call for dance:

Come underneath the pine tree
O shepherd brother!
Let's embrace each other in glee
O shepherd brother!

All the more pictorial becomes the pastoral life on Tirah highlands when the sky is

overspread with clouds and it rains. But some one must feel sympathy for the absolutely drenched shepherd. It has come to live as a popular theme. Here is a specimen:

Lo! there is a cloud-burst over the Tirah highlands.

Thou art drenched to the bone, dear



shepherd, take thy flocks homeward.



When a Pathan peasant brings harvest. He knows how to sing of his golden harvest.

Photo by R B Holmes, Peshawar

As evident from some of these songs, both the boys and girls are seen grazing their flocks in the pastoral lands. We may hear the shepherd addressing his mistress:

() thou art like the moon on the heavens,

() thy sheep and she-goats are like the houris.

The Pashto word Spogmai which stands for the moon, is in the feminine gender and is thus generally used as a simile of a fair girl or woman.

Sometimes we meet a shepherdess, who speaks to some gallant shepherd in a sweet impulse:

O the spring hath come specially to favour thee, So that flowers mayst thou bring, to tend the little ones of the she-goats as thou goest.

The theme of the Pathan romance of "Jalat and Mahbuba," too, has come to live in these short pastorals. The shepherd is compared to Jalat and the shepherdess to Mahbuba:

O turn thy dromedary this side, O Jalat,

O Mahbuba'll offer thee, spring's golden flowers. Again:

Golden are the reins of the dromedary, O Jalat, The jingle of her bells has stolen my heart.

Some shepherd-girl may like to give her heart to a Kochi, who has his own caravin to carry merchandise between Peshawar and Kabul. Some of her virgin comrades may sing to her:

O if thou likest to find out a lover, et he be a Kochi, For a visit to Kabul will he tak—thee on his camel.

Here is a song put in the mouth of the love-lorn Kochi himself:

O my heart has been looted while trying to win thy favour, Like a caravan they loot in a track, wild and barren.



Peasant women. They have their own songs

The waters of the river Sind that sometimes go down furnish the shepherd lover with a beautiful theme:

() ye pangs of love, pray, subside a little, () e en the waters of Father Sind go down at times.

THE PEASANT'S SONGS

The simple inspiration for song is not very far from the peasants in Pathan Country. They can sing whenever they like. Nature herself is their inspiration-source for the song-craft. Thus a variety of songs, known as "Da-Zamindaro-Sandre" in Pathan terminology, has come to live with the children of the peasantry. The peasant s songs may further be divided into the following offshoots:

- 1. 'Da-Baran Sandre' or the rainy season songs.
- 2. 'Da-Ive Kavals Sandre' or the songs accompanied by the ploughing.
- 3. 'Da-Kar Sandre' or the songs accompanied by the the process of seeding.
- 4. 'Da-God Sandre' or the songs at the weeding time.
- 5. 'Da-Lou Sandre' or the harvest-songs
 The simple conceptions of the majority of
 these songs naturally belong to the peasants
 themselves.



A Kochi. Some shepherd girl may like to give her heart to a Kochi, who has his own caravan to carry merchandise between Peshawar and Kabul.

The peasants' heart goes out to pay a homage to the dark clouds whenever they bring rains for their crops. Here is a short piece which they sing again and again in a suggestive tone:

- O don't mock at all at the dark, ye people! O dark are the clouds, poised in the heavens.
- Here is a song, suggested by the view of the Tirah Highlands when the clouds have already showered, and of the hill streams which run down to the valley to take prosperity to the children of the peasantry living there:
 - Lo! it has rained on the highlands of Tirah; Lo! here approach the streams, full of water, to fertilize the length and breadth of the valley.

But how can all the peasants be equally fortunate. There may be some on whom the goddess of fortune may not smile even during the rains. Every spot in Pathan Country is not a Tirah. There are parts like that of the Marwat tract where the average of annual rainfall is only six to seven inches: it is as unirrigated mass of land where the joy of peasant-life solely depends on the rains which are not only scanty but are also unseasonable in more cases. Their Allah may or may not favour their crops with the rains in proper time, the peasants are bound to the enforced payment of land-tax, the rate of which is generally a uniform one, to the revenue department. The world That which is

ADULT EDUCATION IN INDIA

pronounced by the Marwats as Tal stands for the barren land and the pathos of the peasant life in the Thal has come to live in the native proverbs:—

द तल करवन्दा माना लींदा दा।

(The cultivation in the Thal is like a broken bow.)

Again the beard of a Hindu who may or may not keep it has become an emblem of the uncertainty of the *Thal*-cultivation:—

द तल करवन्दा द धन्द्रवानो गीरा दा ।

(The cultivation in the Thal is like a Hindu's beard.)

When it rains in rich parts like Tirah, the peasant in the unirrigated tracts may break forth in a pathetic strain:

The golden rains haven are already begun, Oh, with an empty lap is going about my unfortunate self.

The peasant woman whose husband happens to be a wayfarer on the highroad, has her own theme:

Pour down rather softly, O cloud, My beloved one is a wayfarer on the road where there is no shelter.

Here is a beautiful picture of a rainy season scene. It is raining in torrents and we see a peasant beauty addressing her lover:

O it is raining and my yard is full of water, O come in, placing thy feet on mine at each step.

(To be concluded)

ADULT EDUCATION IN INDIA

By S. C. CHAUDHURY, M.A. (Cal.), C. Ed. (Oxon), M. R. S. T. (Lond.)

Introduction

A high standard of general education, continued into adult life, is the necessary condition, not only of right living but of effective citizenship. Its general aim is to study and practise the art of life.

Thus may be put into a nut-shell the basic principle of Adult Education which is the problem of the day. And as the world with its improved means of easy, rapid and cheap communication moves on, as with one impulse, with new ideas of amelioration of man's miseries, India, in spite of its diverse disabilities, must not lag behind where there is one to emulate.

It is not because all other branches of educational activities are being conducted under the best of conditions in India, that we are invoking special attention to Adult Education. The entire structure of educational work demands a wholesale overhauling. Elementary education as it should be, that is, free and compulsory primary education, is still in the domain of the dream-land. Secondary education is still following a course grooved out to suit quite different conditions and a far backward age. The votaries of vocational Industrial Education, as it is in the U.S.A., or after the manner of the Swedish Sloyd system, or the Russian Handwork exercises, that has helped to change their "learning" Schools to "life" Schools by creating a keen interest in the curriculum by emphasizing life problems, are still crying in the wilderness.

Adult Education, A Crying NEED

Yet, though this phase of our educational frame-work is late in coming, it must be taken

in hand with the same amount of energy and will as it is our duty to devote to its other field of our educational phases. The whole reform must be tilled and tackled as an unbroken whole. To study "whole thoughts" and not scraps of separate ideas, means practical business. That is the grand doctrine of Socrates. Education must be a vital and dynamic force in a nation's life. And, in order to be so, it must be based upon life's needs. Even in its clementary stage, it must strive to meet the instinctive desires of the child. And, when we hear it said that education is regarded as the key industry of civilization, that education is the long-sought "moral equivalent for war"-(L. P. Jacks) - when even the most materially-minded economists have now joined hands with the moralists in recognizing that "education is our most valuable form of wealth"-(Educational Research Bulletin, U.S. A., Sept. 1926) -will the vast majority of our brethren, the adults of India, be still denied admittance into the avenues of further educational progress? Rousseau's voice is regarded by some as of far greater resistless eloquence in proclaiming the Rights of Childhood than in proclaiming the Rights of Man, as his Emile ushers in a view on education which is considered to be the charter of youthful deliverance. The work of Adult Education will, in that sense, stand forth as an embodiment of the Greater Rights of Man, a more valuable charter bestowing on man the right of demanding an ever-elastic scope for a whole-life schooling, to enable him to give form and expression to his aspirations for a fuller intellectual life. When engaged in his work of earning a livelihood the adult awakes to the consciousness that his mental life is no

longer being refreshed or replenished. He insunctively turns to the occupations of leisure to remedy the defect; for, while work makes living possible, kisure, rightly used, gives lite elevation. Adult Education will direct us how to utilize our leisure in the best possible way.

The adult population may be divided into three groups for this purpose: the illiterate masses, the general public following their respective vocations and the army of the unemployed.

THE ILLITERATE MASSES

Let us take the case of the illiterates. casual reference to the table of statistics for the world's illiteracy will at once bring to view to what a sorrowful plight India has been reduced. Yet, has not the expansive power of this Indic civilization, notable in extent, strength and duration, struck and baffled the minds of great modern, western authorities on India? (Vide Sir Charles Ebot) The seed of a great civilization was there. The tradition of a high culture was there. Yet, a whole nation is weltering in the mad of utter ignorance because the gate of all up-to-date knowledge is closed to its uninitiated eyes. Here is the farmer who has to pay rent or interest on his debt. Yet his innocence of the three R's throws him at the mercy of the rent-agent, the money-lender or any public officer. Here is the midwife or the wet-nurse on whom depends the healthy advent of the future leader of society. Yet, she plies her trade careless and disdainful of the vast volume of literature on maternity-welfare, as anything in black and white is Greek to her. Who is responsible for this abominable state of affairs?

Where grows it not, if vain our toil.

We ought to blame the culture, not the soil.

Shall we stand by and see them go their graves, when we can help to remedy it, with these crying grievances in their minds that they had eyes yet could not see, they had feet yet could no: walk, they had hands yet could not work? Adult Education will bring in immediate relief, as it has done elsewhere. The history of Adult Education in England, drawn up by the able penmanship of Mr. R. C. Rouse, M. A., Warden of the Percival Guildhouse, Rugby, describes the growth of this movement from 1798 when its object was to instruct men and women in reading and writing, when there was no other provision for it, to the present time, when it has to a great extent achieved its object of increasing the sources of that deep power of joy by which men see into the life of things and realize that joy comes from the creative. and not from the acquisitive, faculties.

THE GENERAL PUBLIC WANTING BETTER LEISURE-TIME OCCUPATION

Next let us take the case of the general public following their respective vocations. There are many among them who were cut off from their academical career by sheer force of adverse circumstances and sent admit along the rough and tumble of the world, with a great thirst for knowledge left unappeased. They must be hankering after opportunities to add to their stock of knowledge. It is imperative upon society to see that their pent-up energies, undirected talents and unoccupied moments do not go to waste or be not diverted to unhealthy channels.

"To separate educational interest from contemporary life means not only that education grows meaningless and comes to rely upon tradition for its inspirations but it also means that contemporary life, because this educational interest is withdrawn from it, becomes mechanical and uninspired by the variation and charm of youth." (Jane Addams.)

THE ARMY OF THE UNEMPLOYED

And then there are the more unfortunate set of the unemployed who will readily welcome, as a great relief, any opportunity to follow up a course of further education, as an ennobling occupation for the periods of idleness thrust upon them, as a means of improving their carning capacity, or even as a mere hobby. Otherwise what else can they do but go on adding to the more and more increasing number of picture-goers paying regular tributes of time and money to the nude demi-gods of the screen, talling ready victims to the harangues of uninstructed demagogues and quacks of open-air oratory, and employing their leisure and talents to litigation and party-faction? One will quite ju-tly lay the blame, for this vast wastage of human talent, energy and opportunity, at the doors of those leaders of the country who prove themselves hopeless bankrupts in inventing and organizing a scheme of social regeneration by inaugurating a system of Adult Education.

Examples of other countries

The more so when we see before us the inspiring examples of Adult Education settlements working in full swing almost all over the world. There is no harm in emulating for assimilation. Only we should beware of foolish imitation when our eyes are dazzled by the comforts and luxuries of the western world, by their Rolls-Royces and radios, by their Bluckpools and Monte Carlos. We should look deeper and emulate the spirit of their constructive activities. We should not hesitate to borrow when one has a better thing to give, and we should borrow it well. We too in our days of glory lent our goods to others, and China, Japan, Siam, Burma and the whole pacific regions borrowed our gifts and became gainers by our Buddhistic culture. It is now to the credit of the westerners that they have gone forward, and we shall be wise to emulate, as once we too did our share of helping them with our Arabic, Syriac and Indic cultures. Even in these

days of our utter downfall they still recognize their debt. The masterly report dealing with the History and Development of the Literary Institutes of London, published from the County Hall, Westminster Bridge, pays the sweetest compliment to Indic culture by opening it with a beautiful translation of a Sanskrit text, which I am tempted to quote here:

"Listen to the Salutation of the Dawn; Look to this day, for it is life, the very life of life. In its brief course lie all the varities and realities of existence: the bliss of growth, the glory of action, the splendour of beauty; for yesterday is but a dream and to-morrow is only a vision. But today well-lived makes every yesterday a dream of happiness, and every to-morrow a vision of hope. Look well therefore to this day; such is the Saluation of the Dawn."

(From the Sanskrit.)

The city literary Institute stands in a part of London inhabited by the wage-earning class. The building stood almost derelict for twenty years. Here, with the help of one of the most d voted servants of his fellow men, Mr T. G. Williams, M. A., F. R. H. S., the London County Council is carrying on, as part of the public system of education, an experiment which the Mister of an Oxford College recently described as "the most astonishing of modern times". Here some six thousand adult men and wemen without upper age limit have grouped themselves into two or three hundred classes and circles for study and intellectual recreation. There are no subjects to be "done" under compulsion for an examination only, and therefore as quickly as possible "to be done with." They gather here impelled only by the desire to open the windows of the mind to a wider horizon of human thought and achievement, and to enrich their lives through a more cultivated use of leisure. It was started in 1919 and is open to men and women of eighteen years of age and upwards.

The curriculum consists of such a wide range of subjects as English, German, French, Life and Literature; Theory of music and harmony; Philosophy and Ethics; Psychology as an aid to life; Country dances; eurhythmics; Physical exercises, with fencing for women; Physical culture; History of culture in outline; Astronomy; Biology; Botany; Chemistry in the Home; Science of healing; Science of the Human Body; Photography; Radio Science; Archaeology; Horticulture; Comparative Mythology; Outline of History of the World; Economic Planning; Law in Everyday Life; Bases of Human culture; Architecture; Elocution and Drama; Public Speaking; The story of Architecture; Fine Arts; Furniture, Textile and Pottery; Art of writing.

Some of these courses are under the University of London tutorial classes and Extension courses, enabling one to obtain University Diplomas.

The Mary Ward Settlement, founded by Mrs. Humphry Ward in 1891, has flourished from a mere gathering place of unschooled young men to a full-fledged educational centre consisting of a People's College, a Boy's Club, a Girls' Club, Afternoon Classes for men, the Tavistock Little Theatre, a Residential Training School, a Nursery School, and a Children's Play Centre, under the devoted management of another high-priest of educational adventure, Mr. Horace Fleming, M.A., J.P.

The Ruskin College of Oxford, Fircroft College of Birmingham, Holy Brook House of Reading, Avoncraft College for Rural Workers, Worcestershire, the Bith-Street Women's Evening Institute and the Sayer Street Institute for women are Adult Educational Institutions contributing to a happy solution of the most burning problem of the day, capitalism versus socialism.

Every facility is offered by this system for bringing the highest reach of academical achievement to the doors of the humblest worker in a remote village. Students may follow one or other of the regular degree courses of two or three generally an honours years, for degree Two or as at Oxford and Cumbridge. years' residence three in Oxford Cumbridge is involved thereby. But at other Universities, students can often continue to live at home. Scholarships to meritorius students of insufficient means are offered by some universities, generally through their Extra-Mural Departments, by the Central Joint Advisory Committee on tutorial classes by the Miners' welfare committee and by certain Local Education Authorities.

From this rich sphere of cultural activity, fostered and upheld by the illimitable resources of the greatest Empire of the world, let us turn our attention to a small country to the north of Europe, lest we should ascribe our want of vigour and initiative in educational adventures to pecuniary disabilities. The Folk High Schools of Denmark, with their concomitants or Rural Schools of Household Economics and Special Schools of small Holders, came into existence when the nation was politically distraught and dire need of a healing and unifying influence, and when the very national existence of Denmark was threatened. The Rodding (now Askov) Folk High School was opened in 1844, not as a part of the plan of secondary education, but with the object of founding an institution where peasant and burgher can attain useful and desirable arts, not so much for imme linte application to his particular calling in life, as with reference to his place as a citizen of the State. The system has stopped the city-ward tide of the rural population, as it has given a broad culture, a devotion to home and soil and native land, a confidence and trust in one's fellowmen and a realization that success in life is measured by standards other and higher than mere money-making. Yet, it has made the

influence of Denmark felt in the markets of the world, and has thus stood forth as a compelling example of the essential inter-relation of education

and national welfare.

In England, too, it was the need for an educated and well-informed citizenship that led to the enquiry of the Adult Education Committee of the Ministry of Reconstruction in 1919. The Committee reached the conclusion that Adult Education "should not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood, but that Adult Education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong."

Modification for adaptation to the needs AND CONDITIONS OF INDIA

We are proverbially poor. Yet what other country can boast of a greater and more unique natural wealth? It sounds like a paradox. The explanation is not far to seek. We have been deprived of the indispensable link between hountiful natural resources and properly guided human efforts. That link is education, the indisputable ally of a contented life, "the chief wealth of a nation." While regions of effort, as the British Isles and North America, have become masters of the comforts and amenties of life, this region of increment, possessing varied and valuable natural resources, looks on and invites the contempt and pity of their advanced brethren of other countries who off and on refer to them as "the half-starved teeming millions of India."

Education properly conducted will enable us to join the rank and file of world's best producers. The vast natural resources are there. Let us tap the trensure-house of this wonderland, and the country will soon return to its traditional peace, comfort and culture. Improved civic knowledge will bring in good-will and mutual toleration among different communities, and a better understanding between the rich and the

poor, and the rulers and the ruled.

In introducing this system of education into modern India, we should make a slight departure from the curriculum followed in other countries, in allotting a principal part to the training of the rural folk in their traditional and hereditary crafts, to make the villages self-contained centres of healthy, contented life, with high aim, high ambition, and high standard of living, consistent with and wisely limited by a full knowledge of the exigencies and the broad facts

of life.

Some of the adult settlements of England have included nursery schools and children's play centres among their activities. We may with greater efficacy include in our system rural organization work, as Schools of East Suffolk. adopted by the Area

The system may be divided into three and types: The City Adult Schools, The broad types: The City Adult Schools, Town Adult Schools, The Rural Adult Schools,

In England, the population is mainly urban. It is, however, not so in India, where the population is predominantly rural. Not only should it be our duty to shape our system to the needs of our rural society, but it should be our aim to check the onrush of the village people to the mirage of urban amenities of life. A healthy rural life will promote a healthy constructive outlook, as contrasted with an abstract, vague and therefore unhealthy and indefinite social aspiration which must be the case when we shall run after rosy, highly-coloured but abstract pictures, instead of working out practical paths of progress. Real progress lies in choosing the golden mean between appreciation for whatever good points there are in the existing state of things, and demand for better realization of a higher self, while in the mean time all constructive works should, instead of being cried halt to, be pushed on with strenuous vigour.

Existing institutions favourable TO ITS INTRODUCTION

There are some educational settlements in Bengal where the soil is ready for the sowing of the seed. One of them is the Satsanga Asram of Pabna. It was, at its inception, a sectarian religious settlement. Now it is an all-round educational settlement, not affiliated to or recognized by any University, yet imparting cultural and vocational as well as University training, to and vocational as well as University training, we men and women alike. It gives industrial and commercial training in its own workshops. It invites Christian, Islamic and Vedic religious speakers to expound their views and prefers a non-sectarian and non-orthodox, and so, a cosmopolitan and tolerant view on religious matters. It aims at inducing people to line religion so far as they are able to grasp its main principles, rather than be content with attending now and then highly philosophical lectures on obscure points of religion.

Santiniketan, an educational settlement of Poet Tagore, better known as Tagore's University of Bolpur, is also a suitable place for organizing centres of Adult Education.

The Sramajibi Sangha of Comilla and the Ushagram School of Asansole may take up a clue from this Adult Education movement which will be of great help to a healthy reorganization of rural life.

The curriculum may consist of the following

branches of study.

For City Adult Schools: Domestic Economy and Domestic Hygiene, English, Bengali, Hindusthani, perative Banking, Commercial Woodcraft (for girls) and Wood-Co-operative Geography, work (for boys), Dressmaking, Cane and Bamboo work, Music, Photography, Lantern lectured describing aircraft, Electrical and Industrial

Engineering, Municipal Civics. Carpentry, Smithy and Building-work, History of the world in outline.

For Town and Rural Adult Schools: (In addition to those mentioned above) Modern Farming, including gardening, Dairying, Cattlerearing Fishery, Poultry, Village sanitation, including nursing and maternity welfare

ACCOMMODATION

As an immediate necessity accommodation may be arranged for in school and college premises, mosques and temples and the adjoining open grounds, and unoccupied premises belonging to charitably minded persons.

WAYS AND MEANS

For necessary expenses we shall have to depend on fees (on a very small scale); Corporation, District Board and Municipal grants, voluntary contributions, trade and ceremonial funds, receipt from sales of produce, and where possible, income from canteens, and public entertainments.

Any expenditure on this score will ultimately prove to be the most profitable investment. The teacher should go forth with his bowl of alms for this laudable object. Even the smallest contribution from individual sympathizers will provide him with sufficient resources.

THE TEACHER'S MISSION

The teacher is the prophet of a living future, and not a merchant of a dead past (President Glan Frank). It is the teacher's function, and the noblest of all missions, to find out and

give shape to the living future,—to lay the foundation of the most balanced social order. The educator shall not rate himself as a leader of children only, but as a maker of society (Daniel Kulp).

Of the five types recognized by sociologists, viz. the Bohemian, the Philistine, the Vamp, the Dictator and the Creative, it should be the aim of the educator to increase the proportion of the "creative type" in his society, -those whose wishes will be balanced, who will not be easily attracted by empty shibboleths and slogans, and whose nature will be flexible and easily adjustable to new conditions and new environments. Genius that per cent perspiration learning) and ten per cent inspiration (that is innate capacity). In this age of machinery the teacher should not allow his clear vision to be obstructed by protuberances of excessive mechanism and forget that man is the most efficient engine.

Conclusion

Let us make a beginning and work indefatigably with stout optimism and with selfless devotion. An otherwise doomed country's gratitude awaits you, far more valuable than the victories of a Napoleon or an Alexander, far more precious than the discoveries of Cook or Columbus

Culture has been defined by Matthew Arnold as "knowing the best that has been said and done in the world." Let us kindle this beaconlight of culture and remodel our whole life in this new light. We shall be happy ourselves and be able to contribute our share anew to the progress of mankind.

THE DAMODAR FLOOD OF 1935 (AUG. 13)

By Prof. M. N. SAHA, f. R. S.

THE Damodar once again after an interval of twenty-two years, burst its embankments this year and a flood of severe magnitude reached Burdwan of Western Bengal, and other parts causing untold misery to the people. The destructive flood which had last on Aug. 8, 1913, was conspicuous for the number of private relief parties organized bv the people Calcutta for the relief of the distressed. It was a unique effort on the part of the people of Bengal, the like of which had not been seen before.

In a statement on these floods the Hon'ble

Sir B. L Mitter said in the Bengal Legislative Council:

"In the first part of the current month (August) there was heavy rain in Chota Nagpur, causing a rise in the Damodar river which, for a considerable distance, is the boundary between the districts of Burdwan and Bankura and then runs through the former district. Several breaches in the protective bund took place and water rapidly rose to a height which varied with the locality. In some parts the Grand Trunk Road was some 8 or 10 ft. under water."

About the area affected, the Hon. Member said

"Small areas in the Ranigunj, Ondal, Faridpur and Kaksa thanas along the upper reaches of the Damodar, were flooded; while in the Burdwan, Khandaghosh, Raina and Jamalpur thanas the

areas inundated were considerable. In the Ausgram thana a large area was flooded by the waters of the Ajay."

The river problem in Western Bengal remains a chronic one. Geologically Western Bengal forms part of the old land (Gondowana land) of Chota Nagpur and has been formed by the silts deposited by rivers which have their source in the hills of Chota Nagpur. These rivers (the Mayurakshi, the Ajay, the Damodar, the Rupnarain and their tributaries) run generally from north-west to southeast and empty their waters into the Hooghly River. As they get their water supply from the Chota Nagpur Hills, they have got all the characteristics of hill rivers, that is, usually they run dry or have little water flowing in them, but when there is a large amount of precipitation in the hills, they become raging torrents, overflow the banks, burst through the embankments, and cause untold misery to the inhabitants. Before the advent of the railway, both banks were protected by embankments which were meant for protection against a calamitous flood. But in normal years the peasants used to make breaches the embankments to get supply of silt-laden water for their fields. This not only ensured irrigation of their fields, but also fertilization. Each river had a number of branches by means of which water was equally distributed over the whole area. W. M. Willcocks, who studied the districts from the hydraulic engineer's point of view in 1929, thought that the old fan-shaped net-work of branches and canals extremely suitable for an even distribution of water throughout the whole of Western Bengal. He did not hesitate to pronounce that the system was the work of man in some pre-Christian era. He found a similarity between this system and that in the Kavery valley in South India composing the districts of Tanjore and Tinnevelly, and did not hesitate to say that the river training in the Kaveri delta was the work of settlers from Bengal.

We may not agree with Sir W. M. Willcocks's excursion into archeology, but there can be no doubt that we have before us the impressions of a great engineer regarding the harm done to Western Bengal by the system

of railway lines. When the railways were opened in 1854, several measures were taken to protect them. First the railway lines themselves constituted a very strong embankment; secondly, the embankment on one side running parallel to the railway line was made extra strong, so that the flood water could never make a breach into it. This was for the protection of the railway and any breach in the embankment by private persons was made criminal. In addition to that, several other parallel embankments were created in the shape of the Eden Canal, the district board roads, etc.

The effect of all these measures, which are designed to protect the railways, became very apparent. In 1815, Burdwan supposed to be the most prosperous district in India, if not in the whole world. This is testified to by several European visitors. It produced plenty of rice, sugarcane, oil seeds, and cotton and was regarded as a health resort. Even as late as 1850, people from Calcutta used to repair to Burdwan for improving their health, as people now repair to Simultollah. The railways Deoghar or were opened in 1856 and Burdwan's tales of sorrows started from that date. Malaria broke out in most virulent forms, and within ten years half the population in Western Bengal fell a victim to it. The population of the district fell from 750 to 500 per sq. mile in ten years. The districts which were once regarded as the gardens of India were reduced to hot-heds of malaria, and the people who remained had very little vitality left.

All this was caused by the dislocation of the distribution of water through the districts passed by these embankments. The physical effects are very easy to understand. the branches were gagged or stopped. water, compelled to flow through one channel, went on depositing the silt on its bed, so that the bed gradually became higher than the surrounding country. This increased the danger from flood, the surrounding country, being deprived of water for irrigation as well as fertilization, declined in productivity; and at the present time mostly one crop is grown in these parts. Bengal, particularly the part lying on both sides of the Ganges, Central and Western, which used to supply the whole

world with sugar, cotton, oil seeds, and silk is now entirely dependent on foreign countries or other parts of India for these necessaries of life. It was a consideration of these wrongs which drew from Sir William Willcocks the remarks that the Government had erected five satanic chains in the Burdwan district.

At the time Sir William Willcocks published these remarks in his Readership Lectures to the Calcutta University, the Irrigation Department of the Government of Bengal, who are the keepers of conscience for the rulers of our country in these matters, stoutly denied the charges brought by Willeocks, but it was apparent that they were suffering from a sense of inner guilt. In recent years, the Government has opened some of the branch rivers and the canals, and has produced a Development Bill for the purpose of restoration of old water-ways. We hope that these measures will be carried out. But we cannot refrain from remarking that the plans are being made in a rather haphazard way. We do not think that even with the best of intentions, from the personnel which is available to the Bengal Irrigation Department, it is possible for them to make a proper hydrographic survey of the country; for, if the scheme is to bear any fruit, it must be based on a scientific study of the problem. This includes a proper study of the rainfull in the sources as well as in the basins during the past thirty or forty years by competent statisticians and meteorologists in determination of the level of the country, of the capacity of the rivers to carry flood waters, and of the needs of the peasants for raising the various economic crops.

There are some signs that the present rulers of Bengal, H. E. the Governor, the Member-iu-Charge of Public Works, the officers of the Irrigation Department and the members of the Legislative Council, all want to do something for these unfortunate districts: but the measures so far proposed do not indicate that any of them have a comprehensive view of the subject. I may go a step further and say that they have all something of the reformists' zeal of the much-abused medieval emperor, Mohammed Tughlak, who as history does not tell us, was a wonder for learning in those days and was really actuated by a feeling of good-will and service for the community, but who tried as history tells us, to force all measures of reforms without making a proper study of the problem or taking sufficient pains to prepare the public mind for reforms.

The present age is an age of science when the forces of nature are being controlled with an amount of success which could not be dreamt of by early generations. This is still possible in India if measures of reforms are not forced through, but are evolved in a true scientific spirit. But the unfortunate part of the situation is that everybody in power (power may extend to five or ten years) wants to immortalize himself by thrusting on the public an alluring scheme, patient study and mature planning not appealing to anybody in power. The result is that we are having "Guznavi cuts". "Bijoy cuts", and attendant mutual felicitations. and daily press platitudes, but to any observant critic, these measures cannot appear more thin drops in the ocean. The name of His Excellency the Governor of Bengal has not been allowed to be associated with any scheme, but we hope that if he ever allows his name to be associated with any scheme, it should be with that of a proposed "River Physics Laboratory" for Bengal.



A. E.

BY HARINDRANATH CHATTOPADHYAYA

Robed in an elemental hush of sleep,
Life-crowned with lonely laurels of repose,
To the Great Spirit a great spirit goes,
One who was aye a treader of the deep.
Dawns cling about his trailing garment-hem
And eves, with chaste white offerings of fire,
Salute him as he goes and name him sire
Of inward Beauty while he blesses them.
Interpreter of true intensities,
Lit at the cold, high altars of the Far,
Whose little songs were lone immensities
Vibrating with the life of mist and star,

He has become a part Of the unfathomed Nature throbbing keen In things and creatures unto whom his heart Throbbed mystic cestasies of the Unseen.

AE! when I was told that you were dead, I laughed within myself and held my breath In a rare sweetness, and, within me, said, "How can he die whose songs have given death Release from its own shadow, gripping it Above the level of time-perishings, Who, in a kingship of the soul, doth sit Beyond the mournful mystery of things Ruling calm realms where cloudless azures live, Where firmamental majesties reside?" Forgive the sacrilege, AE! forgive

Our dull unconscious lips Whose utterance at best is but a pale Process of sound missing companionships With realized fires behind the veil.

High-watermark of the prophetic mind!
Sage singer of the quiet eternal years!
Departing from our earth you leave behind
Illuminations drawn out of high spheres
Like radiant wines from many-clustered grapes
Hanging from dim innumerable boughs

Of the deep Spirit's drowse And warmed by suns which unimagined roll Melting inagination's fruited shapes To flowing essences. A master-case Keeps running through your songs of reveries Distant yet intimate, fraught with supreme Silences, burning vistas of the Dream That some lone Master in the being sees As in a magic glass. What absolute Precision of the great undying Light Has flowed to us out of your mystic flute, O seer! you who have now grown one with sight!

What a serene, controlled voice was yours, May, is, even now,—poet of sleepless truth! Out of your silence what a rapture pours, O giant ancient of eternal youth! The thought of you vibrates and all the wires Of life are resonant with calms of words, Master musician of immortal fires! Your homeward songs are haleyon-homing birds, Cleaving the twilights of the drowsy clay And climbing quietly from crest to crest, Marking along the solitary way Epochs of Beauty garnered up in rest.

Since childhood I have been a worshipper At your pure shrine of song whose deeper taste I learned to gain in manhood, when the stir Of wisdom gradually turned the waste Of spendthrift life into an inwardness

Thrice exquisite and chaste, When the soul, throwing off her gaudy dress Of fiery, youthful haste,

Began to dwell in a high tower alone,
Delighting in your full eternal tone,
Unconsciously, your rich and sombre voice
Rang in the heart and lent my lesser own
A truer note than I had known before;
Hearing your heavenly choirs, what other choice
Is left unto the listener, O seer!
Than to be grateful to you, and rejoice
That such a marvellous poet and austere
Has been among us, with his golden gift
Of godward inspiration to uplift
The sorrowing hearts of earth

The sorrowing hearts of earth Out of dark mysteries of death and birth?

AE! your travel over earth is done,
And now to a great rest you have retired;
The mystic colours of your setting sun
Linger in space, which they have gripped and fired
Forever, and above the horizon-glow
Dark with a dream-excess, behold the far
And exquisitely slow

Appearance of your spirit's risen star
Symbolic of a sempiternal peace,
Lighting the heights of heaven's eventide,
Where seraph hosts of sounds in glad release
Dissolve to ethers, burningly abide,
Fountains of inspiration that outspray
Shadowless streams of whitenesses sublime
Lending the earth's young singers ray on ray
Kindled through heavy darks of songless time.

Sri Aurobindo Ashram Pondicherry

THE ART OF KIYONAGA

By YONE NOGUCHI

THOUGH Moronobu began to serve both the ugly and beautiful aspects of earthly life on a platter of Ukiyoye art about 1658, the first year of Manji, the eighty years which followed were a period of necessary preparation for the appearance of Kiyonaga, king of the wood-engraving world of Japan. Like Mount Fuji, far above the lesser ridges, meek and unassuming, Kiyonaga made Utamaro and other

mountain ranges of artists pay pupils' courtesy; they received from him the most important suggestions for their art Kiyonaga had not appeared at the time he did, it is probable that the development of "Kwansei's golden age of colourprints" would have been delayed for thirty years at least. believe that the name "Kwansei's Golden Age" can be justified for the period of Utamaro, Sharaku, Yeishi and Toyokuni only by remembering that between the zenith of spring with full blooming and the start of summer with new leaves there is one day's difference; speaking strictly, t h o s c artists who followed Kiyonaga belong to the period of decadence. The eighty years before the advent of Kiyonaga, cannot be said to be too long for the perfection of the art. One has to go up slowly and easily when ascending Mount Fuji; and when one reaches its summit, one has to make oneself ready at once for the descent. In the same way the Ukiyoye art in colour prints which Kiyonaga raised to its prime during the time from the third to the eighth year to the Temmei era, was obliged to fall into a sad period of decadence only after these five brief years. The face of the harvest moon shines brilliantly for half an hour every year, and the cherry blossoms of spring are enjoyed in one day's rapture. The rapid change that came over the Ukiyoye colour-prints is only another instance of the law of mutability

have nothing to complain of, on the contrary, when we consider the efforts Kiyonaga exhausted in a short time towards the perfection of colour-prints and the influence he exerted upon the artists of his own day and after, we cannot refrain from praising him as an artist appointed by Heaven.

Now examining the works of Kiyonaga, I find a small print in two colours, yellow and



Crossing the Rokugo River by a Ferry; one sheet of a Triptych. About 1786 Kanda Collection

in nature and life; so we



Another sheet of the same Triptych

vermilion, depicting an episodic scene of Nasu no Yoichi, a famous archer of the Genji Clan, which may be one of his very early works; there are among the prints he produced before the fifth year of Anyei (1776) several kinds of theatrical pieces in Hosoban, of course unpretentious and plain. Kiyonaga began to make prints in regular colour-print manner, changing from the Beniye which he had produced hitherto, probably after the sixth year of Anyei. A specimen of the change is the piece, Kinsaku Yamushita as Akoya in 'Yedo Shitate Kosode Soga' at the Moritaza theatre, 1777; it is int resting, because we already see a certain mood in it that belongs alone to Kiyonaga in its coarse colours and faltering lines, and the fact that the print looks something like a genre-picture foretells that he will direct his art soon towards

the actual life of women. I think that the best specimen of his actor-prints or the best piece in which he treated actors in daily life is one in which Kinsaku Yamashita, a famous woman impersonator of the day, stands between two beautiful geisha; a part of my commentary note on it reads: "This is a faultless piece like a pearl holding within itself a lustre mysterious and soft: as when one views the full moon in autumn, one is embraced most sweetly by an invisible ghost of beauty. It is not too much to say that Kiyonaga controls his own art perfectly here, and takes a secret pleasure in his artistic victory." Like this piece, there are many other prints which deal with actors and stage scenes; in the mid-Temmei period Kiyonaga produced many things generally called "Degatari-mono" depicting dramatic scenes with reciters of ballad drama in the background, the examples of which wal be found in "Hanshiro Kiku-no-Jo and Monnosuke" in "Tsuma Gasane Awase Katabira" at the 1784, and Nakamura theatre. "Sojuro as Masat-ura and, Murajiro as ben no Naishi in-"Kumoi no Hana Yoshino" Wakamusha," 1786, and others If the artistic capacity of Kiyonaga had been limited to those theatrical things and his Chuban (cabinet size) series like "Fuzoku Juni Tsu-i" or "Shiki Hakkei" or "Hakone Hichito Meisho' or "Asakusa Kinryuzan Jikkei," we could not call Kiyonaga a great artist. He

began to issue the series of "Hinagata Wakana no Hatsumoyo" (New Patterns for Young Leave-), succeeding Koryu-ai probably at the end of the second year of Temmei, but these prints do not yet display the special beauty which Kiyonaga revealed afterwards. Speaking generally, Koryusai's work in "Hinagata Wakana no Hatsumoyo" lacks artistic delicacy, because the artist too often abused and misappropriated the pigments of vermilion and yellow which were far too strong; although Kiyonaga, on the other hand, softened Koryusai's sensuality and wantonness in his Hatsumoyo series, I do not think that he can be proud of them. Kiyonaga's apprenticeship closed about the third year of Temmei, 1783, and he had then only proved him-elf, I should say, to be an ordinary artist.

But his achievement after the fourth year

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of Temmei is almost miraculous; being a living example of the phrase, "A bolt from the blue," Kiyonaga began all of a sudden to reign in the world of colour-prints as a genius whom people looked up to aghast with admiration. This unexpected rise of Kiyonaga with an Oban print of beautiful women is certainly one of tew such in-tances in the artistic annals of Japan; in truth, there is no case parallel to it, unless that of Moronobu or Harunobu. When Kiyonaga began his wonderful career as an artist of the beautiful women of Yedo's by--treets, homes of sensual songs or love-brimming sake-cups, he could have been compared with the rising sun amid clustering clouds To say that he arranged and adjusted a traditional technique of the past to his personality would be only a superficial explanation. Where did he find the key to such miracles of art? My answer is simple, because I have only to say that Kivonaga opened his eyes to the real life of beautiful women and touched its vital spirit. Life's spring gushes up endlessly; when art touches it and makes it her own property, she can for the first time understand and realize something of the Eternity that runs through all the creations of God. Opening his eyes to the reality of beautiful women, and feeling its skin and smelling its fragrance, Kiyonaga was given a mystery with which he broke off the outside husks of art and thrust into its inner heart which lay deep within; with this my-tery he . fixed the foundation-stone of his art immovably.

It is true that most of the men and women Kiyonaga drew are fast livers and dandies and professional singers and harlots; but I have nothing to say against them when a western critic found in them gods and goddesses with lordly gaze or serene foot. Even a moralist of the hardest type would recognize, I think, their beauty of health with an equilibrium of spiritual forces that glimmer within, which are not seductive, but graceful and dignified. The quality of Kiyonaga's art which is real and spiritual simultaneously, is of a kind highly regular, because the beauty which life sometimes suggests and sometimes explains is here presented visionally by a law that is musical. It is unjust to talk about it from the point of view of modern aestheticism; and the rule which measures Utamaro's inflamed decadence is unsuitable for Kiyonaga. The excellence of his art outshines his contemporaries in a freedom that is far from libertinism; like quick-silver running on a board, his sensibility towards beauty makes us feel ashamed of our hardened senses. Although I do not mean to apply a general morality to him, I think that when he expresses a particular human condition where body and soul are beautifully joined, the principles of what is called "Moral Aestheticism" can be partially applied to him. As examples of beauty which is good,

Kiyonaga drew the bodies of geisha and courtesans, through which he visualized pure and instructive human emotion. Justifying a second thought in the words, "Beauty is truth, truth beauty," Kiyonaga conformed in his art to Hellenism where what was best in beauty was best in morality; it is said in the west that Kiyonaga was the only artist of the Greek type ever found in Japan.



Three Women in a Public Bath House Series: Fuzohu Azuma no Nichiki ("Brocade of the East in Fashion") About 1785 Matsukata Cohection

The artistic conception of the modern times is different from that of the ancient Greeks, because the former treats life and art separately, while the latter, believing that one's bodily health was the highest beauty, sought art in the beauty of actual living. The Greeks of the past thought perfect equilibrium of body and soul to be life's highest aim; therefore the perfection of health, which is the beautification of body, was assiduously sought. According to Plato, an artist was a man in the land of health, whose understanding of beauty became spicitual, when b'ested by intellect. If Plato had seen the work of Kiyonaga, he would surely have glorified this

Japanese as his ideal artist. The men and women Kiyonaga drew in the works he produced after the fourth year of Temmei, 1784, are wonderfully sculpturesque; if the draperies could be taken off, you would find their bodies perfect in symmetrical development. And the undressing would be quite unnecessary, because we are conscious of their beautiful limbs beneath the draperies as they are in the prints. This sculpturesque beauty in Kiyonaga's figures is splendid, a great sight among the colour-prints of Japan.

The series of Tosei Yuri Bijin Awase was a significant signal rocket, a phenomenal publication proclaiming that Kiyonaga was now a major artist of beautiful women in Oban, and no longer a sort of collateral artist with amateurish



Within and without the mosquito net About 1784 Matsukata Collection

cleverness; this work excels in the clarification of colour-arrangement and deliberateness of composition, which are part of his new device. We feel in it a sense of beauty when the sediment of valgarity is taken out; and one's urbanity is satisfied by it. But when you want to see the perfection of Kiyonaga's art which took one

more stride forwards, you should come to the series of Fuzoku Azuma no Nishiki, "Brocade of the East in Fashion," including the famous piece of "Matsukaze and Murasame"; the beauty of its composition is almost unparallelled and superb, so that we may say that pictures of beautiful women in prints of the Ukiyoye school had now reached their highest possible point. The set of twelve diptychs called Minami Juniko, "Twelve Months of the South," is a sort of graduation thesis of art in which Kiyonaga exhausted a show of pompous display. This final flight is quite keleidoscopic with unnecessary exaggeration, natural to a brain in a dangerous state of fatigue; when he forgets the virtue of modesty, he often falls into the pitfall of diffuseness. It is a pity that he could not continue to control his principle of concentration in art as before; I think that some pieces in this series of diptychs look better when separated from the rest.

Kiyonaga's sands of artistic life had run out by the end of the Temmei period, although such a work as the ten pieces of Jittaiga Fuzoku, "Ten Styles of Manners," belongs to the second or third year of Kwansei... In truth, the symmetrical beauty of line in Kiyonaga's art may be compared. I think, to the soul-melting note of a flute sounding, now loud and then low, from a distance under the starlit sky in Autumn.

· I know that I should keep the greater part of my eulogy in reserve, because Kiyonaga's world-famous triptychs are waiting to be mentioned. Among them I will point out first Hamacho-Gashi no Yusuzuni, "Enjoying the Cool of Evening at the River-side of Hamacho," and Shijo-Kawara Yusuzumi no Tai, "Enjoying the Cool of Evening on the River-Beach of Shijo", valuing them more than other triptychs. "Hamacho-Gashi no Yusuzumi" in which the women of gay quarters, dwellers in the world of rougo and powder, are treated stunningly, is surely a triptych, although we have today only two of the about in the control of the control only two of the sheets; in this piece Kiyonaga reveals his particular art which discloses the mystery of feminine beauty, keeping a gentle and self-possessed mien before the sanctuary of human life. I wrote in my Japanese commentary note on it: "The atmosphere of the work shows the freedom of women who are released from the restraint of a feast-chamber, something like a blank page between the chapters of a love story. The six women have left sake-cups and samisen behind, and are now taking a momentary joy in the evening coolness at the river-side of Hamacho; their faces overflow with the song life sings at the moment of respite from lust. I find in them the attitude which belongs alone to a moth taking fully a summer night's charm. The two geisha, (allow me to speak bombastically), looking like goddesses who have and are masqueradig left God's presence,

as women of the lower world, are here seen taking a walk by the river which smiles with a suggestive air under the veil of dusk. They are as tall as tiger-lilies by the mountain-side. They only know how to walk forward among the breezes. See how their long sleeves and skirts are swelling and waving! The breezes hide in them. The beautiful women carry them along most delightfully."

I know that the zenith of Kiyonaga's power in composition is found in "Shijo-Kawara Yusuzumi no Tai," to which my head bends down in respect as when I see the full moon of Autumn taking her seat in the middle of the sky with graceful dignity. But I say in a part of my Japanese note on it: "I have here the light feeling of sadness which always comes from the psychological perception of perfection, I take delight in work which is only eighty per cent successful, for the rest that is unfinished gives me a chance to fill in with my imagination; my power of appreciation finds itself invigorated by a thing which through the virtue of imperfection -uggests something belonging to the future. I know that such a criticism as this is blasphemy to Kiyonaga's master-picee, and it is altogether too extraordinary for anybody to feel sad in the presence of a work which is perfect and faultless. Then let me exclaim in admiration of Shijo-kawara Yusuzumi no Tai, 'How great Kiyonaga is in this work'!" I said somewhere that I had ceased lately to pay my highest respect to the triptych called "Ushiwakamaru Serenading Joruri Hime"; but I am second to none in recognizing Kiyonaga's great power to produce a pictorial orchestra as in this piece, out of the unity of figures and seenery in the background, Also "Visit to Enoshima" and "Sheltering from Rain at the Mimeguri Shrine" triptychs belonging to

the last period of Kiyonaga's activity, should be mentioned as work that distinguishes itself in harmonious composition and sensitive rhythm of line.

But Kiyonaga lost his own genius at the end of the Temmei period; it is sad that as in work like the pentaptych, "A Picnic under the Cherry

Trees of Sumida Gawa," the technical exertions of the artist brought a result that only repeated his former mannerism. Excepting the series of "Ten Styles of Manners" which I have mentioned before, the works Kiyonaga produced in the beginning of the Kwansei era are short of creative courage and independent audacity, because having reached the summit of art alloted to him, he idly slept in reminiscences



Enjoying an Evening Cool at the riverside of Hamacho: one sheet of a triptych. About 1785. Randu collection.

of past glory. Although it is generally said that Kiyonaga retired from the world of woodengraving before he was forty, there are some prints of his, proving such a supposition to be somewhat wrong. The series of Kodakara Gosechi Asobi, "Children on the Five Fete-

Days," published by Tsutaya, may belong to the middle of the Kwansei era; and I am told that among the children-prints which he produced quite plentifully, one is dated as the work of the first year of Bunkwa, which is 1801. And also one surimono print has the date of "February of the second year of Bunkwa." Therefore Kivonaga continued his work in prints to his fiftieth year. But as I have said repeatedly already, his artistic life as a creator of female beauty ended with the Temmei era. The remaining question is what direct reason led him to stop drawing women at the beginning of the Kwansei period. The stories that prevail concerning the matter have no foundation in fact.

It was Harunobu in whose hand the second period of Ukiyoye art opened beautifully, while Kiyonaga represents its third period.



Auother shoet of the sum: triptych

The work of the artists belonging to the first period which is called somewhat arbitrarily the primitive age, is decorative both in a good and bad sense. The impulse being expressed mainly by lines, it treats the forms of reality in fragments and fastens them at will or pleasure, to embody a dream of youthfulness,

always free and sometimes selfish. We can cover it by the words "imaginative purity." But the artists of the second period, Harunobu, Koryusai, Buncho and Shunsho, are more or less symbolical consciously or unconsciously; their lack of reality often proves that they have no clearness in their conception of art. At best they lead one into a sort of incantation. Even when Buncho and Shunsho *deal with actors, their consciousness of reality is uncertain; the pictorial syllables they use are disjoined, depending on a magical accident for their success.

It is natural that the artists of the third period based their artistic principles on reality, because each of their evolved minds, like any other things changing from general to specific, wished to express itself individually; when the human feeling of love and beauty in the life of Yedo's populace declared itself through the idiosyncrasy of art, we had, I am happy to say, its representative in Kiyonaga. Unlike Harunobu who sought the colour and mood of human life with a reminiscent attitude and turned the actual world into a fairy kingdom, Kiyonaga never permitted his art to run out of reality, even when he was tempted by an irresponsible siren of imagination. In this Kiyonaga's great excellence is found.

There is no other artist at least in Japan, who reigned so completely in the period to which he belonged; he left to the future a wonderful record almost unparallelled in the artistic annals of our country, explaining how he used the privilege of one who was born later when he collected all the traditions in technique, and how advantageously he arranged them through his own personality, rich in gesture and rhythm. Some artists in the past grew tired suddenly and cast brushes aside, or being bewitched by fickle iortune, deceived themselves into ruin; but Kiyonaga alone with all healthy thought mixed with imagination, was able to control his citadel in continued prosperity as a king of the Temmei period. Although his age of precedence over the printing world was only some five years from the third to the eighth years of Temmei, Kiyonaga did his best in it and produced results which easily match thirty years' work by anyone else. His work is one long procession of beauty in woman, the sight of which will always remain that of ghosts on a in the memory like promenade covered with flowers. When a western critic compares Kiyonaga's women with dwellers on Olympus, he means, I think, that being serious and pretty simultaneously, they do not let their love and passion run into dissoluteness; in short, they are a personification of the ideal in female beauty, in which imposture and the allurement of reality have no power to wound and ruin their nobility in manners and attitude. Therefore Kiyonaga's art is never weak. As a true realist in art, he stood far above the other artists of the day.

It is a pity that Kiyonaga's life-story is no-

well known; in this matter many other Ukiyoye artists share an equal fate. While some one says that he was born in the second year of Kwanpo (1742) and died on the twelfth of Bunkwa (1815), another maintains that his birth was on the second of Horeki, 1752. He was born at Uraga in the province of Sagami, and was a son of Awaya Jinyemon. His surname was Sekiguchi, and he was commonly known by the name of Ichibei. Appearing in Yedo, he opened a bookshop in Zumokucho, which was called Shirako-ya; and people of the day called him "Kiyonaga of Shimba" on account of his living at Shimbu. Shimba was a fishmarket in his day. He took lessons in art from the third Kiyomitsu Torii; but the Hosoban actor-prints of his early period show more the effect of Harunobu's influence in theatrical prints than that of his instructor. After Kiyomitsu's death, he was asked to draw a theatrical signboard by the Kiyomitsu family, the making of which was his special business; he

refused with thanks, saying that the acceptance of it would mean he must succeed in the house of Kiyomitsu, that is, the Torii family. Kiyonaga was obliged, however, to succeed nominally till Kiyomitsu's daughter had a boy; but he was released from this agreement as expected, because the boy Kiyomine, who became the fourth head of the Torii family, arrived on the scene. Although he called himself Kiyonaga Torii and succeeded the Torii family temporarily, he did not originally belong to it; so when he died in his sixty-fourth year he was buried in the cemetery of his own family temple, Yekoin of Ryogoku in Yedo, the present Tokyo. Although his tombstone does not exist today, his posthumous Buddhist name, Chorin Yeiju Koji, is inscribed in the book of the death-register kept in the temple.

Note: "The Memorial Exhibition of Kiyonaga Commemorating the 20th Anniversary of His Death" was held at Takashimaya, Tokyo, in 1935.

CULTURAL INTERCHANGE BETWEEN INDIA AND CHINA

By Prof. TAN YUN-SHAN

IME flies as fast as the darting arrow. It has been three long years since I left India for my Fatherland. But during this long interval, there was not a day when I did not think of India, specially not a moment when I did not think of this beautiful beloved Visva-Bharati at Santiniketan. I left Santiniketan just like a bee leaving its hive. I love Santiniketan as much as my native village; I love India also as much as my Fatherland. This time, when I left my native village and my Fatherland for India and for Santiniketan a second time, it is ast the same to me as if I returned from India and Santiniketan to my Fatherland and my native village three years ago. The objective etts are opposite, but my sentiments are the une. Hence my pleasure to be here is really Leyond the expression of the symbolic words : hich I can use.

India and China are naturally a pair of ester countries. Their similarities and their sociations are great, numerous, and intimate. Looking over the geography and history of all the nations in the world, we find there are not any other two nations that can be compared to the two countries. This is true from every respect and from every standard of observation and judgment.

Our two countries, both situated in the bright and glorious continent of Asia, India to the

south-west and China to the north-east, spread out lordly in different directions but yet are linked up at the main line, just like the two wheels of a carriage or the two wings of a bird, and, even better to say, like the two hands and feet or the two cars and eyes of a person. And the Himalavas, gigantic and majestic, brilliant and magnificent, exactly re-emble the common backbone, or the shoulders, or the neck, and also the nerve system of theirs. Though their boundaries are marked off, yet the physical shape is similar.

A Chinese proverb speaks of "an extensive land with a multitudinous people". Both India and China have actually possessed them Be id s, the soils of our two countries are fertile, be utiful and productive: the peoples honest, frugal and industrious. The products of soils and the outputs of labour are sufficient not only to maintain our own national existence but also to contribute to international prosperity.

Our civilizations started from the misty, ancient times, that is, many thousands of years ago. According to the orthodox historic accounts in Chinese, the formal establishment by Huang-Ti of a United Empire in China was accomplished in 2697 B.C., so that this present year 1934 is the year 4631 in the Chinese c dendar of orthodox history. But the pre-historic periods must have been long and full of events. Some old books

assert that Chinese civilization began about eighteen thousand years before Huang-Ti; others even go so far as to say that our rudimentary culture appeared fifty thousand years prior to the formation of Huang-Ti's Empire. remarks may be true, but the recorded facts are a little too remote to be reliable. It is only after the reign of Huang-Ti that the epochs, systems and deeds can be clearly investigated and verified, so that there is no more room for any doubt at all. About India, the historical records of very ancient times are rather insufficient but according to references in Chinese books en Buddhism, the condition of ancient India was roughly similar to that of ancient China. Modern scholars have proved from investigations that the date for the first appearance of the Vedas cannot be less than 2,000 B.C. to 3,000 B.C., and consequently no one can be sceptical of the early civilization of India. The invention of the written language is the most essential element of civilization, and a knowledge of such invention is a clue to the understanding of the history of civilization of any nation. The system of Chinese written language came into perfect existence at the time of Huang-Ti; so it follows that such language must have budded and evolved for a long time before that period. Arguments and proofs are found in abundance in old Chinese books and classics, so numerous that I have no space here to quote them all. In a Chinese book by the name of "Fa-Yuan-Chu-Lin" or "Pearls of Buddhist World," written by a famous monk named Tao-Shih in the Tang Dynasty, we find a beautiful passage about the system of Indian written language. It says briefly:

"In ancient times, there were three great inventors of written languages: the first was Brahma, whose way of writing was from the left to the right; the second was Kharu, whose way of writing was from the right to the left; the third was Ts'ang-Chia, whose way of writing was from top to bottom."

What is here meant by Brahma is the inventor of Sanskrit; by Kharu, the inventor of Kharosthy; by Ts'ang-Chia, the inventor of Chinese words, who was also an official in the government of Huang-Ti. In reality, Ts'ang-Chia was not the man who created, but the man who edited and compiled the Chinese written language. It is also stated in the book just quoted that

"Brahma was the eldest; Kharu the next; both living in Tienchu (India); and Ts'ang-Chia the youngest, hving in the Middle Kingdom (China)."

Now then, the time for the creation of Indian written language must be undoubtedly far earlier than the age of Asoka, or at least corresponding to the period when Ts'ang-Chia compiled the system of Chinese written language. Recently, archeologists have made considerable discoveries in India, and I hope what I have just mentioned may be verified by some new concrete evidences. It is now very clear that the ages and facts of

the beginning of Indian and Chinese civilizations are somewhat similar to each other.

The true old civilized nations of the world are four in number: Egypt and Babylonia, India and China. But ancient Egypt and Babylonia have become at present mere vague terms in history. Not only have their original peoples dwindled away, but also their civilizations paled into the twilight of the dim past; their lands and their cities are affording only materials for archeologists to dig out, and only subjectmatter for scholars and poets to sing and mourn for ever. There are also many other younger nations which come and go, rise and fall. Only our two countries, India and China, have stood up firm and high from the very beginning to the present day for thousands of years already. Though our lands have ever been trampled down. devastated and usurped by foreign peoples politically and economically, yet our superior traditions, teachings, systems, and customs have often assimilated the wild, barbarous invaders and made them educated and cultured, so that our two countries are able to survive others and shine permanently. Such are the great singular characteristics in the histories of India and China only.

Again the elementary spirit of the Chinese national character is "Benevolent love" and "Polite deference," which may be represented by the word "Jen" or perfect virtue. The essential spirit of the Indian national character is "mercy" and "peace" which may be represented by the word "Ahimsa." These four terms, "benevolent love" and "polite deference," "mercy" and "peace," though different in form, are yet fundamentally the same in sense. The life of the Chinese adheres to the "Golden Mean, 'so their attitude towards Nature is a process of harmonization. The life of the Indians lays stress upon "Continence," so their attitude towards Nature is a process of assimilation. The Chinese have a custom of worship of their ancestors, and love of their kinsmen, so that the system of big families is able to exist generation after generation. And this is the case with the Indian people too. The Indians have the inclination to stick to their native land, honour their teachers and respect their elders. And this is the case with the Chinese people too. In social intercourse the Chinese emphasize "justice" and "uprightness"; despise "advantage" and "disadvantage." And so do the Indian people In relationships between man and woman, the Indians observe "chastity" and prize "modesty." And so do the Chinese people. In addition to such standards, the teachings of our sages at different times are very much similar on the whole. Confucius set up the "Wu-Ch'ang" or Five ethical laws: first, "Jen" or benevolence; second, "Yi" or uprightness; third, "Li" or propriety; fourth, "Chih" or wisdom; fifth, "Hsin" or faithfulness Varadhamana Jina and Sakyamuni Buddha both

preached five ascetic rules or "Pancha Silani": those of Jina are first, "speak the truth"; second, "live a pure, poor life"; third, "non-killing;" fourth, "non-stealing"; fifth, "observe chastity"; and those of Buddha are first, "non-killing"; second, "non-stealing"; third, "non-adultery"; fourth "non-lying"; fifth "non-drinking." Besides, the Chinese people generally regard "Chih-Jen-Yung" or wisdom, benevolence, and courage as the three sublime moral laws of the universe; the Indian people observe "Sila, Samadhi and Prajna" or asceticism, meditation and wisdom as the guiding lamps of human life. Principles of such a moral nature are too copious to be enumerated in detail.

So much for the similar features in our national life. As for the interchange of cultures between India and China, it has taken place for more than two thousand years. In the book of "Buddhacharita" or the classical biography of Lord Buddha, it is stated that Buddha once learnt from Visyamitra Acharin, who told him of many books among which one was a "Book of China." In another book called "Ratnakutha" or the great classics of Buddhist we also find the names of some Chinese feudal states, such as "Wu". "Shu," "Chin". Such records as appear in Chinese books are even far more in quantity. At a time when most of the modern strong nations had no shadow of existence yet, and when their peoples were still in a primitive state of life over an uncultivated land, our two countries, India and China, had already achieved glorious and brilliant civilizations, and our wealth and prosperity had reached a stage really superior to what the European and American Powers have attained today in the true sense of life. The essence of the present Western civilization of which the white races are so proud and for which the common people have so much envy and admiration is science. India and China possessed even in ancient times the beginnings of some sciences. Long, long ago, India had what we call in Chinese "Wu-Min", the Five sciences or "Pancha-Vidya": first the science of sound or "Sabda-vidya"; second, the science of crafts or "Silpakarmasthana-vidya" third, the science of medicine or "Chikitsa-vidya" fourth, the science of cause or "Hetu-vidya"; fifth, the science of introspection or "Adhyatmavidya." In China, we had what we call now "Lu-Yi" the Six Arts; first, "Li" or propriety; second, "Yo" or music; third, "Sheh" or archery; fourth, "Yu" or Coachmanship; fifth "Shu" or writing; sixth, "Su" or Mathematics.

Besides there existed what were styled "Lu-Shu" Besides, there existed what were styled "Lu-Shu" the six writings and "Lu-Ching" the six classics, and many other studies of medicine, surgery, astronomy, astrology, pottery, architecture and the like. It is only of such things of the modern West as steamers, trains, airplanes, and battleships, submarines, cannons, guns, bombs,

tanks, poison gases, death rays and many other brutal weapons of bloodshed and massacre, that our two countries, India and China, had really had none.

The early facts concerning Indian and Chinese relationship of culture are found in various Chinese books, such as "Lieh-tsu", "Chou-shu-chi-yi" or the Book of Wonders of Chou, "Lie-Sien-Chuan" or the book of wonders of Chou, "Lie-Sien-Chuan" or the biography of fairies, "Shih-Lao-Chih" or Sketches of Buddha and Laotzu, "Ts'i-Lu" or the Seven Records, "Ching-Lu" or the Classical Records, and "Fu-Tsu-Tung-Chi" or the Accounts of Buddha, etc. but this is only a bare enumeration, not any adequate, systematic description. This is of course due to the remoteness of time and the complexity of circumstances. Any momentous event which happened in the world, and any intercourse which took place between the nations must first have a long period of growth before any clear and detailed records could be made about them. So the actual historical facts of our cultural interchanges are available only after the influx of Buddhism into China. The formal date for the first introduction of Buddhism into China is generally recognized to be the Yung-Ping tenth year of Min Ti of Han Dynasty (67 A. D.), when the Emperor himself accorded Buddhism his royal welcome to the Capital Lo-Yanq. But in fact, it is certainly not the Yung-Ping tenth year when Buddhism first entered China, it is also certainly not after the Chinese acceptance of Buddhism that our cultures began to have interchange. We can only say that Buddhism was first formally welcomed by a Chinese Emperor in Yung-Ping tenth year, and that the cultural interchange between India and China became more intimate and prevalent after the royal recognition of Buddhism. After this great Indian sages and scholars came to China, and learned Chinese monks and scholars travelled to India in large numbers at different times. carrying on the real work of cultural exchanges through the medium of Buddhism, According to the records of a Chinese book called "Li-Tai-Kao-Seng-Chuan" or the biographies of great monks in various ages, there were two hundred Chinese monks who learned in India with great success, and twenty-four Indian sages who preached in China with marvellous achievement. But it must be remembered that there must have been many, many more monks and scholars who either perished on the way or disliked to leave their earthly names to posterity. In another book called "Tang-Kao-Seng-Chuan" the biographies of the great monks of Tang Dynasty, there is a poem of which two lines read as below:

Away from Chang-An monks go West to learn, Out of a hundred no ten do return.

From this, we see that many are they who went to India but few are the fortunate who

could return to China. This must also hold good with the Indians who toured in the East. At that time, those people had to pass on foot through Central Asia; there were solitary deserts to cross, dense forests to pass, snowy mountains to climb, wild animals to encounter, terrible hunger and cold to suffer; it took years of hardship for them to reach their destination through thick and thin. Such terrific trials and difficulties can easily be imagined, but their pious souls made them defy every trial and every difficulty. This brave, strenuous and persevering spirit of our ancient sages naturally commands our heartiest reverence and worship and consequently stimulates and increases our mental powers to strive on for the same cause.

With regard to the influence of Indian culture on the Chinese civilization, it is almost inexpressible in words. From the point of view of philosophy, the thoughts of the Confucianists and Taoists had been closely intermingled with Indian thoughts since the dynasties of Wei (220-264 A. D.) and Tsin (265-419 A. D.); the process of assimilation was gaining momentum especially during the Tang Dynasty (678-906 A. D.) and in the subsequent age of the "Five Dynasties" (907-956 A. D.) till there was evolved in the Sung Dynasty (960 -1276 A. D.) a new philosophy called "Li-Hsio" or New Rationalism. From the point of view of literature, the prose and poetry of Tsin and Tang Dynasties, and the Records of philosophical discourses in the Sung and Ming (1368-1643 A. D.) Dynasties, had a striking tint and flavour of Indian literature in form and in quality. Even the system of Chinese written language was affected by Indian influence: a certain Buddhist named Shou-Wen of the Tang Dynasty formulated thirty-six alphabets purely on the basis of Sanskrit words and then created a revolution in the pronunciation, sounds, and rhymes of Chinese words. And artistically China learned from India many methods, such as the building of pagodas, the making of statues, and the practice of fresco, etc. As for the translations into Chinese of Indian classical works, they may be regarded as a rare wonder in the world history of civilization, as far as perfection and quantity are concerned. No translation works of any modern nation can be a match for that Chinese treasury of abundance In addition to a complete and superiority. translation of the most important classics of Buddhism, there were also translated into Chinese many other classical works of ancient India. Let us take, for example, just a few of such best known books as were recorded in the catalogue of classical works of the history of the Sui Dynasty namely: "Brahman Astronomy". "Brahman Mathematics", "Brahman Medicine" "Brahman Astrology, Calendar and Mathematics", "Jiva: Rishi's Fatalism", "Gandhari: Mythology and Necromancy". All these books and some others amounted to tens of kinds and above a

hundred of volumes. The only pity is that such valuable masterpices are either unseen or lost at the present time. Even in the translated works of Buddhist classics, mentions were occasionally made about the social and cultural affairs of India in addition to the religious philosophy, religious ceremonies and ascetic rules. In short, all the learnings, thoughts, systems, religious practices, social usages, and popular customs and habits of India have appeared more or less in the translated works of Chinese, and accordingly affected Chinese life to a considerable extent. The theory of cause and effect, the belief in the cycle of life and death, and the faith in the wheel of reward and punishment have especially left vivid impressions deeply rooted in the hearts of the general masses of the Chinese people and become a firm, potent social force,

But on the other hand, the influence of the Chinese culture over the Indian civilization seems to be comparatively meagre and insignificant. In China, we can see everywhere things and objects of Indian style or model; but in India we can hardly see anything of Chinese origin. Some minutes ago, I made an allusion to Visyamitra Acharin who once told Buddha of many books including one called "A Book of China". Whether is there any such book still in India I don't know. It is also said in some Chinese book that the great Buddhist Hsuan-Tsang had translated into Sanskrit the Chinese classical book of "Tao-Te-Ching" or the Classical Virtue by Lao-Tse, but again my limited knowledge of Sanskrit prevents me from knowing if there is still existent any such text in Sanskrit today. Here is therefore a question worthy of our attention: Since the Indian influence over Chinese culture has been so great, why is the Chinese effect upon Indian culture so little? If we consider the merits of these two cultures, the religion and philosophy of India are, of course, supreme and unparalleled in human history, bu the ethics and arts of China are also superior and matchless. And the Chinese classical works are capable of being translated, and many of them should be translated, too; why were their so many Indian classical books translated into Chinese and yet none of Chinese great works rendered into Sanskrit? I have often sought for the reasons and I think, there may be three of them: first, India might have been influenced by Chinese Culture for some time but such influences dwindled away with the long lapse of time; secondly, the religious sentiment of the Indian people was rich and strong, so strong that they were behaving as all religious peoples do, only actively to teach their gospel to others but not passively to receive any gospel from others; thirdly, the Chinese mentality might be receptive and sensitive to absorb and assimilate any other good civilization but shy and reluctant to propagandize their own culture among others.

At any rate, I feel China has received too much from but returned too little to India; she must, therefore, have the sense of gratitude and do the duty of reciprocation towards India.

Something, however, has China gratefully done for Indian culture though not directly but Something, indirectly. It is that she has taken great care and made much effort to preserve, to cherish, to cultivate, and to magnify what she has got from India at different ages. Those translated works, quoted in the foregoing paragraphs, are really a precious treasury of parts of ancient Indian culture, and greatly deserve our patient investigation, if we want to understand dear old India thoroughly today. Some original works written by Chinese visitors to India, such as "Fu-Kuo-Chi" or Records of The Buddhist Nations by Fa-Shien, "Si-Yu-Chi" or Records of the Western Kingdoms by Hsuan-Tsang, and "Nan-Hai-Chi-Kuei-Chuan" or Messages from the South Sea by Yi-Tseng afford us typically valuable materials for the study of ancient India. These books of travels have been now translated into several foreign languages and are being studied by scholars and historians who take much interest in the research of the ancient history of India. What a great service have these books done to the magnification of Indian preservation and culture! But perhaps the greatest service China has rendered to Indian civilization is her work in relation to Buddhism. It may be said that Buddhism was born in India, enriched in China, and then scattered over the whole world. I sometimes metaphorically asserted Buddhism was a beautiful young lady of India who was married to China, enjoyed a happy life, and has had a comfortable family of children, grand-children and great grand-children. In order to do homage to her motherland, lady must revisit her old home of India. Sastri Mahasaya and Prof. Kshitimohan Sen kindly added: "She must come together with her husband and all her children, too." How interesting and significant is this remark of these learned Professors! It is, therefore, the duty of China to send her back and the duty of India to welcome her home.

So far I have related some true facts about the old intimate relationship between the cultures of our two great sister countries. But for the last few centuries it is deplorable to say, that friendly relationship has somehow dwindled and even stopped probably on account of vicissitudes in life and changes in circumstances. At the same time the modern science of Europe rose so much in power and materialism roared so loud for force that the so-called Industrial Revolution was brought about in the turbulent tide of the human sea. As the history of European civilization is short, their philosophy, their religion and their ethical-thought are not mature and effective enough

to control this raging tide; then, we to all, their means of production have turned out to be tools of destruction! Their greed for gain and thirst for blood lead to the invention of sinful and murderous arms and weapons which, in turn, give rise to deadly wars and struggles. Every nation is mad, everything is wrong, and every place is disturbed. The last Great World War is only the first outburst of this materialistic insanity. Not only the West is troubled but also the East is suffering. Especially our two oldest civilized countries, India and China, fall into the whirlpool of disasters and difficulties. The better the culture, the fiercer the attack. Our civilizations are now misunderstood; our national systems, broken; our social lives, distressed, and our peoples, despised. Consequently we are so busy with our own national concerns and strifes to deal with this mad tide of materialistic currents that we have no leisure to look after our old important and intimate national relationship of the past.

But spiritually, our national love for and sympathy with each other have never been cold though the apparent formal connection is somewhat severed in the recent course of time. As soon as opportunity comes, we shall snatch it and renew our old relationship at any time. Fortunately in 1924, just ten years ago, Gurudeva Rabindranath Tagore, the Poet, accompanied by Prof. Kshitimohan Sen, Prof. Nandalal Bose and Prof. Kalidas Nag paid a visit to Chima; it is this visit that marks the resumption of our national friendship. The impression Gurudeva Rabindranath Tagore gave us Chinese during his sojourn is even greater than what our sages did in the past. The Chinese generally regard Gurudeva Rabindranath Tagore and Mahatma Gandhi as the modern Buddhas of India. Gurudeva's works in English have been mostly translated into Chinese and the poems of "Stray Birds" and "the Crescent Moon" have created a new style of prosody in Chinese poetry at present. And there are in China now a Crescent Moon Society and a Crescent Moon Magazine both of which, founded and directed by Dr. Hu Shih, are dedicated to the memory of the Great Poet-philosopher's visit to China. As for the Poet's ideal and hope to unite Asiatic cultures and to revive the Indian and Chinese cultural relationship, all of our Chinese scholars have the sincerest sympathy with him and our leading scholars and leaders have also cherished for long the same idea and are willing to co-strive for the common goal with joint endeavours. Now is the time for India and China to resume and strengthen their cultural relationship.

The present world is in a state of confusion and chaos, and the brewing mischievous storms are even beyond our power of imagination. The more nations talk of love and peace, the deeper they envy and hate one another; the more they seek for friendship, the fiercer they brandish

their swords. It is terrible even to think of the fact that armaments are both openly and secretly being prepared, mysterious weapons of slaughter are being invented day and night. The scholars of politics and statesmen say, it is all a political problem, the students of economics and financiers say, it is all a problem of economy; but really it is only a cultural problem of all the world. If the ultimate remedy is not sought from culture it is impossible to cure the current malady and to avoid the future catastrophe. The Powers of Europe and America have come to the end of their wits in the labyrinth; it is then urgently necessary for the Easterners, especially Indians and Chinese, to shoulder this duty of human salvation. I make this remark, not because I have the least prejudice against or look down upon Europe and America; but I am convinced that the misuse of the modern Western sciences and materialism is responsible for the imminent crisis and tribulations of the world. So a new outlet to human life must be researched out from the Eastern civilization, especially from the cultures of India and China.

I do not mean that all the modern Western sciences should be thrown away, but that the application of such sciences must be controlled, directed, modified, and adjusted by the benevolent and harmonious spirit of Indian and Chinese cultures, so that a new civilization will be-brought about for the constructive benefit and betterment of all humanity. The enlightened persons of Europe and America who have been aware of the shortcomings of their own cultures are now all making efforts to find the healing medicine from the cultures of India and China. Hence, needless to say, we Indians and Chinese must wake up at once, and restore our old national relationship. By the interchange of cur cultures, we shall achieve our cultural renaissance; by cultural renaissance we shall create a new world civilization; and by the new civilization we shall relieve all mankind. Our two countries having made a glorious world in the past, can't we make again a glorious world in the future?

A lecture at Santiniketan.

AN EDUCATIONAL EXPERIMENT IN RAJPUTANA

By SWAMI JAGADISWARANANDA

AN has made a mess of his life", observes Edmond Holmes, the veteran English thinker and writer, "because he has made a mess of his education." This perhaps is nowhere so true as in our motherland which is passing through the chaos of transition. Old orthodoxies are being violently shaken by new heresies in this field. A happy combination of ancient ideals and modern methods of education has not yet been generally realized. Hence the most unfortunate results of our present system of education.

If the Indian ideal of education be the manifestation of the perfection already in man, it must be frankly admitted that the success of educational adventures in modern India has not yet come up to the mark. Tagore's Shantiniketan, Gurukul and Rishikul of Hardwar, Mahatma Gandhi's Satyagrahashram, the residential schools of the Hamkrishna Mission at Deoghar, Madras and Podanur, the Modern School of Delhi, Brahmacharya Vidyalaya at Ranchi and other

leading educational experiments have not, as ill luck would have it, achieved their desired goal so far. Nevertheless India is neither fighting shy of, nor is daunted by her slow progress and failures, and educational experiments are newly being multiplied with great zeal and sacrifice.

The thoughtful section of the Indian population is disgusted with the faulty and even disastrous methods of the present system of education and is progressively realizing the value of sound education. In the current system of education, ethical and spiritual values have been sacrificed for professional and manual training. The "bread and butter" education of our schools and colleges is unable to produce "perfect specimens of manhood" but just men and women, with rare exceptions, of course, who would get on well in the world and probably a few prize-winners or precocious wage-earners. This educational system does not give due importance to character with fourfold basic qualities according to Bertrand Russell, viz., vitality, courage, sensitiveness and intelligence, and has practically neglected true culture. The personality of the student has been suppressed instead of allowing it to blossom forth.

It is to eliminate the glaring defects of modern education that an educational experiment is being made in Rajputana. Nestled on the high peaks of the Aravalli hills, Udaipur, the queen city of Rajputana, situated as it is at the altitude of about two thousand feet above the sea-level, affords beautiful scenery and a wholesome climate to the Vidya-Bhavan to carry on its activities. The Vidya-Bhavan of Udaipur which is hardly four years old wants to give constructive shape to the common protest against the evils and imperfections of the existing system of education—particularly the inadequate attention paid to the formation of character and training in citizenship. Its primary aim is to use education as a means of social reconstruction and eventually to enrich society in all its branches with a supply of active, dutiful members imbued with a spirit of idealism and fully equipped morally and mentally. The infant institution has gone forward in its desire to conduct experiments and to employ up-to-date methods of child training so far as it has been practicable. has already demonstrated its distinctiveness and has amply justified the need for more institutions of its kind for the advancement of education in the country.

The Vidya-Bhavan is particularly fortunate to have a suitable site of about sixty bighas of land with its natural healthy surroundings in a secluded suburb of the beautiful Udaipur town. The school buildings and hostel are sorrounded by flower gardens and fruit orchards. The founder-president and the chief executive officer of this promising institution is the public-spirited Dr. Mohan Sinha Mehta. Ph.D., M. A. LL. B., Bar-at-law, who has devoted his life and resources to it. There are about ninety students on the rolls and sixteen teachers. It is partly residential at present for want of boarding accommodation. Of course, attempts are being made to make it wholly residential. The school is up to the Matriculation standard from the lowest infant classes. Miss Katherine Heilemann, who is a highly qualified and noble hearted English lady, is its chief supervisor and rector. She is not connected with any Christian mission and is a great lover of Indian thought and culture. She is mainly responsible for the phenomenal success of the Vidya-Bhavan in such a short time. She has dedicated herself to the service of India on educational lines from a quite disinterested motive.

The basic principle of child psychology that the fundamental nature of the child is intelligent and good, as advocated by Maria Montessori, is being assiduously kept in view the Vidya-Bhavan. So long we have governed the child through mistrust almost resembling hatred, instead of allowing it to grow through love and understanding. individual has been lost in the mass. great quality of discipline has been approached from altogether a wrong angle with grievous moral results. Through our bigotry and ignorance we have obstructed the child in his one great natural mission, that of growth. In a word, it has been at its best only instruction, which we have misnamed as education. In the Vidya-Bhavan a steady and deliberate effort is made to adopt the method suggested by Joseph Payne whereby the teacher's part in the process of education is that of a guide, director or superintendent of the operations by which the child teaches himself. The boys are encouraged to be their own teachers. They are taught to educate their own mind and to train other senses, external and internal. They are always discouraged to cram and memorize their lessons like automatons.

The science and art of education has made great advance in recent years. The old theory that the child's mind is a blank tablet, a tabula rasa, as Locke called it, has already been exploded. The new belief of "nature and nurture," summed up in the two words of Sir Percy Nunn, is widely being accepted and applied with remarkable The child is born with certain success. inherited mental traits and the aim of education is to afford the atmosphere in which they may grow. If the right environment is created, the child will himself learn with ease. The teacher in the Vidya-Bhavan is a guide and counsellor in the child's studies. Here a strong effort is being made to make the child think for himself and take care of him-

self. The co-ordination of all subjects of study is being attempted. The personal element in education is very, very great. Unless the teachers are highly qualified bodily, intellectually and morally, the students will never be drawn towards them. The teaching profession is a sacred one and the teachers are in fact the builders of the future society. But unfortunately the majority of teachers look upon their profession as no better than a money-making and bread-winning one. The pivotal principle of educational philoshopy perhaps is that example is better than precept. But the modern teachers are far away from the former. The well-known educationist Thring has rightly said: "Life imparts life to life through life." So in the Vidya-Bhavan the teachers are more friends, guardians and parents than mere instructors. Mentally and morally efficient teachers there are in the staff. The aim of education, as Bagley points out, is to develop the social efficiency of the child. The school stands midway between the home and society. So the Vidya-Bhavan has been making every effort to develop a healthy corporate life in its wards.

The child is father of the man, says the poet-philosopher Wordsworth. Whatever is learnt in the formative period of childhood bears fruit in the adult age. Bertrand Russell has also said to the same effect that a child completes its education before it is nine years old and later on the child mind almost loses its plasticity and flexibility. So the Vidya-Bhavan admits only little boys between six and ten years. Its ideal is to begin education on right lines in infancy. Play-way is the key-note of the method of dealing with this infant class. There is no rigid time-table for it. Greater emphasis is laid on training the senses than the reasoning faculty. English is taught by the direct method more or less as a living and spoken language by way of conversation. Both the analytic and synthetic methods, like the phonetic and "look and say", are employed according to individual need. For teaching the correct accent of English the school possesses set of 'linguaphone' records. Plans are ready for the cottage hostels, real modern gurukulas in which six small children between the age of six and

ten will reside with the married master, entering the latter's family. Life in these cottages will modify the sudden change from the mother's care to the ordinary hostel crowd.

The special feature of the Vidya-Bhavan is to give each boy absolutely individual attention, To achieve this end the group system has been introduced. The whole been divided into groups school has of about fifteen or twenty consisting boys more or less on a psychological basis. Each group is under the charge of two, or sometimes three, teachers. This is a great help in the coordination between the home and the school and the complete harmonious development of the child. The conventional homework is avoided. It being a whole day's school from dawn till dusk, children prepare their lessons in periods of 'supervised study.' The 'assignment' work combined with supervised study is a cautious approach in the direction of the Dalton Plan. The class rooms in the school are allotted to different subjects and are accordingly equipped. It is hoped to have in course of time laboratories for working around the Dalton method. Examinations are not regarded as the only criterion for promotion. The boy has to prove through solid work throughout the year the simultaneous development of head, heart and hand for the same. Sanskrit and Persian are compulsory up to the middle standard. This arrangement is preferred not only because the study of classical languages broadens the mental outlook but also because it gives a wider basis to the boy's studies at a higher stage. Science and Geography are taught in a realistic and humanistic way. The boys learn Geography through pictures and observation of birds and animals. Science is taught through the life-stories of great scientists and their discoveries. The child's mind is thus impressed with the creative possibilities of the human mind. The syllabus of History is drawn up on a 'concentric method' by which the boys learn first the fundamentals of Indian History and great personalities of the world. Music and drawing are compulsory, because the study of them respectively develop the inner rhythm and aesthetic sense of the child. The medium of

instruction is the mother-tongue. The boys are not merely confined to the text-books prescribed for the course but the teacher leads them to the library, which is an open one. This has produced excellent results.

Manual training, gardening, physical education and games are all included in the curriculum. There is also a library, a workshop and a laboratory attached to the school. The Vidya-Bhavan also makes use of the Boy Scout movement. The boys with their teacher's guidance bring out a manuscript magazine. This develops the creative faculty, the imagination and the writing capacity of the student. Occasionally trips to places of historical or geographical interest and excursion camps are organized to train boys in selfreliance and endurance. Moreover, camps bring them in touch with the mystic and spiritual influence of nature. Outings arranged on group and scout lines have proved of great educational utility. Plato long ago truly pointed out that for the sound education of a child a gymnasium for the body is as necessary as the gymnasium for the soul. The boys have, apart from systematic physical culture, regular outdoor games including sword-play and lathi-play. The Vidya-Bhavan is making some experiments to find for itself the educational methods which may best suit its children. No method is taken for granted for good. Every project is accepted on an experimental basis. Methods have been adopted to minimize the evil effects of excessive ex-

ternal authority which breeds either blind obedience or unreasoning revolt and todevelop a sense of responsibility and selfreliance in children. Great emphasis is laid on the adjustment of the boys to the environment. The Vidya-Bhavan is a non-denominational institution and is so by choice. No particular dogma or theological system forms the exclusive basis of the scheme of religious education. Common principles of all religions and lives of all world-teachers are told to the boys in the form of stories after the grayer on Sunday mornings. The talks have often stimulated searching enquiries and interesting discussions on God and the Universe and the duties and obtigations of man towards

The Vidya-Bhavan is fortunate to have a band of selfless workers, sincere to the backbone. If Dr. Mehta, the founder-president, is the body, Miss Heilemann, the rector, is the brain of the institution. It is indeed a great enterprise for a lofty purpose. It requires Herculean strength and Himalayan patience to work out its plans and projects and to make it a growing reality. But the logic of it is irresistible.

It is right ideals in education that shape the destiny of the nation. India was denationalized by following a wrong course of education. But the time is not far off when Indian ideals will be adopted in the Indian educational institutions to build India's future greater than her glorious past.





BOOK REVIEWS



Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, pamphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any enquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, The Modern Review.

ENGLISH

CENSUS OF INDIA, VOL. I, PART III: Ethnographical. (Government of India Press, Delhi, 1935.) Pp. 116+240. Price Rs. 7-10-0, or 13s.

The volume before us is an ethnorgaphic supplement to Dr. J. H. Hutton's General Report of the Census of India, 1931. It is divided into two parts. Part A deals with the "Racial Affinities of the Peoples of India," written by Dr. B. S. Guha, Ph. D., Anthropologist, Zoological Survey of India. Part B. edited by Dr. Hutton, contains "Ethnographic Notes" by various contributors including 16 pages of "Tour Notes of the Census Commissioner," himself.

The anthropometric investigations of Dr. Guha and some previous and contemporaneous workers in the field bear out the existence of the following different recial strains in the composition of the Indian population, which have for sometime now been recognized by various anthropologists, and which were for the first time systematically set forth by Dr. Hutton himself in his main Report (Census of India, 1931, Vol I, Part I, pp. 442 ft). These racial elements are—

(1) A comparatively short-statured long-headed element which forms the basic substratum of the population of India as a whole, and may be called the 'Mediterranean' type. The Telugu Brahman, the Kallan of the Southern Tamil country, and the Illuva of Cochin are said to be representative samples of this type. Though it forms the dominant element in the population of the Andhra country and Malabar it is also the predominant element in the greater part of the lower stratum of the population of Northern India.

(2) A broad-headed element of medium stature, which may be called "Alpine" or "Alpine-Armenoid" came to be superimposed on this basic element in the Western Littoral and in Bengal.

The Nagar Brahman of Gujrat, the Kayastha of Bengal, and the Kannada non-Brahman are the main representatives of this type.

(3) Next, a Proto-Nordic long-headed, tall-statured element came to be superimposed in Northern India

on the basic 'Mediterranean' substratum. The Brahman of the United Provinces, the Sikh of the Punjab, and North-Western Himalayan tribes like the Kaffir and the Pathan, are said to be typical representatives of this type.

(4) A short-statured, broad-headed Mongoloid element is found all along the sub-Himalayan regions

from North-east Kashmir to Bhutan.

(5) A second Mongoloid element, with medium stature and longish head and medium no-e, but with the typical Mongoloid characteristics of the face and the eye, constitutes the major strain in the population of the Assam hills and not inconsiderably of the Brahmaputra valley. The Angami Naga and the Mikir-Bodo group are good representatives of this type.

(6) Last, but not the least, is the short-statured, long-headed, brown-black element constituted by the aboriginal population of India, said to be of the 'Australoid' or 'Proto-Australoid' type, who are in fact the earliest occupants of Indian soil except perhaps a still earlier dark pigmy strain of the Negrito type who would appear to have been displaced and partially absorbed by the ancestors of the existing

aborigines of India.

Dr. Guha proposes that to these "non-Negretoid" Indian aborigines the ancient Indian name of 'Nisada' may henceforth be applied more appropriately than any new-fangled modern name, such as 'Pre-Dravidian,' 'Proto-Australoid,' or 'Veddoid.' But we doubt whether it would be prudent to use this old and more or less occupational name, which seems to have acquired an unsavoury association about it, in preference to the colourless appellation of 'pre-Dravidian.' The newly-found race-consciousness and even racial pride now in evidence among certain sections of Indian aborigines might resent the resuscitation of the term 'Nisada' as a racial name to be applied to them.

Physical measurements and statistical calculations occupy the larger part (116 pages) of this first part of the volume Dr. Guha took anthropometric measurements of as many as 2.511 persons under the auspices of the Census Department and also utilized

certain previous measurements taken by himself and other workers in the field. A number of excellent plates enhance the value of this part of the work.

The Second Part of the volume before us consists of "Ethnographic Notes by various hands." Dr. Hutton himself leads with 16 pages of his own Tour Notes on different tribes that he visited. As might be expected, his notes based on his own observations are very accurate and illuminating. But alone the accuracy of some stray item here and there based obviously on information may perhaps be doubted. Thus the information regarding the Oraons that each village has some different animal for its emblem, applies now only to a very limited number of Oraon villages in the central portion of the Ranchi plateau alone, and the wooden camel that Dr. Hutton saw at a certain Dhumkuria (presumably of village Barhambey) is not ridden by the headman at the "Rath festival"--for the Oraons do not observe the Rath festival at all, -but is taken to the Oraon tribal jutras which have no connection with any Hindu festival and are not held in the month of Asarh in which the lindu is celebrated.

As for Dr. Hutton's note at p. 96 on the origin of the Kurmi-Mahtos of Chota Nagpur, it is gratifying to the present writer to find that Dr. Hutton's suggestion that they represent an amalgamation of the brachy-cephalic Pamiri stock" with an ancestral 'Koların' stock and that "the Kurmi-Mahto is a clear monument of e Alpine migration into India and the process o its absorption," is in perfect agreement with the same hypothesis that the present writer suggested on cultural grounds sometime ago in his presidential address at a literary association at Purulia (Manbhum) and which was published in the Bengali monthly "Prabasi" of Sravan 1342, B. E. (July, 1935).

With regard to the contributions of other writers in this second Part of the volume under review, their quality is generally very good, particularly of such contributions (to name only a few) as those of Rev. Dr. Bodding, Mr. Mills, Mr. Parry, Mr. Hari Bilash and the late Mr. Dewar, and Mr. W. V. Grigson, who have made special studies of the tribes they write about. If any comment is premiable on the studies of the property of the pro write about. If any comment is permissible, one would have liked to see that the special area in which a particular contributor studied a particular tribe might be noted,-for customs, beliefs and traditions of the same tribe are found to vary more or less in different local areas.

Although the notes of the majority of the contributors of this second part are more or less valuable this cannot unfortunately be said of all. To cite one or two instances of patently erroneous statements by contributors who obviously do not understand what they write about. At p. 115, we read "Oraons are a class of the Kolarian division of the aboriginals"! Again, "Marriages at present are not confined to the same Paris but a man of one Paris can marry a girl of another Paris of Oraons"! And so on and forth. To designate the 'Dravidian'-speaking Oraon as 'Kolarian,' and to say that marriage in the same "Paris" (clan) is the rule among the aborigines of Chota Nagpur, and marriage outside the clan is just beginning to be permitted, is to reverse the actual state of things and to betray utter ignorance of the tribes about whom this contributor chooses to write. Some other items of information that he supplies are of the same quality.

Another writer writing about the Santals says at p. 111, "The chiefs are drawn from the Kisku class" but at p. 112 he writes, "There is no

order of social precedence, and no chiefly clan." Another contributor prefaces his contribution by saying, "I have collected as much information as possible from a cursory perusal of such literature as is available in my office library dealing with the tribe, and from hasty local enquiries made" at two places. One may be permitted to doubt the value and usefulness of notes prepared in this way. Fortunately these are exceptions rather than the rule in this volume.

When we consider the three parts of Vol. I (India) of the Reports of the Census of India, 1931, as a whole, we cannot but feel unstinted admiration for the mass of valuable material collected, marshalled, systematized and synthetized by Dr. Hutton with the zeal, devotion and skill of an accomplished

scholar that he is.

C. Roy. (Ranchi)

NOTES ON THE GOSPEL ACCORDING TO JOHN : By H. P. Blaratsky. Published by Theosophical Publishing House, Adyar, Madras. Pp. 34.

The notes are undoubtedly scholarly and breathe a spirit of research. But many of the interpretations will certainly be unacceptable to an orthodox Christian. The spirit in which the New Testament is understood by our author will be evident from the following statement:

"The whole of the New Testament is an allegorical representation of the Cycle of Initiation, i.e., the natural birth of man in sin or flesh, and of his second or spiritual birth as an Initiate, followed by his resurrection after three days of trance—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The New Testament describes unselfish white or divine magic; the Old Testament gives the description of black, or selfish magic. The latter is psychism, the former all spirituality' (p. 20).

There are many to whom most ancient writings, (e. g., the Ramayana and the Mahabharata) are allegorical. They will be delighted with this new interpretation of the Bible.

THE OCCULT TEACHINGS OF THE CHRIST: By Josephine Ransom. Published by Theosophical Publishing House, Adyar, Madras. Pp. 49.

This is an exegosis of the Bible according to Inis is an exegests of the bible according to the principles of interpretation laid down by Madame Blavatsky in her Secret Doctrine. The teachings of Christ are here said to be "Occult teachings which could only be explained at Initiation" (p. 1). "Christos is the impersonal and true essence of Deity" (p. 4). The Christ state is the state of the Jivan-mukta (p. 5). "The Spiritual descent of Jesus is traced from the Dhyan Chohans the 'Serpents of Wisdom,' who are also the Angels of the Stars of Christians... or again the seven Planets (including the Sun) of every religion" (p. 8). "The romance of the vicarious atonement and mission of Jesus as it now stands, was borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experience

of the reincarnating Ego" (p. 9).

We have quoted enough to show the spirit of the book. That the apparently simple story of the New Testament may be shewn to be pregnant with occult meanings will be obvious to any one who reads a book like this.

U. C. BHATTACHARJEE

A HISTORY OF ADMINISTRATIVE REFORMS IN HYDERABAD STATE: By M. Futullah Khan. New Hyderabad Press, Secunderabad, 1935. Price unstated.

WHITHER HYDERABAD?: By Syed Abid Hasan. (Publisher not mentioned.) Price Rr. 1

These are two unequal books. Mr. Fatullah Khan concerns himself with a dry-as-dust examination of the evolution of the administrative machinery in the State of Hyderabad, from 1724 to the present day. Within the short space of a hundred and fifty pages, Mr. Khan reviews the salient features of administrative reform ever since Asaf Jah's revolt against the Mughal Emperor. The misdeeds of Rajah Chandoo Lal, the growing influence of the Residency over the Nizam, the notorious dealings of Messrs. Palmer & Co., the redoubtable efforts of the first Salar Jung to clean up the augean stables of maladministration, the infusion of British Indian talent into the administrative system, the later achievements of Sir Kishan Pershad Bahadur, Sir Ali Imam, Sir Akbar Hydari,—are all subjected to a careful scrutiny. Proper emphasis is laid upon the late Nizam's firman of 1892 called the Gannacha Mubarick and the present Nizam's rescript of the new Constitution, as indicating the concerted effort of the State to bring up its administration to modern expectations. Four chapters are devoted to a discussion of the reforms of the government of the present ruler. Mr. Khan's endeavour can be sefely recommended as an elementary guide to students of the affairs of the premier Indian State.

Whither Hyderabad? is a challenging book. In

Whither Hyderabad? is a challenging book. In fact, the challenge contained on p. 140, was promptly taken up by the Nizam's government and the book suppressed as far as the dominions are

concerned.

Mr. Abid Hasan is the Secretary of the newly started "Nizam's Subjects' League", of which the President is Nawab Sir Nizamat Jung Bahadur, lately Political Member of the State Government. The book is a running commentary upon the principal clauses of the League's constitution. Written in trenchant language, the book lays emphasis upon some of the most important problems of the State. It is mainly centred round the thesis that Hyderabad is for the Hyderabadis, and the Mulki movement is but a reflex effect of the League's activities. Fortunately, the League is non-communal and non-denominational and emphasizes the necessity for loyalty to the house of Asaf Jah and to Deccani Nationalism. When it is remembered that over two million "outsiders" are now manning the administration, industry and commerce of the State, one is naturally inclined to sympathize with the people of Hyderabad. The book takes a bold stand upon the sovereign rights of Hyderabad, which is an ally of the British Government and not a feudatory. The League demands a fair position for Hyderabad in the new federal polity and upbraids the State Government for not publishing a detailed account of the work of its delegations to the Round Table Conferences. It further insists on the broadening of the constitution of the State and outlines a new constitution in which the democratic principle is firmly enthroued. It does not propose to disturb vested interests, but demands the early

inauguration of a people's government. Mr. Hasan has naturally provoked the wrath of the Residency when he touched upon the sore point that, especially after Lord Reading's warning to Hyderabad over the Nizam's famous letter concerning the rendition of the Berars, the Political Department of the Government of India have outstepped their bounds in dealing with the legitimate interests and aspirations of cleven million people. I wish that more books of the type done by Mr. Hasan are available upon every one of the Indian States. Publicity is an asset in itself.

LANKA SUNDARAM

THE KURAL OR THE MAXIMS OF TIRU-VALLUVAR: Translated By V. V. S. Aiyar. Second Edition. The Bharadraja Ashrama, Shermadevi, South India, pages D/C. 16mo. lxii+288.

The Kurul is one of the finest products of Indian culture. Its author Tiru-valluvar was a South Indian Pariah and flourished probably about 200 A.C. Though born of an untouchable, Tiru-valluvar combined the wisdom of a statesman and law-giver with the spiritual vision of a saint. His Kurul is a veritable treasure-house of good counsels for the house-holder, and the king as well as the man seeking after beatitude or liberation. Thus it is not only a great book of Indian but of the World Literature as well. This very important work was twice translated in German prose and once in poetry. Besides this, it has been translated into Latin, French and English, and in the last-named language five translations exist. From this one can well estimate the great value of the work which has been fittingly called the Tamil Veda. Thus we offer our heartiest thanks to Mr. Aiyar for making the Kural, written in old and difficult Tamil, available for the general public in an authentic and readable translation. To lovers of India's culture especially of her religious literature this work will be highly welcome.

As regards his conception of the aim and objects of human life Tiru-valluvar is a typical Indian rishi. He believes in the four objects of human life (chaturarga or purushartha). Hence he has a very healthy and happy outlook of life. He has spoken highly of married love and family life and is in this respect so different from some of our modern saints who draw their inspiration from the Semitic source and speak very disparagingly of all sex-relations and advocate all kinds of asceticism for making man religious or spiritual. Little do these saints know that the asceticism, which means a virtual denial of life desiccates a man physically as well as spiritually. It may be hoped that the Kural will act as corrective to those who has so long been misled by a false idealism which has been imported from abroad.

The Kural is divided into three parts which are assigned to what may be translated as dharma, artha and kama which are the three among the four purusharthas of the rishis. The last purushartha or moksha has not been treated in the Kural probably for the fact that one attaining the first three will feel no difficulty in attaining this or it may be the subject was too deep for a written lecture. In the first part on dharma Tiru-valluvar treats the various duties of a house-holder and the rules of self-discipline for an individual. In the second part he has treated matters generally handled by writers of niti-shustras, siz., daties of a king and the members of the body politic. In these two matters he has displayed much

practical sense. In the third or the last part of his work Tiru-valluvar has treated marriage and conjugal love. He, as the story goes, was an ideal husband and had for his wife a very devoted woman and whatever we have in the last part of the Kural is probably a faithful record of the truths about love and marriage, realized in his own personal life and this gives additional charm to his great work. In spite of Tiru-valluvar's very un-semitic outlook of life some Christian writers have traced Christian influences in the Kural. Their chief reliance in the matter was the dubious story of the establishment of a Christian church in Mylapore by St. Thomas in 200 A.C. But Dr. J. E. Carpenter in Hibbert Lectures (1919) on "Theism in Medieval India" says that he 'remains unconvinced that the higher religious thought of medieval India owed anything to Christian influence'. His Note on Christianity in India where he discusses the worth of the story of St. Thomas in Mylapore should be read in this connection.

Thus the Kural represents the Indian spirit in its truest form, and we again thank the translator for this valuable work.

MANOMOHAN GHOSH

HOW I FORETOLD THE LIVES OF GREAT MEN, edited by Dr. Hasmukh M. Khakhar, published by Messrs, D. B. Taroporevala Sons and Co. of Hornby Road. Bombay. Price Rs. 6 net.

Dr. Khakhar has compiled this admirable book from the memoirs and articles of "Cheiro" (whose real name is Count Louis Hammon) for the benefit of the wide circle of students of the study of the hand. The book has been prefaced by an introduction by "Cheiro" himself.

In his introduction "Cheiro" admits and acknowledges that the Hindu Vedas are the oldest scriptures that have been found and in fact they are the foundation of even the Greek Schools of learning. The most ancient records are those found amongst the Hindus, although it is difficult to trace its path from country to country. It is pleasing to note that "Cheiro" predicted with admirable certainty the destinies of many eminent persons in the world, including Her Gracious Majesty the late lamented Queen Victoria, His Majesty the late King Edward VII, the late Czar of Russia, King Humbert of Italy, Lord Kitchener of Khartoom, Whittaker Wright, King Leopold of Belgium and a host of other eminent persons. He also foretold the tragic end of the ill-fated "Titanic." It is "Cheiro"'s conviction that it is possible with care to avoid the ill effects of unfavourable conjunctions of the planets. "Cheiro" has demonstrated that the lines of the hand are a veritable chart of life and they can be accurately read and deciphered.

JITENDRA NATH BOSE

PROBLEM OF UNEMPLOYMENT: By Nalini Ranjan Sarkar; published by The Book Company Ltd., Calcutta. Price Rupee One.

The monograph under review is a collection of relevant extracts from addresses on unemployment and allied problems delivered by the author at different times before the Economic Societies of the Vidyasagar College and Scottish Church College and the Old Students' Reunion of the Dacca Hall of the

Dacca University. Although in these addresses the author has concerned himself with unemployment in India generally and Bengal in particular, he has not missed the wider issues involved. The author admits that along with other countries India has been susceptible to international trade conditions, but at the same time he has not failed to stress the point that in certain respects India's unemployment problem diffirs from that of the Western countries, and is largely independent of outside causes. In Bengal, of all the classes affected, none has been so badly hit as the middle classes of the Province. To this class the Province owes much of its culture and enlightenment and many of the noblest qualities of our race. It is, therefore, in the fitness of things that the author has discussed at a considerable length the main factors which have accentuated unemployment among the middle classes. After examining the causes of unemployment and attempting to estimate its extent and indicate its incidence, the author goes on to suggest certain lines of remedies which would help to reduce the evil substantially. The author has suggested good many avenues of employment with or without State-aid and has also proposed the introduction of technical education on a larger scale to cope with the problem. Though more practical suggestions would have been welcome, one cannot but admire the masterly manner in which the whole question has been tackled. We are sure that this monograph will be of great help to those who are seriously thinking of a solution of the problem of unemployment obtaining in this country. The get-up and printing of the book are excellent.

SUKUMAR RANJAN DAS

MARGARET GILLAN: A Play in three acts. By Brinsley MacNamara. George Allen and Univin, London, 1934. 3s. 6d. net.

A dramatic account of a passionately loving woman who tries to control her destiny but whom fate mocks. The rush of events and of years has been skilfully presented and the tragedy of life comes out in all its intense agony and cruel strength. The interest never flags, and though the atmosphere is that of an Irish locality, the appeal is universal. The climax has been powerfully worked out and the play is an index of the dramatist's power over emotional crises and tense situations.

THE HARIJANS IN REBELLION: By Prof. C. B. Agarwal, M.A. (Cantab), D. B. Taraporevala Sons & Co., Bombay. Re. 1-1. 1934.

Prof. Agarwal in course of the eight chapters of this book presents his case for the removal of untouchability and discusses the problem in its proper bearings carefully sifting from it questions of intermarriage and interdining, and taking his stand on reason and feeling rather than merely on the text of the scriptures. He believes that it is out of all proportions to assign to the Harijans a number of seats which the strength of their population does not deserve, and while the Brahmins and other esste Hindus may help in educating them, they should co-operate by giving up unclean practices and in other ways approaching the view-point of caste Hindus. Society is dynamic, heredity is not the decisive factor in matters of professional efficiency, and there should be no bar to the admission of Harijans to the Hindu temples; only the caste Hindus should be

persuaded to this step and not coerced to it by any legislative act.

Prof. Agarwal has abundant sympathy for the caste Hindu view-point, but happily that does not blind him to the fact that the Harijan's is a just cause. He is no doubt sometimes nervous about the tremendous impetus given to the movement by Mahatma Gandhi, but nevertheless feels genuine admiration for the saint of Sabarmati. His treatment of the subject must be pronounced on the whole comprehensive and satisfactory. Though based on Mr. S. M. Mate's book (in Marathi) on the subject, it does not follow him slavishly, but the political bias is all the more pronounced.

P. R. SEN.

THE SOCIAL ECONOMY OF THE HIMALAYANS: By S. D. Pant, M.A., LL.B., Ph.D. London. George Allen and Unwin, Ltd. 15s. Pp. 264. 12 plates and 6 maps.

The book under review presents a detailed account of economic life in the Kumaon Himalayas. The author is himself a Kumaoni, and has, therefore, had good opportunities of observing the people intimately.

The agricultural life of the people has been treated with particular care, and sufficient details have been given with regard to predatory cultivation, terracing, the rotation of crops, irrigation, manures, cattle and so on. The author is particularly interested in the relation between environment and man, r.e., the question how far the life of man has been conditioned here by the environment and how far the man has been able to alter the environment to suit his own needs. He finds that the balance of power is in favour of the physical environment in the higher mountain areas, while it is the other way in the lower reaches. This is an interesting theoretical conclusion.

It is for the above reason that the book opens with a chapter on the physical features of the Kumaon Himalayas. But geography does not seem to be the strongest point of the book. Dr. Pant has obviously not utilized even the standard text-books of Himalayan geography. His geographical description is, therefore, likely to confuse and mislead students. Gaurishankar and Everest should not even to-day be stated to be identical. It is not simply the waters south of the Kumaon-Tibetan water-parting, running generally along the Zaskar range, that flow into India. The northern waters also do so via the Sutlej. The term Trans-Himalaya has a technical meaning and does not stand for all snow-covered ranges beyond the Great Himalayan range. Sven Hedin, who popularized it, used it to mean the mountain system in the north-west beyond, and perhaps including, the Kailas range. There are similar mistakes with regard to geographical names which have been rather loosely used. But these defects should not detract from the obvious value of the book which lies in its abundance of economic information.

With regard to social and economic questions treated in the book, there is one point which requires further elucidation; and we hope Dr. Pant will throw more light on the following subject in some subsequent volume. Just as there is a certain co-relation between environment and human life, so there ought to be one between the economic activities of the people and their social organization. Dr. Pant has touched this question in Chap. XIX with reference

to the social status of women. But we feel tempted to ask if the economic activities of the people have not also produced social stratifications in order to carry on those very activities with efficiency; and if those different classes are not marked off from one another by differences in economic and legal treatment or in the matter of social status.

We hope Dr. Pant will tell us, in future, something more about the Kumaonis along these lines. For he has not only special facilities of doing so as a Kumaoni himself, but has also an eye for detailed observation as is proved by the thoroughness of the present account.

NIRMAL KUMAR BOSE.

DARA SHUKOH, VOL. I. BIOGRAPHY by Kalika Ranjan Qanungo, M. A., Ph. D., Reader, University of Ducca. M. C. Sarkar & Sons, January 1935, Price Rs. 5-0-0. Pp. 450.

Dr. Qanungo's recent biography of Dara Shukoh, the unfortunate heir-apparent of Emperor Shah Jahan, excites mixed feelings of pity and reverence in the reader's mind. There are at least two figures in the Mughal imperial family, who, but for a strange freak of fortune, would have come to occupy the seat filled by the great Akbar and who would thereby have most likely changed the future course of Indian history. One is Prince Khusru and the other Dara Shukoh. Khustu was the eldest son of Jahangir who was put to death by his younger brother Shah Jahan. Akbar before his death had intended this grandson of his to succeed him in preference to his unworthy son Salim, who on that account went into open rebellion and embittered the last days of his father. Khusru thus remained a prisoner for many years and met an untimely and sad end at the hands of Shah Jahan. He was a cultured and broadminded prince, most fitted to carry on the great experiment ' of Akbar for effecting unity between the two dominant races of India.

The other figure is Dar. Shukoh the eldest of Shah Jahan's sons, who was dearly loved and brought up in a right royal magnificence of the hey-day of the Mughal Empire. He was highly educated and well-versed both in Persian and Sanskrit learning. His broad and sympathetic outlook towards humanity probably incapacitated him for state-craft. His noble and unsuspecting character proved his rum. He fell a victim to the wiles of his younger brother Aurangzeb. He too was anxious to blend the two great religions of India so as to prevent their deadly conflict so detrimental to the national interests of the country. But Providence willed it otherwise and we are reaping today the bitter fruits of the bigoted policy advocated by the ultra-orthodox section during Aurangzeb's regime.

Anyway the appearance of Dara Shukoh's biography is most opportune and is an eye-opener to us all. It is written in a charming style and can be quickly read like a novel. Shah Jahan and Aurangzeb fill so much space in our minds that we hardly suspect that there existed equally great but pathetic figures whose history deserves to be studied with the same interest and minuteness. Many unknown but useful details of the inner life of the Mughal palace are incidentally provided in Dara Shukoh's life, which the student of history will love to note. All those who are striving to solve the Hindu-Moslem problem will do well to study this valuable contribution and profit by what has been a problem of centuries.

A second volume of Dara's writings is to follow in due course.

G. S. SARDESAI

THE SAYINGS OF CONFUCIUS. Translated by Leonard A. Lyall. Third Edition. Longmans, Green & Co. London, New York, Toronto. 7sh. 6d. net. Cloth Gilt.

Mr. Lyall is also the Author of Mencius, The Chung-Yung, and China. In the work under notice the translation has been made as nearly word for word as possible, thus bringing the English style into agreement with the simple terseness of the Chinese text.

The introduction deals succinctly and in an interesting manner with the life and times of the great Chinese sage, whose Chinese name, K'ung Fu-tzu, means the Master or Philosopher K'ung.

His teachings do not require any commendation.

WORLD ECONOMIC SURVEY, Fourth Year, 1934-35: League of Nations, Geneva 1935. Price 6sh; cloth, 7sh. 6d.

The Secretariat of the League has published this volume of 310 pages entitled World Economic Survey, 1934-35, reviewing the main economic and financial events of the twelve months up to and including July, 1935. This volume is based on information collected by the League's Economic Intelligence Service from the most reliable sources and is a continuation of the editions published in the three previous years.

There are nine chapters. The first of these is a general statement of events during the period under review, which the author refers to as a "year of instability". It mentions the harmful effect of the currency war, the limits of national movements towards conomic recovery, the New Deal in the United States, the recovery in sterling countries and the defence of the gold bloc group. The other chapters concern respectively price movements in 1934-35; the adaptation of agriculture: the recovery in industrial production; the part played by the wage-carner in the economic revival; the re-organization of international trade; problems of international stability; the technical situation of the market favouring credit expansion and the economic position in July, 1935.

A large amount of interesting economic and financial information will be found in this volume. It contains numerous charts and diagrams and a chronology of events and index.

chronology of events and index.

It is one of the 'best sellers' of the League.

A large number of professors, advanced students in economics and men of business seek and find plenty of food for thought in it.

C.

MODERN PRODUCTION AMONG BACK-WARD PEOPLES: By I. C. Greaves, no. 5 of the London School of Economics series in Economics and Commerce, 1935. George Allen and Unwin Ltd. 10-6d, Pp. 218 with Apps. A and B, a bibliography and an Index.

This book is a doctorate thesis for the London University. It was written while the author held the women's studentship at the London School of Economics. As such it bears signs of painstaking research into practically all relevant materials, chiefly

public reports and memorandums. The scope of the subject is production in the entire tropical region with a tilt towards Africa. The Dutch Indies and India also come in. But references to India are very meagre, though Indian agricultural production fulfils the conditions for modern production among backward peoples as laid down in the book. Here, as elsewhere, the foreign state or the metropolitan power (backward peoples have no state, they have administration) is expecting to perform the three functions mentioned by the author on p. 31, **i..., (1) maintenance of the supply of exports from the territory, (2) protection of the profitability of foreign investments in the territory, and (3) development among the natives of a market for its own manufactured products. Obviously, Mrs. Knowles and Mrs. Vers. Anstey's text-books do not fit in either with the author's theme or its treatment. It is also idle to expect a first-hand study of such a vast topic from a university student, yet in the analysis of a subject like the conditions of Labour Supply a realistic bias is any day preferable to the scientific attitude fostered in the library of the Royal Empire Society.

The book contains eight chapters in all. In the first, the history of the Far Eastern trade is traced and the relation between governance of the tropics and the methods of obtaining supplies shown. The second chapter removes the sigma usually attached to terms like 'backward' and 'native' and gives a clear-cut analysis of primitive economy. Apart from definitions the interest of the second chapter is anthropological. The third deals with crops and methods of production and is very exhaustive. Yet the reader's curiousity remains slightly unsatisfied inasmuch as the vital connection between excessive population in the tropical zones and cropping and methods of cultivation is not shown. (Appendix A is too slight to be of much use) the same deficiency is responsible for the weakness of chapter five in the matter of description. But the organizations of principal tropical crops as given in the appendix to chapter III and the conditions of labour supply (chapter IV) are admirably described. In chapters VI and VII the peasant production is compared and contrasted with the plantation system in favour of the former, in the long run. The author thus indicates the trend of assimilations of capitalistic conomy, "without Covernmental support, systems of production which rely on simple wage labour are declining relatively to those which use labour on some co-operative basis of free contract. The native is gradually increasing his possession of capital, either individually or co-operatively; but even where his position is entirely that of a cultivator or supplying foreign-owned factories, a contract on final prices gives him an interest in the entire process of production, and makes him to some extent participate in the risk--and the profits—of changes in the market demand for the finished product. The position of the European investor under these conditions depends less upon political privilege and more upon competitive function in the processes of production." (P. 218.) Appendix B gives highly interesting figures of areas alienated to foreign holders in freehold or long lessehold, and of areas reserved for native occupancy where the Imperial Government has assumed ownership of all land.

It is clear from the above that this excellent book is invaluable for the student of modern economic history, particularly in that phase of it which is known as Imperialism. The impact of foreign

capitalism on the indigenous economy of backward peoples is a fact of supreme importance to both parties concerned. Nearly all major problems taxing the world today can be understood in its terms. The implications of the incidence are of course not discussed in the book, the chief quality of which consists in an unbiassed account of the facts of the situation. As the facts are allowed to speak for themselves, quotations from Marxist pamphlets are out of court. The two deficiencies mentioned above—they are not defects—r/r.. the slight preponderance of the interest in African tropics and the neglect of the population problem can be easily corrected by the Economic Handbook of the Pacific Areas, particularly certain sections of chapters 1, 2, and 3 for Population, Land Utilization, Food Production, and Consumption, edited by Mr. F. V. Field and published in April 1934 for the Institute of Pacific Relations. An appendix on Foreign investments would have been a welcome feature of this truly useful and dependable book.

DHURJATI MUKERJI

THE OCTOBER REVOLUTION: By Joseph Stalin, International Publishers, New York, Price \$ 1,50, Pp. 168.

The book consists of a number of articles and speeches by the present Dictator of the Russian proletariate running over a number of years from 1918 to 1927. What is at once the merit and the limitation of the book is that it was not written as a whole, with the result that readers who are not fairly familiar with the domestic atmosphere of Russia after the war, will not find it very illuminating. But, on the other hand, we glean here a first-hand intimacy with the problems that hanssed the communist party in the first years of its dictatorship. Here also we learn of the beginnings of the notorious Stalin-Trotsky controversy, and taste a little of its vituperative bitterness.

With regard to the October Revolution Stalin says that it was not a purely "proletarian revolution" but a "happy combination" of it with a "peasant war." "The October Revolution proved that the proletariat can seize power and maintain it, provided it is able to wrest the middle strata, especially the peasantry, from the capitalist classes, provided it knows how to transform these strata from reserves of capitalism into reserves of the proletariat." But peasants do not exhaust the middle strata. There are the oppressed nationalities, which though consisting mainly of workers and peasants, are nevertheless oppressed as nationalities. Revolution, to be complete therefore, must realize the combination of "proletarian revolution" with not only a "peasant war," but also a "national war."

Stalin is the high-priest of Leninism and is therefore pitilessly jealous of any intrusions of Trotskyism. "What can there be in common," he says, "between Lenin's Bolshevik theses and the anti-Bolshevik scheme of comrade Trotsky with its 'playing at seizing power'? where do people get this passion of comparing a hovel to Mont Blanc?" "Yes, that is true," he also remarks, "Comrade Trotsky really fought well during October. But comrade Trotsky was not the only one who fought well during the period of October. In general I must state that during a victorious uprising, when the enemy is isolated and the rebellion is spreading, it is not difficult to fight well. In such moments, even backward people become heroes." Moreover,

"there is good reason for saying that an obliging

bear is more dangerous than an enemy."

This in 1924, when Trotsky was still a "comrade."

And now when the 'obliging bear' is not even obliging, what is he to be likened to? Indeed, on a careful reading of the book, one resonably suspects that the present publication itself is part of an organized attack against the doctrines of Trotsky, which have been characterized as a repudiation of Leninism.

BENGALI

K. K.

DADU: By Pandit Kshitimohan Sen, Sastri, M.A., Principal, Vidyabhavan, Santiniketan. Published by Visva-Bharati Book shop, 210 Cornwallis Street. Pp. X+675. Price Rs. 4.

This standard collection of the sayings, in Hindi, of the medieval saint and reformer Dadu is the fruit of years of labour on the part of the author. For making this collection he has not depended merely on the printed sayings of the saint, nor even on manuscript collections also. He has travelled in various parts of India and gleaned from many fields, laying under contribution both sannyasins and householders.

The get-up of the book is commendable.

The book opens with an introduction by Rabindranath Tagore. In it one mystic and reformer introduces and shows his appreciation of a great
predecessor. There is a biographical sketch of Dadu
and there are Bengali translations of his sayings
with the editor's commentaries and reflections.
Altogether, it is a most valuable work which
Principal Kshitimohan Sen has produced. It ought
to be translated into Hindi and other vernaculars
of India and into English—with the author's permission, of course!

JALACHARI: By Dr. Satyacharan Laha, M.A., Ph. D. Published by Satyondra Nath Sen Gupta, B. Sc., 50 Kailas Bose Street. Pp. 189. Price Rs. 2-4 as.

This is a zoological work on waders and other aquatic birds. The printing, paper and illustrations are excellent. Dr. Satyacharan Laha is an authority on ornithology. He has not only studied all authoritative works on Indian birds, but has extended and deepened his knowledge of the subject by years of personal observation. His extensive travels in hill and dale and his very well kept aviary in his gardenhouse at Agarpara have given him facilities for such observation. He loves his birds and takes care of them with all a bird-lover's affection and the birds reciprocate this sentiment and have confidence in him.

His book may be depended upon as giving an interesting and accurate account of the birds-treated of in it.

GUJARATI

C.

KHAMBHAT NO ITIHAS: By Ratnamani Rao Bhimrao, B. A., published by the Cambay State, printed at the Kumar Printery, Ahmedabad. Cloth bound: Illustrated. Pp. 276. Price Rs. 4-8-0 (1935).

This splendid monograph, consisting of the History of Cambay, from the earliest times to the present owes 'its existence to the (1) idea of its Ex-Dewan. Dewan-Bahsdur N. D. Mehta, (2) the liberality of

M. K., the reigning Nawab Saheb and (3) the pen and assiduity of the compiler. He is not a new hand in this line. He has to his credit an exemplary monograph on Ahmedabad, the capital of Gujarat, and a treatise on shipping in Gujarat. Cambay has played a prominent part in the ancient, and medieval history of Gujarat, on account of its geographical situation. Its harbour having silted up in modern times and during the later Muhammadan and Muratha rule in Gujarat no one having cared to restore it to its former state, the place has lost its pristine importance. Jains in earlier days and Muhammadans later made it what it was, and every important detail of that making has been set out in an interesting way, but not without chapter and verse, by the writer. Old Sanskrit and recent Persian and all other available sources like the English Factory Report have been ransacked, and the materials thus laboriously collected have been presented in a form, which should serve as a model to other workers in the same field. Besides Jains and Muhammadans, Borahs and Parsis have in their own way lent glory and importance to Cambay; their writings bear testimony to it and they could have been consulted with advantage, and the defect of absence of reference to them removed. A number of maps, and illustrations of persons and places, appendices and bibliographies bear witness to the thoroughness with which the task has been accomplished. We sincerely congratulate the author.

SARAL RAJYA SHASTRA: By Dr. Jyotindra M. Mehta, M. A., Ph. D., Professor of History, Baroda College. Printed at the Sudharak Printing Press, Baroda, Cloth bound, Pp. 272. Price Re. 1-6-6 (1935).

H. H. the Maharaja Gaikwad had felt for a long time the absence and need in the vernacular of his State of an easy book on the science of Politics. He entrusted the work of supplying the need to Dr. Mehta who was eminently fitted to do it, on account of his close study of the subject in Europe. Dr Mehta envisages the subject from both points of view old and new, and traces its gradual development from the times of Aristotle and Plato to Adam Smith and later authorities in the line. The ideas underlying the subject are alien to Eastern minds and therefore he has, with the help of friends, managed to evolve a vocabulary in Gujarati, which renders very good service; however, we wish to point out that a more cultured word could have been used to describe Coalition Ministry than Khichadium Mandal and that Jurisprudence is more a Kayda Shastra than a Dharmashastra. A novel and very useful feature of the book is the appendix which gives a succinct account of the European authors quoted in the work, with the names of their books. There is a very good index at the end. Altogether the book has been very carefully and ably compiled.

COMMENT AND CRITICISM

The School Act of Saskatchewan

In my article "A few Thoughts on the Report of the Moslem Education Advisory Committee" I have referred to the School Act of Saskatchewan at p. 444, and have suggested that let what we pay as education cess come back to us for the benefit of our children: and let what the Muhammadans pay go back to them for their children. I have been asked by several friends interested in education to give the scheme of the Act, which I summarize below.

The scheme of the Act seems to be this. "There is a power given to the community after certain preliminary steps to erect a public school district. Whether there is to be such a district or not is decided by vote, and by the result of that vote the majority binds the minority. If the district is erected and nothing more is done, then all persons holding property in the district are assessable for school rates. The religious complexion of the school as between Protestant and Catholic is controlled by the majority who have voted for the creation of the district. But there is a conscience clause to protect parents having their children instructed in religious education which is not to their liking. There is, however, a power given to the minority, which means the members of the religious faith, be it Protestant or Catholic, who form the minority (for no other faiths have in this matter official recognition) to establish a separate school district with a separate school of their own religious complexion. In such a case the rate-payers establishing such a district are

only liable for their self-imposed rate and not for public school rates. The legislation as to the formation and form of the assessment roll provides for a return by each assessable person, and prescribes a descriptive entry of P. S. S. (public school supporter) or S. S. S. (separate school supporter), as the case may be."

"In this arrangement there are two guiding

rin this arrangement there are two guiding principles. The first is that after a vote the majority binds the minority. The majority settle as against the minority whether there shall be a district at all (there is a provision for the erection of a district on the motion of the Minister of Education, but this may be disregarded as extraneous to the present question). The second is that it is the criterion of religious faith which forms what may be called the subordinate constituency; and here again the majority compels the minority, either establishing or refusing to establish a separate school. If the school is established all must be rated."

"It is true that the subordinate constituency form the minority of the whole constituency. As such they would have been assessed as public school supporters, were it not for the special exemption which is to be found in S. 39 of the school Act. But it is the very enfranchisement from the liability to pay public school rates that they get as a community which subjects them to the rule, so to speak, of the majority of their own community to pay the special school rates."

"It is evident that there is a great practical advantage in working the scheme. For the minority

constituency to come to a common sense determination as to whether they shall or shall not establish a separate school it is necessary that they shall calculate what assessments are available. If the religious test is taken, that is simple enough."

18, 4, 1935.

Jatindra Mohan Datta

"Bengul Government's Proposals on the Delimitation of Constituencies"

То

The Editor, The Modern Review

Sir.

In his article on Bengal Government Proposals on the Delimitation of Constituencies Mr. J. M. Datta has exposed the real nature of the claims made by the Muslim Chamber of Commerce. I beg to add here certain other facts, which will go to show the real nature of the Muslim Chamber.

Mr. Rafique, giving oral evidence on behalf of the Muslim Chamber of Commerce before the Bengal Provincial Advisory Committee, said: "We have 54 out of 104 such members who are domiciled in Bengal, living here for about the last 40 years." From the Report of the Third Annual General Manian of the Muslim Meeting of the Muslim Chamber of Commerce held on the 26th. Feb. 1935, and published much later, we find the total of the Muslim Chamber's memberwe find the total of the Mostin Chimore's membership to be 98 at present, of which 11 are limited companies [see pp. 57—61 of the Report]. We also find that during the year under Report, i. c., during 1934, 25 new members were elected [see pp. 11–15 of the Report]. This brings down the total to 73 at the end of 1933. We find from the proceedings of the Second Annual General meeting held on the 28th February 1934, that 21 new members were elected during the year 1933 [see pp. 65-66 of the Report]. This brings down the total to 52 at the end of 1932.

But their representative giving evidence before the Committee on the 25th January 1933 claimed to have 104 members! For is not $52 \times 2 = 104$: and have not the Muhammadans acquired the

necessary weightage?

Then, of the 8 Limited Companies, of which much was sought to be made out in the written memorandum, Himalaya Insurance Co. Ltd. with a capital of Rs. 500,000 is one. We find from the Insurance Directory of Mr. S. L. Tuli, that he are consistent of the Property of the P Insurance Directory of Mr. S. L. Tuli, that its Board of Directors consists of:—1. Mr. K. B. Ghosh. B.L., Solicitor (Calcutta)—Chairman. 2. Mr. A. J. Gangjee 3. Mr. S. K. Ghosh, Advocate, 4. Mr. R. Banerjee. 5. Mr. N. Rajabally, (ex-Officio). Mr. Rajabally is the Managing Agent. So out of the 5 directors, 3 are admittedly Hindus; Mr. Gangjee is possibly a Muhammadan, while Mr. Rajabally is a Director ex-Officio. But still the whole company must be regarded as a Muhammadan one, and its entire capital would go to swell the importance of the Muslim Chamber of Commerco. Muslim Chamber of Commerce.

Now, a word or two as regards its other members. Khan Bahadur Syed Moshtequs Saleheen is a prominent member. He was the Sub-Registrar of Calcutta until a few years ago and is a government pensioner. What trade connections he has since then developed, we do not know; but does he pay any income-tax for his new profession; or has he got any trade license from the Calcutta Corporation or from his home municipality? Khan Bahadur Abdul Momin is another such member. He is a prominent member of the Calcutta Corporation; does he hold any trade license from the Corporation? Mr. Md. Nurul Haq Chowdhury, M.A., B.L. is another member of the Chamber; who is more well-known-as an Advocate than as a businessman.

We are told, but we are not sure, that Adamjee Hajee Dawood and Co. Ltd., was originally registered at Bombay.

So, this politician—Cum—Bombay merchant alliance must have a seat in the Bengal Legislature to give the Muhammadans a communal majority. Why are they not trying for a seat in the Federal Legislature, when they control "about 75 per cent of India's coastal trade and over one-third of Bengal's Salt trade" especially as Customs' is a Federal subject?

> Yours faithfully, Hari Dhan Ganguly

25. 9. 35.

KEY TO THE FRONTISPIECE

"God Prajapati, creator of the universe, divided himself into two: thus were man and his consort created." This idea finds a formal expression in one of the gods of the Hindu Pantheon, Ardhanariswara, a half-male and half-female figure in which Siva and Gauri are united together. The Kalika-purana has an interesting story about the origin of Ardhanariswara, This unique concept finds a fresh and adequate expression in Nandalal Bose's painting. Ardhanariswara.

TRAINING INDIANS FOR MILITARY CAREERS *

IV: ARE THE ARRANGEMENTS ADEQUATE TO OUR NATIONAL NEEDS?

By St. NIHAL SINGH

Illustrated with photographs by the Author

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SO far I have not dealt with the professional education that is given to the gentlemencadets at the Indian Military Acidemy, Dehra Dun, I have purposely retrained from doing so. Being of fundamental importance to the future well-being of India, such education deserved to be considered at some length.

The aim set before the conductors of the Academy was authoritatively in liceted by the Commander-in-Chief (Sir Philip Chetwode) in a speech that he made on December 10, 1932, about two months after the actual opening of the institution. It was to afford cutets "in every respect the same facilities that are given to young British officers at Woolwich and Sandnurst."

Army. Many persons (not all Indians), nevertheless, continue to speak of the institution as the "Indian Sandhurst."

This appellation is manifestly wrong. Whether the facilities provided are adequate or not, the intention certainly is to duplicate both those British institutions for training officers for various arms, except the air corps.

H

There exist two "wings" at the Dehra Dun Acudemy—the "Woolwich wing" and the "Sindhurst wing." This bifurcation had not taken place at the time the Commander-in-Chief spoke there towards the end of 1932.

That fact does not necessarily connote that



The commodinus residence of the Commandant at the Indian Military Academy

The reference to Woolwich as well as Sandhurst shows that the Academy was designed for a dual purpose—to train officers for the artillery, the engineering and other technical arms as well as for the general fighting units of the

The three preceding articles of this series appeared in *The Modern Review* for August, Sept3.nber and October, 1935.

the decision to provide facilities for training young men for the artillery, engineering and kindred arms was taken subsequent to the establishment of the institution. The "Woolwich wing" could not come into being until that institution had functioned for a year because it was deemed wise to permit all entrants to obtain general grounding for two terms—or "halfs," as they are called—before specializing for any of

the technical arms. By then, no doubt, the Commandant and his staff would be in a position to determine whether the applicants were fitted, by their knowledge of mathematics, physical science and the like, to have a fair chance to qualify for a commission in the artillery, engineers, signals, etcetera.*



Cadets improving their "general knowledge" by reading newspapers, reviews, magazines and books in the Ante-room at the Indian Military Academy

It was stated in the rules governing the admission of candidates to the Academy, published in the Gazette of India on February 6, 1932, that the same competitive examination was to be held for the selection of candidates for all arms. Even the young men desirous of obtaining commissions in the air arm were to sit for the same test, though (on the score of expense) it had been decided not to provide facilities for training them in India and they would have to go to Cranwell (England) for the purpose. These particular young men could, if they liked, put in an application also for entering the Dehra Dun Academy without having to pay an additional fee—an important consideration for middle class parents.

111

I put down these facts in fairness to the authorities. Often, however, the phraseology in which

• I detest this word—etcetera and refrain from using it in my writings. It is unavoidable in this instance. Tanks must be among the services it comprehends, to which corps Indians will, I assume, be admitted in time.

statements of this description appear in print is such that even Indians, esteemed for their intelligence, miss important points in them.

And no wonder. Since the Indian Scroy Mutiny of 1857 until quite recently, Indians were shut out of the higher rank in the army. Those who chose to serve as the Viceroy's Commissioned

officers (in reality, as "glorified N.C.O.s") had not troubled much to equip themselves with education of the modern type.

All Indians who did not belong to certain races, castes and classes arbitrarily styled as "martial" by the officials, were kept out of the army. They could not enter even the forces organized upon a voluntary basis. No Officers' Training Corps were attached to Indian Universities.

The military science, therefore, remained a sealed treasure to "cducated Indians"—to use a common phrase. The generation now in the saddle grew up in ignorance of the most elementary matters pertaining to national defence. Such ignorance bred apathy; and this apathy, I fear, will not disappear until defence becomes our responsibility not only on paper but in reality.

IV

This lack of knowledge of military affairs, for which no Indian is to blame, has been

responsible, to no small extent, for the misreading of more than one statement relating to "Army. Indianization." I referred, in a previous article, to a mistake that was made in connection with the Royal Indian Military College, Dehra Dun, opened by H. R. H. the Prince of Wales in February, 1922. It was considered to be an institution analogous to the Royal Military College at Sandhurst, whereas it was no more than a "public school" paid for out of the Indian Military Budget.

Even a more grievous mistake was made when "Indianization" was taken by our people to mean merely the replacement of the British with Indian officers. That process would have been comparatively simple, as a battalion has, I believe, thirteen such officers during peace and twelve during war.

That understanding was found to be wrong. After "Indianization" had been talked about for many years, it suddenly transpired that the whole middle structure of the army had to go—that with the British officers, the "glorified N.C.O.'s," sixteen in a battalion I believe, had to

go, too-not from the entire Indian Army but

only from the units to be "Indianized."

"Indianization" became thereby a much more complicated, onerous, expensive and slow task. It spelled, moreover, disappointment to the races, castes and classes that had been the proud recipients of the Viceroy's Commission—disappointment with which they would associate "educated Indians."

V

If our people had realized, when the Academy was being started at Dehra Dun, that it was meant to be a "Woolwhich" as well as a "Sandhurst," some of the Indians who, during recent years, have exhibited interest in matters pertaining to Indian defence, might have questioned the wisdom of such action. The advisability of providing facilities for such purposes was carefully considered by a committee appointed in June, 1928, under the chairmanship of the Chief of the General Staff in India (Major-General Sir Andrew Skeen) and comprising, among others:

(1) Pandit Moti Lal Nehru (who, on account of the Indian National Congress policy, was unable to serve);

(2) Mr. M. A. Jinnah;

(3) The Hon'ble Sardar (now Sir) Jogendra Singh;

(4) The Hon'ble Sir Phiroze Sethna:

(5) Dewan Bahadur (now Sir) M. Ram Chandra Rau;

(6 The Nawah Sir Sahibzada

Abdul Quaiyam ;

(7) Subadar-Major and Hon.-Captain Sardar Bahadur Hira Singh;

(8) Dr. (now Sir) Zia-ud-Din

 ${f Ahmad}$:

(9) Captain J. N. Bannerjee ;

(10) Major Thakur Zorawar Singh:

(11) Risaldar-Major and Hony.-Captain Sardar Bahadur Haji Gal Nawaz Khan; and

(12) Major Bala Sahib Daffé.

This Committee—or "the so-called Skeen Committee," as Sir Philip Chetwode calls it—declared that the Indian Millitary College should, at first, take the place of Sandhurst. "At a later date it might become a combined institution providing also the facilities of Woolwich."

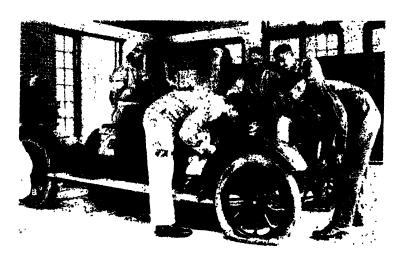
The first contingents of Indian cadets who were allowed to "qualify for the artillery, engineer, signal, tank and air arms should," in their opinion, receive their preliminary military training at Woolwich and Cranwell, because the arrangements there would "be

generally more economical than the provision at the outset of duplicate faculties in India."

While the committee had no doubt that the reproduction in an Indian academy of the Cambridge and Chatham courses supplemented with training at an engineering establishment such as the Thomason College of Engineering at Roorkee "might, when the time comes, provide the nucleus of a counterfeit," it would nevertheless, they thought, "be long before it would be economical to duplicate machinery of this kind."

On the score of efficiency, too, the Committee urged that such Indian cadets be sent for many years to come, to England for such training. "For a very considerable time also it would be desirable," they wrote, that "British and Indian officers should receive their 'post-graduate' training from the same source." They, therefore, laid down that young Indians desirous of serving as engineers should be sent to Chatham and Cambridge and those for the artillery to Lark-hill.

Yet these weighty considerations have been brushed aside—and, so far as I am aware, with-



Cadets doing practical work in motor mechanics in a workshop at the Indian Military Academy

out an explanation. No development in Indian engineering establishments has, within my knowledge, taken place since these words were written that would render them obsolete.

VI

The military studies in the case of cadets, whether incorporated in the "Woolwich wing" or the "Sandhurst wing," are squeezed into a crowded morning. As stated in the preceding article, the portion previous to breakfast is taken up with parades and "P. T." (physical training) exercises. The remaining hours until luncheon could be devoted exclusively to the study of the

science of warfare, if the academic education of the cadets, particularly most of those who have entered through the army, did not fall below the requirements of the Academy authorities I referred last month to this severe handicap and therefore will not enlarge upon it.

The attempt is made, nevertheless, to teach the cadets the elements of strategy, tactics, military organization and administration. They also study, in outline, military history and the

general principles of military law.

VII

Some practical work is also done to supplement this theoretical training. Cadet sergeants and other N. C. O.'s are, occasionally permitted to take the parades to habituate them to command.

Hands unsoiled by manual labour of any description, when put to the rough use required of them even in mimic reproduction of war conditions for instructional purposes, lose some of their softness. The process is far from pleasant.

Town-bred cadets who have not even amused themselves by cultivating flowers in the grounds surrounding the houses in which they were brought up (supposing that their houses were set in compounds instead of standing flush with the street and cheek by jowl with dwellings on either side) suffer, no doubt, when put to digging trenches and laying down barbed wire entanglements. It sometimes happens that a finger is mi-taken for the post to which the wire is to be fixed and the violent collision of the barb with the human flesh gives the cadet his first baptism of blood.

Then, too, out-door map-reading, at night, may involve a little hard-hip. If the young man does not possess or has not acquired the sense of time or the bump of location (indispensible faculties in a military leader), he may lose his way in the dark and get back to his quarters too late for dinner, which is served punctually at the appointed hour and can be partaken of only if the culet is in his "mess kit'

All the "shops" on the Academy grounds are operated by a single contractor- the young Panjabi I mentioned in another article as the categor- under the watchful eye of the Commandant and his assistants, and are closed at certain times. Nor can cadets "break bounds" as they please. Missing a meal, therefore, occasions some hardship- and acts, I hope, as a spur to the development of a keen appreciation of time and direction.

Mounts are kept in stables across the motor road connecting Dehra Dun-the rail-headwith the military sanatorium at Chakrata. Equitation is so popular with the young men some of whom have done little riding before they come to Dehru Dun, that there generally are more applications than horses, especially on a Sunday, when the general Academy routine

is relaxed.

The cadets are, I am happy to say, taught wood-working and motor-mechanics. Judging by the equipment in the workshops, these courses must be very elementary. I have seen schools in Europe and the United States of America where the arrangements for giving manual training to boys (not adults, as are the cadets) were much more thorough-going.

I may add that the young men admitted to the "Woolwich wing" are given a more intensive course in mathematics and physics and chemistry. Considerable attention has been given to equipping the laboratories; though many a high school in small towns in the United States of America visited by me is better fitted than the Academy.

IIIV

From time to time the progress made by cadets is tested. Some of the examinations are held, without prior notice, and are written, riva roce and practical. The results thus obtained are considered together with the marks given by instructors on general work through the term and the condition in which the note books are kept

The number of marks obtained by a cadet are not published; but if he has failed to make the progress required of him, he is warned by the Commander of the Company in which he is incorporated, the Commander being invariably one of the instructors. If he does not "pull up," as the expression goes he is reported to the Commandant, who may drop him a term or even dismiss him from the Academy.

Physical efficiency is also tested from time to

time. These tests are:

100 yards sprint, for speed; high jump, for agility; long jump, for dash; putting the weight, for strength; and mile run, for endurance.

The percentage of cadets who, for one cause or another, are sent away or drop out, is rather high compared with the number of entrants. Of the forty who constituted the original batch, eleven did not appear in the final examination. This is a serious matter and must be taken into consideration when calculating the pace of "army Indianization."

The final examination is held at the conclusion of the fifth term-or after two-and-a-half years' training. The papers are set by Army Headquarters and examiners sent from there also conduct oral and practical tests.

Though by successfully passing these tests the cadet earns his title to receive the Commission* signed by his Excellency the Viceroy

. This Commission must not be confused with the King's Commission. Further reference to it is made later in the article.



Work going on on one of the quarters, since completed

in behalf of His Majesty the King-Emperor, his training is far from complete. If he has elected to enter the engineers, he must repair to the Thomason College at Roorkee for a course in ingineering that will keep him there for three years. If he is to go into the infantry or cavalry, he is attached to a British battalion for a year's practical training.

As I noted in the initial article of this series, many British officers think that the science of warfare cannot be taught at any academy, but must be learnt while a young man is actually erving in a fighting unit. This practical training, as believers in the academy ideal would call it, is, therefore, all-important. Upon it will depend, in no small measure, the success or therwise of the young man in the profession that he has chosen for himself or into which ambitious relatives have pushed him.

Will a British battalion put its back into imparting such training to these young Indians who will occupy positions that till now constituted a close British preserve? Only time can answer this question.

The Commission received by these young men liffers from that given to the British officers mong whom they will serve. While the

graduates of Sandhurst can command any unit British or Indian—those from Dehra Dun can command a non-Indian unit only by special dispensation.*

The scale of payment in the case of Indians

* According to a lecture delivered at Sandhurst and repreduced in the Royal Military College Migazine, Easter, 1925, there was no likelihood of British graduates serving under Indian graduates of that College. The lecturer, believed to be an officer with considerable army experience in India, stated that Indians obtained their Commissions at an age that precluded "the possibility of their rising very high." The few Indians who would go "up in rank" would logically be posted "to Indianized units, so that the Indian may have the opportunity of proving that he can produce efficient all-round Indian units." When the Indianized "units proved their worth, their number may be increased, and the British officers in them replaced by Indian cadets from Sandhurst." These Indian officers would, however, "be junior to any British officer in their unit, and the British officers so replaced" would "be absorbed into other units".

This prophecy, if prophecy it was, is being fulfilled. What was said of the Indian graduates from Sandhurat seems to be equally true of those from Dehra Dun.

is lower than that of British officers, rank for rank. This scale has been adjudged (by non-

Indians) to be adequate to Indian needs.

Human nature is such, however, that Indians attached to a British unit are likely to strive to maintain their istat position). The maintenance of their istat is likely to involve, among other things, drinking, playing bridge for "points" (gambling would be regarded as too strong an expression), betting at races, and the like. Habits of this description have, somehow or other, become the hall-mark of a gentleman—especially of a military gentleman.

It would be easier for Indians to acquire these habits than some of the other traits of an "English gentleman." Few, I fear, will be able

to resist these temptations.

I presume that a "peg" of whisky at the mess will not cost an Indian subaltern, because of his lower pay, less than it does his British comrade of like rank. Nor is an Indian likely to be asked to pay less per "point" when he has lost at bridge than his fellow British players.

Army headquarters have, I understand, granted a special allowance to the graduates of the Dehra Dun Academy serving with a British unit during the period of their practical training. The consideration thus shown is worthy of commenda-

tion.

But what will happen when, after the completion of the practical training, the Indian sublicutenants are posted to the battalion? They will no doubt fraternize, when off duty, with the British officers under whom they will serve. Unless there are private resources to fall back upon, the pinch is likely to be felt then.

V

Whatever else this portion of the training does, it will help to accelerate the process of Anglicization through which, as I wrote in the preceding article, the young Indians passed during their two-and-a-half years at the Academy. As I pointed out, they are not taught any Indian language or through any Indian language. Nor do they learn anything of Indian ways, Indian history, Indian civics or Indian culture.

Whether the scheme under which this training is given be regarded from a near or from a long range—from the point of view of the individual or that of the nation—it appears to be faulty. By turning the faces of the young men towards the West, it tends to unfit them for Eastern life, or at least to add unnecessarily to the expense of that life. By so doing it introduces complexities in the nation's existence already filled with complications.

Were India lacking in civilization or even in military traditions, there would be some warrant for this sort of procedure. We have, however, our own code of chivalry—our own code of gentlemanly conduct. These would constitute,

in my judgment, a far more sure foundation upon which to lay the military superstructure than a wholly new and alien basis.

\mathbf{XI}

I do not blame the Britons who have been called upon to shoulder the responsibility of training Indians for the army for the bias they, more consciously than unconsciously, are giving towards Anglicization. The ablest among them are imperfectly acquainted with our history and our institutions. They, moreover, are prejudiced in favour of the standards to which they, from boyhood upwards, have been taught to approximate their lives. They consider their ways—their institutions—their standards—to be incomparably the best in the world—in any case far superior to ours.

Few Britons will say so in so many words. Most of them will, in fact, be too proud to make such a statement. To them it is, for one thing, a self-evident fact that need not be stated.

Despite these reticences (which I greatly admire) Britions behave in such a manner that you would be dense indeed if you did not form the inference that they believe the British ways are the best. In their ability to suggest rather than to assert, they are inimitable.

This faith in the supreme quality of their own institutions—this faith in themselves—has acted as a lever in exalting the British among the nations of the world. Without it there would have been no Greater Britain—no Empire.

But this faith has the "faults of its qualities" to use a descriptive expression coined by the French. It handicaps Britons in moulding the destinies of other nationals. It is difficult—in many cases impossible—for them radically to depart from the basic principles upon which their own institutions are conducted.

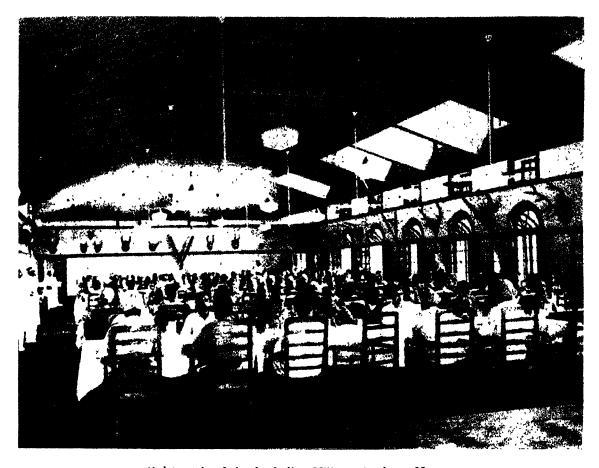
They may—they will—talk of making modifications to suit conditions that vary from theirs. That talk will be sincere. No question about it Every effort will be made to translate it intoactuality—honest, genuine and even strenuous

effort.

The pull of experience—of inherited experience—will, however, be the other way. Invisible though that pull be, its strength is tremendous. It seems, moreover, to be endowed with the quality (exceedingly rare in this world of imperfections) of retaining its strength and ever gaining strength with the lapse of time.

XII

Along with this pull has to be considered another tendency rooted in the makers of the policies governing such "Army indianization." They have grown up in the belief that only selected races and castes in India possess martial qualities. Upon the rest of the Indian population they have been taught to look as, militarily valueless.



Cadets at lunch in the Indian Military Academy Mess

Even the martial elements in India were, intil recently, deemed by them fit only to serve is soldiers of the line, capable no doubt of hrowing up non-commissioned officers and 'glorified N. C. O.'s," but needing to be led by sutsiders.

To us, these notions are nothing but prejudices. We can cite history—even comparatively recent listory—to prove them to be such. But to little surpose: for prejudices are beyond argument.

High policy has led the men in authority over ndia to make a slight departure from the ractices pursued since the Indian Sepoy Mutiny. Not only has the door to fighting careers been pened, a fraction of an inch at a time, since he Great War, but young mon belonging to he so-called non-martial races and classes have seen permitted to enter the rank in the army trough that chink.

Have the prejudices disappeared, however? lave British officers acquired faith in the otential qualities of leadership in the young men hey have been set to train at the Academy and subsequently in the battalion?

Unless I am gravely mistaken, that miracle

has yet to happen. The highest authorities speak of "Indianization" only as an "experiment." Younger officers, not so choice in the words they employ, give voice to their doubts, at times in terms to make a patriotic Indian despondent about his country's future.

IIIX

Yet I feel far from despondent. Elsewhere in the Empire, not to speak of the outside world, people largely of British descent have dared to depart from the British ways of manufacturing military leaders and have achieved noteworthy success.

Canada, as I have pointed out in another article, furnishes a shining example. Having hardly any "public schools" and refusing to resort to such costly expedients, she built up a system of training at Kingston, Ontario, which efficiently serves her requirements and provides officers even outside the Dominion.

Had the Hon'ble Alexander MacKenzie, who, as the first Liberal Federal Prime Minister, founded the Royal Military College in 1876, no

faith in Canada's common schools, that system could never have come into being. His faith in the common people stood him in good stead, too, for the Dominion lacked the so-called "ruling class" which, in his day, filted the military academies and colleges in England—and largely does so even today.

Such stable foundations were laid that Canada was able to make a contribution to the common effort against the Central European Powers during 1914-18 that made the whole world marvel. Each of the three Canadian divisions in the field was officered, from bottom to top, by Canadians trained on Canadian soil, Canada was able even to oblige Australia by giving her a divisional commander. Kingston was proud of having trained those commanders.

I attribute the Canadian success to:



Oadets at work at the carpenter's bench in a workshop at the Indian Military Academy

(1) Canadian competence to devise their own

arrangements to train army officers;

(2) Canadian courage to depart from the British pattern, particularly to do without "public school' education;

(3) Canadian faith in the common people and not in any particular class regarding itself as the "ruling class" and being so regarded by credulous people;

(4) Canadian foresight in training officers

on a generous scale-far in excess of the requirements of their skeleton army but with an eye to meeting any national emergency that may arise; and

(5) Canadian wisdom in providing at their military college general and technical education of a type that would enable cadets who could not find a niche in the army to succeed in some other avocation.

As I have stated before, we could not do worse than follow the example set by Canada. We are too poor to be able to afford the "public school" type of education on anything like a national scale, even if that type of education were suited to our genius. If, therefore, we do not trust to the common schools (as did Canada) for supplying the military college with the raw product, only sons of the well-to-do classes whose parents are willing to have them subjected to Anglicizing processes from a tender age, can aspire to hold rank in our army.

We are, moreover, getting a very late start. At the fag end of 1935, we have 150 officers with the units under Indianization* and not one of them senior enough to be deemed fit even to be employed as an instructor in the Academy.

If the Canadian precedent were to be followed and young Indians trained, in large numbers, as military leaders, this deficiency might be made up in a reasonable span of time. If the Canadian practice were followed to the extent of giving the young men liberal and technical. education of a high grade, those who cannot be absorbed in the army would easily find a foothold, as Canadians do, in a similar circumstance, in some other avocation.

Though since the Mutiny the attention of the more intelligent classes in India has been turned away from the military sphere, through no fault of their own, and that sphere has been the refuge of unlettered or almost unlettered Indians, the spark of manhood is not dead in the country. Were a system of training suited to the genius of our people devised, I have not the least doubt that young men capable of being turned into military leaders would be available in numbers adequate—or even more than adequate—to the needs of our national defence.

We must not forget that the military opening recently made does not inspire the youth of India with a sense of exhibaration. Not even is the door leading to the commissioned rank in the infantry and cavalry units ajar. The one giving admission to the Engineer and other technical units has been opened so slightly that

. According to an official statement issued in September, 1935.

one has to look intently before one is sure that

it has been opened at all.

What is still more disappointing, those doors lead not into the general body of the Indian Army, but into a section partitioned off from it. That section has, it is true, been recently somewhat extended; but, even with this extension the section is too small to produce much enthusiasm.

The number of graduates that the Dehra Dun Academy is turning out, does not certainly induce such a feeling. The first batch of cadets gave India two engineers and the second only one—or three in a whole year. It looks as if anyone who expects more than three or four such commissions to be given in a year is likely to court disappointment.

The "so-called" Skeen Committee recommended, on the other hand, that from 1928 no less than eight places be set aside at Woolwich for Indians. No well-wisher of India could feel happy at this steep scaling down of this oppor-

tunity for young Indians.

Nor is the position in respect of the number of graduates turned out for the other units cheering. The first batch yielded 27 and the

second even less.

Many of these graduates are of such an age that they cannot aspire to rise beyond the rank of Captain. Some of them will never wish to do so, I am assured, for once they obtain that rank their "social ambition" will be gratified. "Indianization" will thus "strike a snag," to use a significant phrase of a British acquaintance of mine.

Then, too, the lack of intellectual equipment is bound to tell. A goodly percentage of the men who get in through the army—the so-called "A" cadets—may be able to acquire, while at the Academy, a certain facility for speaking English; but their educational foundation is, as a rule, too poor to enable them to rise very high in these days of scientific warfare, even if age did not forbid such rise.

XVI

Though the Academy is in its fourth year, it has a total enrolment of only 175 cadets. Something like 25 seats remain empty. The explanation given is, I understand, that the Indian States have not availed themselves of the reservations made for them. This term, I believe, they have between them (nearly 600 units) sent only one cadet. What can be the matter?

That cannot be the whole explanation. In all probability the number of vacancies for Indian officers in the division in process of Indianization

do not warrant the authorities in turning out more graduates.

The difficulty is created by the dearth of opportunity, not by the dearth of suitable young men. Once young Indians find that the door to the Commissioned rank is wide open and the conditions of admission are such that Indians reared in families that do not use English as the common medium of conversation can enter without reference to their race, caste, or class, there will be more candidates than can be accommodated even in an Academy adequate to fill the requirements of Indian defence, without external aid.

XVII

And how is India ever to be, militarily, self-sufficing, even if all the 200 seats remain filled all the time? Assuming, for the sake of argument, that all the cadets, without a single exception, get through successfully, each at the end of his fifth term, even then the graduates of the Academy could not bulk sufficiently to repair a corner of the wastage that is taking place, year by year, in the officer-ranks of the Indian Army.

How far the Academy falls short of even the standard laid down by the post-war (O'Shea) Committee of experts appointed by Lord Rawlinson, can be seen from the figures abstracted by Dr. B. S. Moonje in the minute dated July 15th, 1931 that he appended to the report made by the Indian Military College Committee (presided over by Sir Philip Chetwode). The strength of the military college for India prescribed by the 1921 Committee was:

"During the first period approximately 330, during the second and third periods approximately from 750 to 1,000, giving an average annual output of 110 during the first period to meet the requirements of the Indian Army and the Indian State forces and in the succeeding periods such output as will meet the increased demand."

It may be of interest to our people to know that Canada maintains a military college in which there are more cadets (198)* than there are at Dehra Dun (175). And Canada, let me remind them, has only about one-thirty-fifth of our population; and she has no turbulent border like our North-West frontier.

Here is an indication to us as to how far short of the Dominion stage we are, and how hopelessly inadequate is the machinery to advance us to that stage.

* Canada Year Book, 1934-35, published by Authority of the Minister of Trade and Commerce. Ottawa. King's Printer, 1935.

INDIAN WOMANHOOD



Mrs. Sobha Bose

Mr. C. I. Vishwakarma, Assistant Secretary, 14th U. P. Secondary Education Conference, held last month at Cawnpore, writes:

"Mrs. Sobia Bose, B.A., Principal, Balika Vidyalaya Intermediate College, Cawnpore, who was elected Chairman of the Reception Committee of the 14th Session of the U.P. Secondary Education Association, carries behind her a long teaching experience of 20 years, and is one of the foremost women educationists of the Province. She is the first Lady Vice-President of the U. P. S. E. A., which is a registered body, and is recognized by the Government of U. P. as being the only representative organization of U. P. Secondary Teachers' of Aided Institutions. She had been for some time in the past the Headmistress of well known institutions like Giridih Girls' High School, Jagat Taran Girls' High School at Allahabad, Berhampore Girls' High School, Bengal, and Panbazar Girls' High School, Gauhati. During her stay in Cawnpore she has been taking a very keen interest in female education and has been instrumental in organizing the women's section of the U.P.S E. Association. It is hoped that other women teachers of the Province will co-operate with her in her laudable enterprise.

"She is also a member of the Executive Council of the All-India Federation of Educational Associations."



THE ANNUAL GATHERING OF S. N. D. T. COLLEGE FOR WOMEN Second Row. Sitting from left to right:

(1) Mrs. Sushilabai Athavale—Matron of the College, (2) Mrs. Krishnaraj M. D. Thackersey, (3) Dr. Mrs. Iravati Karve, M. A., Ph. D., the Registrar, (4) Mr. S. S. Patkar, B. A., LL. B., the Chancellor, (5) Mrs. Patkar, (6) Her Excellency Lady Brabourne, (7) Lady Premlila Vithaldas Thackersey, (8) Mrs. Anandibai Karve, (9) Prof. D. K. Karve, B.A., Vice-Chancellor, (10) Dr. Mrs. Kamalabai Deshpande, G. A., Ph. D., the Principal, (11) Private Secretary to Her Excellency Lady Brabourne.

INDIANS ABROAD

BY BENARSIDAS CHATURVEDI.

Pandit Satya Charan Shastry in Dutch Guiana

One of our correspondents in Dutch Guiana has sent us a detailed account of the arrival and reception of Pandit Satya Charan Shastry in that Colony. The Pandit is a representative of the

Colony. The Pandit is a representative of the Arya Pratinidhi Sabha, Delhi and as such he is responsible to the Sabha at home for his activities abroad. We are glad to note that he has begun well and the Suriname—a leading paper of the colony—has been so much impressed by the lectures of the Pandit as to call him "The apostle of unity and toleration."

Our Correspondent writes.

In accordance with previous arrangement, Professor Kielstar, Governor of Dutch Guiana, was pleased to receive the Pandit on July 17th at his residence and gave a patient and sympathetic hearing to certain demands of the local Aryans presented before him. The talk that lasted for about half an hour mainly referred to the following problems:

1. Abolition of Child marriages

1. Abolition of Child marriages and fixing of minimum marriageable age.

3. Abolition of the restriction of show money on the Indian Priests entering Surinam for missionary work.

4. Granting of permission to the Hindus to burn their dead bodies or erection of suitable Crematoriums on behalf of the Government.



Arrival of Pandit Satyacharan Shastry at Paranaribo, Dutch Guiana



Reception of Pandit Satvacharan Shastry in Dutch Guiana

2. Validity of marriages performed according to the Vedic rites by Aryan Ministers. to arouse India,

In course of his talk with the Governor regarding the Aryan marriages, the Pandit referred to the "Aryan Marriage Validation Bill" to be introduced in the Legislative Assembly. The Governor was impressed by the Pandit's talk and it is not unlikely that he will grant the Pandit a first class free pass to travel throughout the whole territory of Dutch Guiana.

We shall be much obliged if our correspondents in Dutch Guiana will keep us regularly informed about the activities of Pandit Satya Charan Shastry as well as other religious preachers from India whether they are H in dus, Muhammadans or Christians.

We hope nothing will be done by these Indian preachser communal feelings in Greater

CAIRO TO-DAY

By SHEIKII IFTEKHAR RASOOL

AIRO remains today the most interesting and fascinating of Oriental cities. It is a place where one finds an extraordinary blending of the Orient and the Occident, luxury and poverty, paganism and civilization.



The author

On reaching Cairo one is dazzled by the brilliancy of colour. The Arabs still preserve many of the characteristics of the ancient Egyptians, chief among these being their love of colour. The more gaudy and brilliant the colour, the more it appeals to them. They evince this trait not only in their dress, but also in their buildings, which gives a kaleidoscopic effect to the city.

As you wander through the city, you see camels, donkeys, dragomans, sheiks, fortune-tellers, guides, beggars, tourists from all parts of the world, and while you sit, a rush is immediately made towards you by half a dozen little Sudanese, a dozen mendicants clamouring for bakhsheesh and all the flies from the neighbouring tables.

A Greek waiter appears. You give your order in French. A few mosquitoes pay an unfriendly visit. You drink your coffee and find yourself once more in the open air, with a cloudless sapphire sky overhead and the fierce rays of a tropical sun beating down on your sun helmet.

Houses and Avenues

You walk through an avenue of large modern houses, covered with foliage, and then in a few moments you find yourself in a narrow street crowded with people. You see sharbet-sellers walking up and down clinking their metal cups, a caravan of camels, donkey-boys passing and shouting words of warning to pedestriaus, and veiled Egyptian ladies peeping from their windows down the street. Then from the minaret of a beautiful mosque you hear the muezzin calling the faithful to prayers, and as you pause to admire some bric-a-brac which an important merchant is offering for sale, you are rudely re-called by a file of khaki-clad soldiers who come tramping down the street on their way to barracks.

THE CITADEL

Then comes the citadel—a magnificent specimen of ancient fortifications—in the centre of which stands the imposing mosque of : Mohammed Ali, grand and made of alabaster. Here, also, is the celebrated Al-Ezher, the oldest university in the world, and the centre of Muhammadan teaching.

Rising up the edge of the Libyan desert are the Pyramids of Gizeh, and at their feet reclines the inscrutable Sphinx, all silent yet eloquent testimonies to the stupeudous achievements of the ancient Egyptians.



The Sphinx

THE SPHINX

It is, I think, one of the most astounding facts in the history of man that a man was

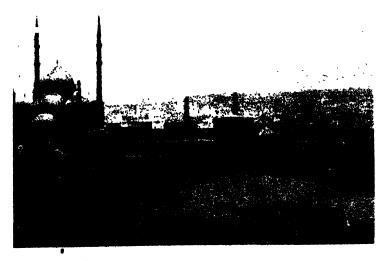
able to contain within his mind, the conception of the Sphinx. That he could carry it out in stone is amazing. But how much more amazing it is that before there was Sphiux he was able to see it with his imagination! The more you see it, the more you wonder at it, you adore more strangely its repose, you steep yourself more intimately in the peace aloof, that seems to emanate rom it as light emanates from the sun.

On many nights I have

distance and looked at these stupendous monuments and always, and increasingly, they



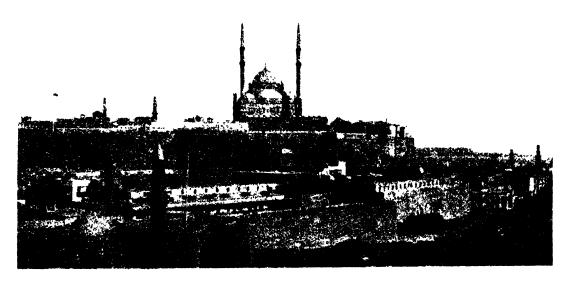
Specimen of Egyptian Art
—Cairo Museum



The Citadel and Alabaster Mosque-Cairo



A general view of the Pyra



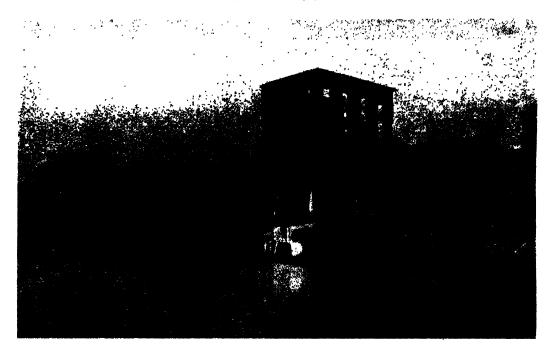
The Fort Cairo

have stirred my imagination. Their profound calm, their classical simplicity, are greatly emphasized when no detail can be seen, when they are but black shapes towering to the stars. The immense base recalls to you the labyrinth within; the long descent from the tiny slit that gives you entrance, your uncertain steps in its hot, eternal night, your falls on the ice-like surfaces of its polished blocks of stone, the crushing weight that seemed to lie on your heart as you stole uncertainly on, summoned almost as by the desert; your sensation of being for ever imprisoned, taken and hidden by a monster

from Egypt's wonderful light, as you stood in the central chamber, and realized the stone ocean into whose depths, like some intrepid diver, you had dared deliberately to come. And beyond them on one side were the sleeping waters, with islands small, surely, as delicate Egyptian hands, and on the other the great desert that stretches, so the Bedouin says, on and on 'for a march 'of a thousand days.'

THE NILE

•In Egypt one feels very safe. Smiling policemen in clothes of spotless white-



Philac - The Kiosk

emblematic, surely, of their innocence!—seem to be everywhere, standing calmly in the sun. Up the Nile the fellaheen smile as kindly as the policeman, smile protectingly upon you, as if they would say, 'Allah has placed us here to take care of the confiding stranger.' An amiable, an almost enticing seductiveness seems emanating from the fertile soil, shining in the golden air, gleaming softly in the amber sands, dimpling in the brown, the mauve, the silver eddies of the Nile. It steals upon you. It ripples over you. In physical well-being you sink down, and with wide eyes you gaze and listen and enjoy, and think not of the morrow.

Pharoah's Bed

Pharoah's Bed, which stands alone close to the Nile on the eastern side of the island, is not one of those rugged, majestic buildings, full of grandeur and splendour, which can bear, can 'carry off,' as it were, a cruelly imposed ugliness without being affected as a whole. It is, on the contrary, a small almost an airy, and a feminiuely perfect thing, in which a singular loveliness of form was combined with a singular loveliness of colour. The blighting touch of the Nile, which has changed the beautiful pale yellow of the stone

of the lower part of the building to a hideous and dreary grey -which made me think of steel knife on which liquid has been spilt and allowed to run -has destroyed the uniformity, the balance, the faultless melody lifted up by form and colour. And so it is with the temple. The effect is specially distressing in the open court that precedes the temple dedicated to the Lady of Philae. It is said that once, beyond Philae, the Great Cataract roared down from the wastes of Nubia into the green fertility of Upper Egypt. It roars no longer.

Lovely are the doorways in Philae; enticing are the shallow steps that lead one onward and upward; gracious the yellow towers that seem to smile a quiet welcome. And there is one chamber that is simply a place of magic -the hall of the painted portico, the delicious hall of the flowers.

OLD CAIRO

Not far from the new Cairo is the old Cairo with its famous Coptic church of Abu Sergius, in the crypt of which the Virgin Mary and Christ are said to have stayed when they fled to the land of Egypt to escape the fury of King Herod.



1 View of the Blue Nile--Cairo

When I visted it last time, a mist hung over the land. Out of it, with a sort of stern energy, there came to my ears loud hymus sung by the pilgrim voices—hymns in which, mingled with the enthusiasm of devotees en route for the holiest shrine, there seemed to sound the resolution of men strung up to confront the fatigues and the dangers of a great journey through an unknown country. Those hymns led my feet to the venerable

mosque where, like my other Moslem brethren I offered prayers for the first time in that country which is still so sacred to my heart. Old Cairo is full of beautiful mosques. There are the 'Blue Mosque,' the 'Red Mosque,' and the mosque of 1bn-Tulun and about four hundred more.

Egypt calls—the land of sands and ruins, and gold. It has a spell which one never overcomes.

TO AHURA

By S. J. PATELL

Deep, in the wealth of the forest, Down, in the depth of a cave, In the sound of the mighty breakers, I felt and saw Thy Face.

In the quickness of lightning that cuts, In the tumult of mount'nous waterfalls, In the clean, fresh breeze, that comes from Thee, I knew Thy versatile grace.

In the infinite stars, that waken at dusk, In the velvet feel of an infant's hand, In the gurgle of rivulets sea-ward bound, I knew that Thou art Great. In the hungry wail of an infant's cry, In the soft, deep blush of the op'ning rose, In the clam'rous war of human tongues, I knew that Thou art Life.

In the love, that awoke in my heart in youth, In the strange, soft sadness, I saw in his eyes, In the speechless way he gave me his heart, I knew that Thou art Love.

In the restless urge of my wand'rings, In the human hopes unrealized, In the unknown quest of my wav'ring heart, Alone I stand, till advancing I find, That thou alone, art mine.

THE SECRET OF ABYSSINIA AND ITS LESSON

By SUBHAS C. BOSE

THE fate of Abyssinia is now in the meltingpot. The outlook for her is exceedingly gloomy. But whatever happens in that part of Africa, the lesson of Abyssinia will remain as a legacy for humanity.

WHAT IS THAT LESSON?

It is this that in the 20th century a nation can hope to be free only if it is strong, from a physical and military point of view, and is able to acquire all the knowledge which modern

science can impart.

The Orient has succumbed bit by bit to the physical encroachment of the Occident, because it has wrapt itself up in self-complacency and lived in divine (?) contentment for some centuries. and because it has refused to keep abreast of the march of human and scientific progress, especially in the art of warfare. India and Burma, along with other Oriental countries, have suffered for this reason. Countries like Japan, Turkey and Persia are still alive because they were able to modernize themselves in time.

Like the rest of the Orient, Japan too, at one time, wanted to live in peaceful isolation. But the booming of American cannon burst upon her ears as a mighty challenge. She would either have to enter the arena of world-economics and world-politics as a strong and modernized nation or go down before the West. She chose the former alternative, bestirred herself in time and during the space of 50 years, emerged as a strong and modernized nation. By the time that a serious challenge to her independent existence came from a Western power, she was prepared. And her timely preparation saved her. In this

hard world, only the fittest can survive.

Abyssinia is not a new problem. During the latter half of the 19th century, the imperialist nations of Europe-Britain, France and Italy,began to cast their eyes on her. All of them tried to grab that, potentially rich country—but were baffled not only by the brave and warlike inhabitants but also by the mountainous and impassable nature of the country. One cannot forget the abortive military exploits of Lord Napier of Magdala in Abyssinia (Magdala is situated in the heart of Abyssinia) or the overthrow of Emperor Theodore by the British in 1868. Failing to partition Abyssinia among themselves—as the rest of Africa had been partitioned -they took possession of all the surrounding stracts, cutting off Abyssinia from the sea. Thus a reference to the map will show that Abyssinia is spreamded by Sudan (British), Kenya (British)

Italian Somaliland, British Somaliland, French Somaliland and Eritrea (Italian).

The liberation and unification of Italy took place in 1861-rather late in the day-while the unification of Germany took place in 1870. By that time the available colonial world had been practically divided up by the other imperialist European powers. Hence we find that among the imperialist have-nots, are Italy and Germany. Germany, under Bismarck, looked forward to some territories in south-west Africa - while Italy cast her eyes on Abyssinia and her

surroundings.

Italian penetration of Africa began in the cighties of the last century, when Abyssinia was not unified. The Northern part was ruled over by Emperor John and the Southern part by Emperor Menelik, while some other parts were virtually independent. The population of Abyssinia at that time was anything but homogeneous, either from the ethnic or from the religious point of view. The death of Emperor John in 1839 during a war with the Dervieh rebels, paved the way for the unification of Abyssinia under Emperor Menelik. Menelik who was crowned as "Negus Nagast" (King of Kings) was great as a soldier and as a statesman. Under his leadership the great fight with the Italians took place, culminating in the complete annihilation of the Italian forces at Adowa in 1896. Since then Adowa has been remembered by the Italians as a defeat which has to be avenged.

Since 1896, Abyssinia has had a respite for nearly 40 years. If she had been able to strengthen and modernize her people within this period-as the Japanese did-then she would probably have survived. But she has unfortunately failed to do so and hence she is doomed. The fault does not lie with the supreme rulers of Abyssinia, who have been patriotic, able and statesmanlike, but with the population. The present Emperor, for example, has shown proofs of wonderful diplomacy and statesmanship throughout the present crisis-such as one would expect in a first-class British politician. But dynastic and tribal jenlousies unfortunately exist (the desertion of the Emperor's son-in-law, who is a descendant of Emperor John, to Italians which was announced in the press the 12th October, is an example of dynamic jealousy). The people are mostly illiterate and slavery still exists as an institution. Last but not least, the glorious victory of Adors lulled the brave Abyssinians into a false con

of security. This sense of security will prove to be their ruin on the field of battle where they will realize only too late that the Italians of 1935 are not the Italians of 1896 and that the art of warfare has advanced with rapid strides since they overthrew the Italians at Adowa.

Having failed to subjugate Abyssinia by force of arms, the imperialist powers commenced diplomatic intrigue from the beginning of this century. The story is told by New Leader of London in its issue of the 23rd August, 1935 (To annotate this story I shall only add that Abyssinia was admitted into the League of Nations in September, 1923, in spite of the objection of the British Government).

PARTITION PLANNED

"Before this Britain had recognized Abyssinia as an Italian 'sphere of influence,' but the defeat of Italy was seized by Britain as an opportunity to stake her own claim. In 1906, the three Imperialist Powers-Britain, France and Italy-signed a Treaty which foreshadowed the partition of Abyssinia between them. The Treaty contained the usual hypocritical formula about guaranteeing the integrity of Abyssinia, but, in fact, gave Britain the right to regulate the head waters of the Nile, made Italy paramount in Western Abyssinia. and put France in authority over her railway zone.

BUYING OUT ITALY

The next stage in this story of Imperialist robbery came with the beginning of the World War. By Treaty Italy was allied with Germany and Austria, but France and Britain bought her off. They signed a secret Treaty under which Italian Imperialism was promised that the frontiers of her Last Arrican colonies should be extended at the expense of

After the war Britain wanted to make sure of her control of the Nile by building a barrage in Lake Tsana. Italy offered to support this claim if Britain in return would recognize Italy's exclusive economic influence in Western Abyssinia. But Britain turned the offer down. She was afraid of antagonizing France and believed that she was powerful enough to win through without Italian support. She selfrighteously told Italy that the claim to exclusive Italian influence would be a violation of the Treaty of 1906 which had acknowledged the integrity of Abyssinia!

Six years later the position changed. The Abyssinian Covernment had resisted Britain's demands, and the British Government wanted Italian support. Britain forgot all about the promise to maintain the integrity of Abyssinia in the Treaty of 1906. She forgot all about her righteous indignation in 1919. She agreed to recognize Italy's claim to the whole of Western Abyssinia as a "sphere of influence"!

Then an unexpected rebuff took place. The Abyssinian Government rejected the arrangement between Britain and Italy, and threatened to expose this Imperialist design before the League. Baffled, Britain tried new tactics. It offered

Abyssimia the bribe of a corridor of 600 square miles of territory through British Somaliland to the coast. The British Government was so sure that this offer would be accepted that maps were published in 1926 marking the Port of Zelia as in Abyssinian territory! To the surprise of the British Imperialists

the Abyssinians rejected the offer. They were not to be bribed out of their independence."

To continue the story, in 1928, Italy and Abyssinia entered into a treaty of friendship providing for arbitration in all disputes for a period of 20 years. A further agreement was signed at the same time whereby Abyssinia was granted a free zone at the port of Assab in Italian Eritrea. It is clear that up to this time the two countries were friendly to each other. Thereafter, a sudden change took place in the foreign policy of Abyssinia. As technical experts. political advisers and military officers, nationals of other European countries, like Belgium, France. Britain and Sweden were brought in and Italians were carefully excluded. When the year 1934 opened, Italian influence on the Abyssinian Government was practically nothing, while British influence was in the ascendant. Moreover, it was talked about that the British Government had come to a separate and secret understanding with the Abyssinian Government with regard to the waters of Lake Tsana, without the know-ledge or support of Italy. As a countermove, Mussolini came to an understanding with Laval and the Franco-Italian Pact was signed which gave Italy a free hand in Abyssinia.

In all the writings that have so far appeared in the press, one rarely finds an answer to the question as to why Mussolini decided to launch his Abyssinian campaign just at this moment. Two reasons account for this. Firstly, Mussolini felt that British influence was rapidly growing in Abyssinia as it was growing on the other side of the Red Sea—in Arabia, and if it went on uninterrupted, then Italian influence would be eliminated from Abyssinia altogether. Secondly, Mussolini felt that he would get a respite of two or three years before a European war broke out and that was the only opportunity for Italy to launch the Abyssinian campaign. In fact, historically the Abyssinian campaign stands towards the coming European war in the same relation as the Tripoly and Balkan wars of 1911-1913 towards the Great War of 1914-18.

The question that one must now ask is the issue that is involved in the Abyssinian conflict. To answer the question, I must once again turn to the New Leader of London of the 23rd August:

"Abyssinia is the last independent State in the Continent of Africa. The rest of the vast territories of Africa have already been divided up between the Imperialist Powers. Britain has seized the greatest share of the swag. Italy is determined to get the last prize before any other Imperialist Power bags it.

There are four Imperialist Powers which have

interests in Abyssinia.

British Capitalists are very concerned because Abyssinia contains at Lake Teans the head weters of the Blue Nile, which irrigates the cotton planta-tions of the Sudan and Egypt. British snanciers tions of the Sudan and Egypt. British financiers are concerned because they have control of the Bank of Abyssinia, which is a subsidiary of the

Bank of Egypt.
French Capitalist-Imperialism controls the only rrailway, which runs from the French port of Jibuti to the Abyssinian capital, Addis Ababa.

Japanese Capitalist-Imperialism is concerned because it owns large tracts of land where raw cotton is cultivated, and because it has a practical monopoly of the Abyssinian market in manufactured

Italian Capitalist-Imperialism is concerned because it controls the administration of the posts and tele-

graphs.

Let no one imagine that the British and French and Japanese Governments are now objecting to the Italian demands because of love of Abyssinia or any championship of human rights or passion for peace.

Put bluntly, this is a case of thieves falling out.
The British, French and Japanese Governments
object to Mussolini collaring the lot."

When the British Government first realized that Mussolini was not playing a game of bluff, they adopted a bellicose attitude. The Morning Post, which is the organ of the generals, admirals. and armed services, reflected this spirit and wrote in its leading article of the 22nd August:

"Abyssinia is to be the test of our mettle. If we suffer humiliation meekly, is it not to be inferred that something more substantial can be tried on us a little later? The idea, it seems, is being cultivated in certain quarters abroad that the British Empire is only waiting to be carved up by other races whose destiny lies in the future. The sooner that idea is destroyed, the better it will be for the tranquillity of the world. It is time we made it plain to all and sundry that the British Empire is neither for sale, nor to be had for the asking.'

Simultaneously, war preparations were launched by the British Government. About these war preparations, the New Leader wrote on the 30th August:

"Since these weighty talks the public has been still more disturbed by reports that the War Office has decided to send a second battalion of soldiers to the Sudan, to increase its military forces at Malta and Aden, to send a strong contingent of the indian Army to strengthen the British Legation guard in the Abyssinian capital, and to prepare the Mediterranean fleet for service.

REMARKABLE CIRCULAR

One highly significant paragraph got into the Press and was then hushed up. Last week the sub-posttheters throughout Britain received a document besded "Partial or General Mobilization." It read

Acceptance of telegrams without pre-payment. In view of the present emergency, all inland or everseas telegrams on War Office service should be accepted for dispatch without prepayment, if duly certified by a military officer or a permanent civil servant employed by the War Office."

The authorities have explained that this circular

The seat out in error. Apparently 32,000 of these terms (numbered C18149) were printed last month the Stationery Office; but it was not the intention to the them at once. The fact that they had been **Dispered** is sufficiently alarming."

In the same issue, the New Leader explains the motives behind these war preparations:

"What is the explanation of these developments?
The fear that Italy would obtain control of the head-waters of the Blue Nile at Lake Tsana, in Abyssinia, and thus be able to destroy the irriga-tion of the British Cotton-fields in the Sadan and Egypt; the danger that Italian domination of Abyssinia would enable it to bottle up the Suez Canal, control the Red Sea and command the searoute to India, were sufficient reasons for grave anxiety among British Imperialists. But a further danger to British Imperialism

developed.

Mussolini has been indicating that he 'sees no reason' why the British domination of the Eastern Mediterranean should continue. Mussolini has threatened the status quo in the Eastern Mediterrean and in North-East Africa. In plain words, he menaces the very heart of the lines of communica-tion of British Imperialism to the Near East, to India and to Australia.

It is a realization of this ambitious purpose of Italy that has led the National Government and British Imperialists generally to determine to use every means to stop Mussolini. The enthusiasm for the sanctions of the League of Nations does not arise from a love of peace or a desire to champion Abyssinia. The British Imperialists are hiding their concern behind these 'righteous' sims in order to win the support of opinion which is devoted to the League and to the cause of peace. It is actually using enthusiasm for peace to prepare the British people for Imperialist war."

There was such a wave of sympathy for Abyssinia everywhere that at first very few people realized, except probably in France, that the real motives which inspired the war-party in Great Britain were purely imperialistic. France was sceptical of the new-fangled love of Britain for the League of Nations which Italy was flouting, because she (France) was still sore over the Anglo-German Naval Agreement which had been contracted without French knowledge and approval and which had served to legalize the illegal re-armament of Germany in defiance of the Treaty of Versailles. The French sceptics pointed out in their defence that Britain had remained quite passive when Japan had defied the League and attacked China in Manchuria and when Bolivia and Paraguay had gone to war though both were members of the League.

I shall now proceed to show that when Britain was all but prepared to plunge into another war with all her dependencies behind her—something like a miracle happened. Suddenly the shadow of Hitler appeared on the distant horizon and served to paralyse the outstretched arms of Great

Britain ready to strike at Italy.

One feels lost in admiration at the diplomacy of British politicians in mobilizing public opinion in Great Britain and abroad in favour of their anti-Italian policy. In 1914, the slogan had been: "Save Belgium;" in 1935, the slogan was: "Save the League of Nations." Even the British Labour Party and the British Communist Party

fell in line with the National (Conservative) Government of Great Britain. Only a small group of Independent Labour Party men led by Maxton, Fenner Brockway and McGovern had the courage and honesty to stand out and proclaim from the house-tops that it was going to be another imperialist war, in which the British workers had no interest whatsoever. But the efforts of the Independent Labour Party were drowned in the chorus of approval which greeted the Government. With this truly overwhelming national support behind him, Sir Samuel Hoare, the Foreign Secretary, spoke to Italy and to the world with a firm voice from the rostrum of the League at Geneva.

I shall leave it to students of politics to answer how and why the British Labour Party and the British Communist Party gave the go-by to their traditional peace-policy in this crisis and lined up behind the Baldwin-Hoare Government. It was certainly a triumph for Conservative diplomacy.

While Britain was making her warlike preparations, Italy was not idle. A virulent anti-British campaign was conducted by the entire Italian Press and the Italian dictator openly proclaimed that he was simply following France and Britain in their colonial campaigns and was prepared for all emergencies if he met with interference from any quarter. Was it due to puffed-up vanity that Italy—the creation of 1861—was prepared to cross swords with almighty Great Britain? I think not, Italy was conscious that the development of air-power during the last decade had completely altered the old values in war and that her superior air-force combined with her small but thoroughly efficient modern navy had placed her at a superior tactical advantage in the Mediterranean Sea as compared with Britain.

In spite of what the Italians may claim, there is little doubt that Britain with the support of her large Empire, would in the long run have defeated Italy. But, on the other hand, it is quite certain, that the Italian air-force—one of the most efficient in the world and, by common consent, superior to that of Great Britain today—would have done irreparable damage to the British Navy. Britain would, in consequence, have emerged out of a victorious war, far weaker than she is today. And with a crippled navy she would have to face the gigantic re-armament of Nazi Germany.

A small group of Imperialist-strategists began to urge that the distant rumblings now heard in Memel constituted a greater menace to Great Britain than Italian exploits in Abyssinia. This warning was confirmed and reiterated by French politicians of all shades of opinion for whom the only concern now is how to prepare for the future German menace. Ultimately the British Cabinet realized that for them, discretion was the better part of valour. The reason is that though

Hitler has been following a sincerely pro-British policy and has no intention of assuming the aggressive on Germany's Western Front, and though all his objectives are on the Eastern and Southern Front, e.g., in Memel, Austria, Czechoslovakia, etc., most British politicians are suspicious of re-armed Germany. They feel that even if Germany has today no intentions of fighting England or even France, as soon as Germany attempts to expand to the East and to the South, a situation may arise when both France and England may be drawn into a war with her, if they are to prevent German hegemony in Europe In such a contingency, with a crippled navy, Great Britain will be at a serious disulvantage as compared with Germany Already the German air-force is superior to that of the entire British Empire and with conscription in force, the German land-forces will soon become superior to those of the British Empire. The only hope of maintaining a balance of fighting power in favour of Britain for a future emergency lies in preserving and enlarging the present naval strength of Great Britain.

While these calculations and considerations were being carefully deliberated upon in Great Britain, Italy announced that if she was thwarted by France and Britain in her Abyssinian policy she would completely withdraw from the politics of Central Europe, and give Hitler a free hand. The effect was remarkable and sabre-rattling ceased. Thus Hitler by his re-armament policy frightened France and Britain into maintaining the peace in Europe in 1935.

As a confirmation of this statement, one may refer to the recent speech of the British Premier Mr. Baldwin, at the recent Conservative Party Conference at Bournemouth. Mr. Baldwin said:

"But I want to say to you that recent events have confirmed in my own mind doubts and anxieties which have been present to me and my colleagues for some time past. We have, as you know, since the War done more in the way of practical disarmament... than any other country... We cannot pursue that path longer. The whole perspective on the Continent has been altered in the past year or two by the rearming of Germany. I have no reason to believe in hostile intentions... But I cannot be blind to the fact that the presence of another great nation armed alters the perspective of Europe in the fulfilment of obligations under the League of Nations. I cannot conceal from myself that some day the fulfilment of those obligations may mean that the nations who are fulfilling them may have to maintain by force of arms the Covenant of the League."

It is probable that another factor also served to cool official enthusiasm for a fight with Italy—namely, public opinion within the British Empire. On this point, the Daily Mail (Paris Edition) wrote, on the 26th September, in its leading article:

Some of our bloodthirsty Pacifist journals have now started printing articles which suggest that the Dominions would willingly support sanctions even though war followed. The attitude of the peoples of the Dominions to the League of Nations in the present dispute is a matter of the first importance; and it is vital for the people of Great Britain to know whether the application of sanctions to Italy-were such a dangerous step possible-would split the Empire and gravely accentuate differences within it.

On an examination of the evidence, the answer seems to be in the affirmative—that war following he application of the sanctions would divide Empire opinion seriously and produce such discontent among large sections of the population in the Dominions as to aggravate all the difficulties oversea.

The oldest of the great Dominions, Canada, has always been uneasy as to the obligations of the Covenant. In 1924, she opposed any extension of her liabilities under the League on the ground that she was remote from Europe.

That attitude her people have generally upheld. In his broadcast of September 6, Mr. Bennett, the Canadian Prime Minister, declared that it was the duty of the Government, "by all just and honourable, means to see that Canada is kept out of trouble. We will not be embroiled in any foreign

As for Australia, Mr. Lyons, her Prime Minister, has promised "close co-operation" with the British Government. A very different line has been takenby Mr. Forde, the leader of the Federal Labour Party, who has proclaimed the policy of that for-midable organization to be "a firm refusal to partici-pate in any external war." In New South Wales, the Party has passed a resolution demanding that Australia should declare her neutrality at Geneva and recall her representative there, if the League's action brings war. .

In South Africa, General Smuts has stated that the Union "stands to the Covenant in letter and in spirit."..

The South African Defence Minister, Mr. Pirow, views conditions quite differently from General Smuts. On September 15, he told a public meeting: "I am certain in any case that South Africa has no intention of firing a shot.... Whatever happens we will not shoot." There is practical confirmation of this feeling in the fact that South African farmers are anxious to get orders for the supply of meat to the Italian armies in East Africa and Abyssinia.

In view of these declarations, there is a distinct likelihood that certain of the Dominions might hold aloof and sever their connection with the League were the impossible realized by some wild freak of chance, and all the States composing the League induced to vote for sanctions. Surely our League enthusiasts must realize that it is not fair, in such conditions, to create differences and sow disunion within the Empire.

The latest news from Australia goes to show that opinion there is sharply divided on the question of sanctions against Italy, which may lead to war. The Times (London) of the 12th October said that "by 27 votes to 21 the House of Representatives today rejected the attempt by Mr. Beasley, the Lang Labour leader, to induce Parliament to declare Australian neutrality and refusal to endorse sanctions against Italy.'

With regard to the situation in Palestine

the 12th October wrote as follows:

"It is alleged that pro Italian political are chiefly held by the partisans of Haj Amin Energy, el Husseini, the Musti of Jerusalem, and since the outbreak of the Ethiopian dispute the Musti's newspaper Jamia El Arabiya has published prolitalian articles, while its rival which supports the Nashashibi Party, has revealed the existence of a letter purporting to have come from the Emir Shekib-Arslan to the Mufti, commending his Eminence's pro-Italian activities. During the last few weeks there have been frequent comments in the Arab-Press in general on the wisdom of exploiting the present international confusion in unity with other.

Arab peoples for the purpose of throwing off the bonds of the Mandate. (Emir Shekib Arslan is the exiled Syrian nationalist leader who lives in Geneva.) Among the Jews, the Revisionist Party, or new Zionists, are on the side of Italy. Their newspaper

Hayarden is alone among Jewish newspapers in: Palestine in reporting the events of the Italo-Ethiopian dispute in pro-Italian colours."

So far as Egypt is concerned, it is quite clear that the leaders while not openly opposing British policy towards Italy, are pressing for a recognition of the full independence of Egypt, if Egyptian sympathy and support are to besecured for Great Britain. How far they will be able to drive the bargain home, depends on the international situation. If the international situation gradually quietens down, then it isdoubtful if the Egyptian leaders will obtain any substantial success. But in any case it seems likely that they will have some success. Already the continental papers have announced that with British support, capitulations will be abolished in Egypt. That means that Egyptian Courts will have full power to try foreigners and this will constitute a step towards Egypt sindependence in the domain of public law.

In Great Britain, public opinion as a whole is behind the Government in its policy of sanctions against Italy. Nevertheless, the members of the Cabinet are closely watching the situation. It is not true to say that the present Cabinet have decided for an early election only because they think that the present occasion is favourable from the electioneering point of view. They also want to feel the pulse of the Nation and see how far they can go in the direction of enforcing "sanctions" against Italy. Meanwhile, Independent Labour Party, which has throughout followed a bold and consistent policy on the present issue, has summoned a national conference of all working-class organizations opposed' to sanctions and war and has issued the following manifesto:

"The Labour Party, the Trades Union Congress and the Communist Party in supporting the imposition of sanctions by the National Government and the League of Nations, are in fact lining up workers behind the policy which would be used for British Imperialism. The Independent Labout Party warns workers that economic and financial sanctions are likely to develop into war. Full preparations have been made for a naval blockade of Italy. The war-



policy of the Government should be resisted now." (The Times, 10th October, 1935).

The Times of the same date gives the news that a private meeting of about 50 Conservative M.P.'s led by Mr. L. S. Amery will be held to consider the present international situation and the danger of Great Britain becoming involved in the war between Italy and Abyssinia, because in their opinion the effective application of sanctions will lead to war. We have now to watch and see what effect is produced on the British Cabinet by this joint pressure from the Right and the Left.

AND NOW ABOUT INDIA

According to their practice of having no interest in international affairs, the Congress leaders seem to be without a policy on this all-important question. True, there has been a large volume of sympathy for Abyssinia among the public at large—but this sympathy was

immediately exploited by the British Government instead of being harnessed by the leaders of the people. As a result, Indian troops were rushed to Addis Ababa. Why this done? questioned in the Council of State about this, the Political Secretary to the Government of India replied that "troops had been sent to Addis Ababa with a view to protect Indians and other British subjects." Are the Indian people really so naive that they can be taken in by such a statement? Abyssinia, still being an independent country, neither Indian nor British troops can go there to protect Indians. The fact is—as stated in England—that as a result of a special representation—the Abyssinian Government allowed an extra guard for the British Legation as a special concession (ordinarily this guard should be provided by the Abyssinian Govern-ment). The question now is why this extra guard was taken all the way from India. There were British troops near at hand across the frontier of Abyssinia, e.g., in Kenya, in Sudan. in Egypt and in British Somaliland. Why were they not sent to Addis Ababa? The reason is clear. Indian troops were sent with the idea of committing Indian

support to British policy in Abyssinia and on the other hand, to remind Italy that the vast resources of India are behind Great Britain.

It is now an open secret that during the months of August and September we were within an inch of a European war. And but for the menace of a rearmed Germany, the war would have broken out and India have been dragged into has in it would leaders realized where 1914, before Indian would only difference thev stood. The have been that Italy would have taken the place of Germany and Abyssinia of Belgium. Only a fool would accept the statement of the Commander-in-Chief before the Central Legislature that before India gets entangled in a war, we shall be given sufficient notice of it. In the present case, if war had broken out in Europe, Great Britain would have emerged victorious -thanks to the resources of India-but Abyssinia would have shared the fate of Palestine and India

would have continued enslaved as before. It is to be greatly regretted that the spokesman of Great Britain at Geneva, with an unabashed impudence, mentioned Britain's treatment of India as an argument to prove her (Britain's) moral superiority over Italy—notwithstanding the fact that while he spoke, bombs were raining over the heads of women and children of the frontier province and the Indian Government was forging fresh fetters for the Indian people in the shape of the Criminal Law Amendment Act.

It is strange that Italy has been conducting a virulent and persistent campaign against the other imperialist powers hoping thereby to secure mitigation of the wrong that she is doing to Abyssinia. Her semi-official spokesman, Signor Gayda writes, for example, in the Italian Press:

Gayda writes, for example, in the Italian Press:

"The Committee of Thirteen is wrong when affirming that the Abyssinian aggression cannot be taken into consideration by the League because Italy has not denounced them at Geneva before. France has not denounced the actions which provoked her campaign in Morocco; nor has England informed Geneva of the obscure situation which has been created on the North-Western Frontier of India where British troops have fought against free populations not subject to her rule." (The Times, 7th October).

This persistent campaign is now finding an echo in some European countries. e.g. the official organ of the Polish Government, The Gazetta Polska, wrote the other day:

Gazetta Polska, wrote the other day:

"Why does Great Britain herself, always ruthless in the use of force against the coloured races, so energetically oppose Italian plans in connection with Abyssinia?"

Among the Governments of Europe, Austria and Hungary, who come under the Italian orbit of influence, have openly announced at Geneva that they are opposed to sanctions against Italy. Germany, being out of the League, has not yet declared her attitude towards the question of sanctions, but will probably follow the policy most conducive to her own national interests—present and future. Even in countries that are officially supporting the League in the matter of sanctions against Italy, there is a great deal of scepticism about the much-vaunted disinterestedness of Great Britain, as is evident from the tone of the Press. For instance, I read in the Continental Press the other day that Abyssinia has placed a very large order for clothing with Lancashire firms—the biggest order that Lancashire has received from abroad for years. Likewise, I read that the British are consolidating and extending their colonial possessions near Aden as a counterblast to the growth of Italian power and influence on the other side of the Red Sea.

Now WHAT ABOUT THE FUTURE?
Since French policy is dominating Continental politics, including the League of Nations, it appears pretty certain, that two things will happen. Firstly, in order to maintain outwardly the prestige of the League of Nations which

means in actual practice, the prestige of the hig powers, France and England, some collective move will be taken in the form of economic sanctions. Mussolini himself has prepared the way for this by stating openly in his speech on the 2nd October, that he will put up with economic sanctions, however inconvenient. Secondly, no military measures will be adopted against Italy, nor will such effective sanctions be adopted as will frustrate Italian objectives in Abyssinia. Mussolini has said in so many words that such a move will be treated by him as a casus belli. Moreover, Italy has openly hinted that if she is thwarted in Abyssinia, she will by way of retaliation, withdraw from Central Europe and give Germany a free hand Nevertheless, one would be too optimistic to say that the war-danger is off. The British Navy remains concentrated in the Mediterranean and Britain has so far refused to comply with Italy's request for its withdrawal. Besides this, it is asserted by radical newspapers in Britain that the despatch of troops and war material tothe potential war-zone is going on. It is clear that Great Britain has climbed down with great reluctance and has not yet given up the war-spirit. She is, however, trying to cloak her retreat with the slogan of "collective action."

They say that every dark cloud has its silver lining. So it is in the case of Abyssinia. Abyssinia will go down fighting, but she will stir the conscience of the world. On the onehand, throughout the world of coloured races there will be a new consciousness. The consciousness will herald the dawn of a new life among the suppressed nations. All imperialists are feeling uneasy about this phenomenon and General Smuts gave expression to it in one of his recent speeches. On the other hand, thinking men in the imperialist countries have begun to ask themselves if the system of colonization is at all a justifiable one. Prof. Harold Laski once in a letter to the Manchester Guardian suggested, for example, that all the African colonies of Great Britain should be handed over to the League of Nations. Of late, Mr. Lansbury has made a passionate appeal for pooling together all the raw materials of the world for the common benefit of mankind. And last but not least, even the diehard Sir Samuel Hoare was forced to say at Geneva that he welcomed an investigation somewhat in the direction of the proposals of Mr. Lansbury. So even the imperialist "haves" have begun to feel a prick of conscience.

There are two ways in which Imperialism may come to an end—either through an over-throw by an anti-imperialist agency or through an internecine struggle among imperialists themselves. If the second course is furthered by the growth of Italian Imperialism, then Abyssinia will not have suffered in vain.



FOREIGN PERIODICALS



The Case against Italy

Mr. John Haynes Holmes observes in Unity: The case against Italy in the Ethiopian crisis is unanswerable. The indictment presents at least three counts which are sustained by the conscience of mankind:

(1) A great European nation, rich, resourceful, redoubtable in every weapon of modern warfare, has deliberately provoked assault upon a smaller people, independent, but undeveloped, inadequately armed, and thus inevitably weak. Like a bully, Italy is attacking a self-respecting but more or less helpless neighbour; like a bandit, she is falling upon a victim unawares, and robbing him of money and perhaps

In her assault upon Ethiopia, it will not serve Italy to point out that she is doing only what other imperial powers, modern as well as ancient, have done before her. One would have to seek far and observe closely to find an international rape quite as beastly as this in Abyssinian Africa. But suppose every page of every history recorded crimes of this description! A murder today is not justified by the innumerable murders which have preceded it Furthermore, in this contemporary era, we have been organizing the world for the belated application of civilized standards of existence to international relationships, and Italy at one stroke, for her own selfish advantage, would take us back to days of savagery.

Nor can Italy defend her cause by declaring that the Abyssinians are an uncivilized people, a tribe of savages devoted to the practice of war and slavery an obstacle to the progress of the world's advance. Ethiopia has her own culture, and it may not be as lovely as European culture. But in the case of Italy, it may well be doubtful if Mussolini is more civilized than Haile Selassie, or the Fascist hordes less barbarous than African tribes. If slavery flourishes in Addis Ababa, it is at least more honest and we believe less cruel than the political slavery which disgraces Rome. And if the Abyssinians wage war, it is with weapons less terrible than those which now equip every European state, and in this particular case it is in resistance to a war brought against them by invaders who seek to conquer their territory and destroy their freedom. The crimes of Abyssinia, as compared with the crimes of Italy, are as primitive as the arms they raise to defend their native land. In the grand assize of history, it will be Italians and not Ethiopians who will be recorded and thus remembered as among the barbarians of this age.

(2) Italy, in her attack on Abyssinia, is breaking promises, bound by every solemn pledge of honour, to

promises, bound by every solemn pleage of indirect, to preserve the peace and order of the world....

Since the end of the Great War, Italy has bound her good faith, as a nation, to at least three great contracts, or covenants. First, she is a member of the League of Nations. Secondly, she is a sasociated with the World Court. Thirdly, she is a signatory of the Brighed Kellego Days to seek and great one of the Briand-Kellogg Pact. In each and every one of

these cases, Italy has agreed to abandon war as an instrument for the settlement of disputes between-nations; or at least not to turn to war until, in the case of the League and the Court, every means of the court ev peaceful settlement has been exhausted, and until, in the case of the Pact the exigency of war has been clearly shown to be an act of defence against aggression. In her attack upon Abyssinia, Italy has acted as though these media of peace did not exist, or worse, as though she had never given her pledge to their support. She makes "a scrap of paper" of her plighted word, on the eve not of a life-and-death struggle for national survival, but of a free-booting expedition for land and gold.

(3) Italy, in quest of her own repugnant ends, is bringing danger to the world. She is carrying her war not only into Africa but also, perhaps, into every continent and island of the globe. She is lighting a torch which, kindling a bonfire for her own amusement may light a conflagration which will consume the city of mankind. Like the assassinations at Sarajevo, in other words, the Fascist assassination of Ethiopia, may precipitate a second world war which will devour

us all.

This, we believe, is Italy's crowning offence. Her attack upon Ethiopia is bad enough in itself. History has recorded nothing worse since the days of the Assyrians and Babylonians. But infinitely more terrible is her attack upon Europe, America, the world.

Communism on its Native Heath

The Catholic World writes editorially:

Helen Atwater, graduate of Northwestern University, teacher in a Chicago High School, commenced a series of articles (copyrighted by The Chicago Herald-Examiner) reporting with unusual frankness the actual condition of affairs in Russia. She confesses that she used to be a "parlour pink," sympathetic with the Russian experiment. In that frame of mind she went on an "Intourist" expedition to the Soviet States. In her party were Margaret Sanger, birth-control propagandist, and the celebrated Professor E. A. Ross, head of the department of Sociology of the University of Wisconsin as well as newspaper men, magazine editors. physicians, nurses, clergymen, social workers, teachers and students.

Miss Atwater was shocked at the revelation of things as they really are. She says she thinks "the most miserable person in all the U. S. A, is better off than the best situated person in Russia—except perhaps for the party leaders of these poor, suffering people—the party leaders who hide behind the Kremlin walls and never leave unless well-guarded by troops of soldiers!"

Miss Atwarter's chief interest in life has been the betterment of the condition of woman. She had heard "in university courses, from the lecture platform and even from the pulpit of the marvelous advancement of the U. S. S. R., especially as regards the rights of women." But she says, "My first sight of the new woman of the Soviet world was to see her barefooted, clad in a few nondescript pieces of faded, old, formless and shapeless material, toiling under the hot summer sun, building a new railroad station. These emancipated women showed their new freedom by being allowed to carry lumber, mix cement, crush stone and perform the dozens of tasks requiring great physical strength and energy."

There is stronger stuff than that in her report. She describes the people at large: "Poor, bewildered betrayed creatures—doing the work forced on them by cruel taskmasters—living and dying on the pitifully inadequate rations of poor food, always the dupes, the foils of their leaders who betray them in their own name, with such phrases as 'a dictatorship of the proletariat,' 'planning for socialism,' 'a classless society.'"

"Water must be carried in pails great distances to the trains and then lifted up and poured into the tanks at the top to supply the plumbing facilities.

Women did this heavy work

"We saw one lusty creature wielding a sledge hammer. I'm sure none of my American fellow women's club members could have moved the thing...

"I saw women crushing huge boulders into small pieces...In one spot on the famous Crimean coast we observed women patiently and painfully crushing stone while several miles farther on stood a disused, rusty, American-made stone crusher!...

"There are no hats [for women], no gloves, no silk underwear in Russia. But worse still, there are no shoes. In the country, lucky is the peasant who still has straw sandals, so despised in the old days. Rags wound around the legs take the place of the high leather boots once considered indispensable."

She reports that in "a Russian city or village street, country road or mountain pass visitors are approached with the question "Valuta?" the word for foreign currency, and that whereas under normal conditions the ruble is worth 51 cents, the Russians are eager to dispose of 30 or 50 or even 70 of them for one American dollar bill.

The alleged abolition of class distinctions has not really taken place: "Imagine my surprise to discover several separate dining rooms in the automobile factory at Gorki. 'Why is this?' I asked, 'These various rooms are for the various classes of workers,' was the reply. 'You mean factory workers do not eat with the engineers?' 'Yes, the engineers and "ordoniki" (shock workers—best and most efficient) get better food and service than the others and have a special dining room.' Well—where was the glorification of the humble worker?"

"A classless society! Is that why the Russian people travel 'hard,' jammed and crowded past belief on to the decks of boats, on the narrow wooden shelves of the trains?"

There is one quite devastating answer to all pro-Russian enthuiasts: there is at least freedom of criticism here and none whatever in Russia. I have never yet seen so much as a plausible reply to the objection that the flercest advocates of free speech and free press in America are those who find no objection to the complete suppression of free speech and free press in Russia.

Searching out the Soviets

Anna Louise Strong writes in The New Republic in part:

These questions posed by The New Republic, as covering the chief attacks against the USS.R., were submitted by me to ten friends, chiefly American reporters on the Moscow Daily News. While I take full personal responsibility for the final phrasing of the answers, they also represent the collective judgment of several trained American observers, living for several years in the U.S.S.R., who are sympathetic but not bound to the Soviet regime.

1. Is Russia ruled by one man, Stalin, much as Italy is ruled by Mussolini and Germany by Hitler?

No country is ruled by one man, this assumption is a favourite red herring to disguise the real rule. Power resides in ownership of the means of production—by private capitalists in Italy, Germany, America, by all productive workers jointly in the U.S.S.R. This is the real difference that today divides the world into two systems, in respect to the ultimate location of power.

Formation of government policies in the U.S.S.R. begins in local factory-production conferences and local village meetings in which all workers are urged

to take part.

No policy is ever announced by Stalin except as a result of this process. Major policies result from nationwide discussions of concrete conditions, continued over a period of months; these policies are known for years ahead and cannot be changed by any individual will. Minor shifts of policy are based on wide, swift sampling of thought in basic "political centers," i.e., big factories.

Men in the U.S.S.R. never speak of Stalin's "powers," or Stalin's "will." They speak of his "authority" in the fleld of politics, of his "analysis," of his "method." His authority is the prestige of successfully applied knowledge; his method is the use of Marxian economic analysis to guide collective will. His speeches never deal in emotional oratory, as do those of personal dictator-demagogues. They consolidate with remarkable ability the thinking of hundreds of economists, scores of sections of the Academy of Science, millions of party members interpreting local conditions and demands.

"Authority with us." said a Soviet factory manager to me, "depends on how widely you can think. I can think with the workers of one factory for two years. Others can think for a whole trust for five years. We have comrades capable of managing government and others capable of directing trade unions. But Stalin thinks more widely than any. No one can analyze so matchlessly as he the place of the U.S.S.R., in the changing scheme of world revolution, and the place that must be given to each aspect of our daily task."

To analyze the mechanical and human forces that make history, and lead the working class of the U.S.S.R. in the use of those forces—such is Stalin's service to a working class that is doing daily, and increasingly, more serious sustained economic thinking than any other working class in the world.

2. Under Stalin has world revolution been abandoned for the sake of Russian national policy?

Capitalists and Trotskylsts like to think so, but neither Russian workers nor foreign Communists do. Even the Five Year Plan is discussed by Russians from the standpoint of its international significance,

I have heard such discussions at four in the morning in an auto-truck fifty miles from the railroad by Young Pioneer girls engaged in a local sowing campaign.

The U.S.S.R., however, does not interfere in the internal affairs of other countries, whether by arms or

propaganda.

3. Has the average worker or peasant any voice in the government of his country?

Considerably more than he has in America. The elections last December convinced me of that.

First, more people have the voting right, i.e., all adults over eighteen except for a diminishing 2½ per cent of "deprived." In America voting starts at twenty-one, and is not permitted to transient residents, migratory workers, soldiers and sailors or non-citizens, all of whom vote in the U.S.S.R.

Second, of possible voters 85 per cent took part in the last election, a proportion unheard of in other

Third, each voter gives more time and attention to voting, attending many preliminary meetings to discuss in small groups and in detail both candidates and instructions to the incoming government.

4. Is the present standard of living extremely low? If this is true is it not proof that communism

works less well than capitalism?

Since neither communism nor full socialism yet exists in the U.S.S.R., but only the preliminary stage known as "productive socialism" the question has known as "productive socialism," the question becomes: Does joint ownership of the means of production work less well for the common good than

private ownership?

The answer is clear. Starting with a standard of living comparable to that of China or the Balkans, with millions of peasants living on a diet of black bread, supplemented at harvest time by meat or fat, and only very rarely a little sugar; suffering thereafter the ravages of war and intervention from which she did not recover even to pre-war standards till 1928the U.S.S.R. created in five years thereafter and without the help of foreign loans a thoroughly modern industry and farming, and built on them a rapidly increasing standard of living. She has abolished unemployment. Millions of peasants who never possessed shoes, sheets, forks, tooth-brushes are today who never buying bicycles, gramophones, radio sets, musical instruments. Soap, that touch-stone of cleanliness and culture, increased from 170,000 tons annually in the whole of Tsarist Russia to 460,000 tons last year. Grammar schools increased in their attendance from ten millions to nineteen millions between 1928 and 1932 - one pre-requisite of this achievement being the production for the first time of adequate numbers of children's shoes.

The struggle of the rural districts is no longer for bread but for sound films and "farm cities" designed designed by architects.

The Soviet standard of living goes steadily while that of the rest of the world falls.

5. Is it true that during 1932-33 several million people were allowed to starve to death in the Ukraine and North Caucasus because they were politically hostile to the Soviets?

Not true. I visited several places in those regions

during that period,

6. Is there a chance of another famine this year, as cardinal Innitzer asserts?

Everyone in the Soviet Union to whom I mention this question just laughs.

7. Why were so many people executed after the Kirov assassination? Were any of them punished because they were political opponents of the present regime ?

No persons were punished merely for political views.

One hundred and three persons were executed as members of murder gangs who crossed the Soviet border with revolvers and hand grenades to commit murder and other acts of violence against Communists and Soviet officials.

The trials were in cathera, since open discussion details was tantamount to accusing several governments of acts that rank as causes of war,

8. Duriny 1928-32 were many scientists and technicians falsely charged with sabotage and arrested or imprisoned merely as scapegoats for inevitable shortcomings of the Five Year Plan.

Every American specialist who worked in Soviet industry during those years knows that there was

much sabotage.

Scapegoats for failure were not needed, for the Five Year Plan did not fail. The energy and sacrifice of loyal workers and technicians carried it through. Its success won over many earlier saboteurs, so that by 1931 Stalin was able to report that "these intellectuals are turning towards the Soviet government," and should be met "by a policy of conciliation." Thereafter sabotage cases rapidly diminished both in number and seriousness.

9. Is the O. G. P. U, under another name, employing two or three million political prisoners in

carrying out a program of forced labor?

The picture that these words arouse for the average American -of idealistic intellectuals condemned to heavy, unpaid, chain-gang work-does not exist in the U. S. S. R.

There are, however, "labor camps" in many parts of the country, as part of the Soviet method of reclaiming anti-social elements by useful, collective work. They replace prisons, which have been steadily closing; I have found old prison buildings remodeled as schools.

Statistics of the number and type of men in these camps are unavailable. The highest estimate I ever heard by a competent judge gave a total of several hundred thousand men. This was three years ago, when kulak prisoners working alongside free men in Kuznetsk, Magnitogorsk and other construction jobs formed the largest part of the total. Since kulaks have since been granted amnesty, the number today can be only a fraction of that.

Is there a new privileged class of bureau crats that is taking five place of the class of capitalists and landlords?

Inequality of income is increasing but not "privilege." The characteristic "privilege" of the capitalists is their ownership of the means of production which enables them to exploit others.

Capitalism rewards men not in accordance with either their labor or requirements, but in accordance with their ownership, i. e., in accordance with privilege Such privilege does not exist in the U. S. S. R.

Inequalities sometimes increase and sometime diminish in the U.S.S.R Some years ago when standards of lower paid workers were low, the policy was to increase towards "equality." This policy verv these reached lits obvious limits when workers began to refuse to become managers or to increase their skill, since rewards did not increase with responsibility.

11. Has censorship sapped the vitality of Russian act?

This is another of the questions at which everyone who hears it laughs. We all know that Moscow is the mecca for artists of all kinds, and that it is especially in those fields where censors exist—theatre. movies and the novel-that Russian art attracts the attention of the world.

To the author in the U. S. S. R. the "censor" is not unlike the publisher's reader in America-a person who attempts to forecast the judgment of one's future public. If the author disagrees, he hunts another reader, in the U. S. S. R. he can hunt another censor. Important plays are increasingly censored by previews attended by leading critics, and even by workers and children-the future audience. Sometimes as many as fifty persons make comments during these previews, which often last for six or seven hours. Only an artist who produces for his own solitary enjoyment finds in such collective comment a bar to creative work.

The Way Out for China

In a fine article contributed to the October number of Asia by Dr. Lin Yutang, a Chinese. author and journalist, we find the following words of hope:

The only way to deal with corruption in the officials in China is just to shoot them. The matter is really as simple as that. And democracy is an easy thing when we can impeach an official for breaking the law with a chance of winning the case. The people do not have to be trained for democracy. they will fall into it. When the officials are democratic enough to appear before a law court and answer an impeachment, the people can be made democratic enough overnight to impeach them. Take off from the people the incubus of official privilege and corruption and the people of China will take care of themselves. For greater than all the other virtues is the virtue of Justice, and this is what China wants. This is my faith, and this is my conviction, won from long and weary thoughts.

That time will come, but it requires a change of ideology; the family-minded Chinese must be changed into social-minded Chinese, and the pet ideas, age-old, of face, favor and privilege and official success and robbing the nation to glorify the family must be over-thrown. The process will be slow and laborious. But that process is already at work, invisible, penetrating the upper and lower social strata, and as inevitable as dawn. For a time yet there will still be ugliness and pain. But after a while there will be calm and beauty and simplicity, the calm and beauty and simplicity which distinguished old China. But more than that, there will be justice, too. To that people of the Land of Justice, we of the present generation shall seem but like children of the twilight. I ask for patience from the friends of China, not from my countrymen, for they have too much of it. And I ask for hope from my countrymen, for to hope is to live.

International Labour Conference and its Resolutions

The International Labour Review publishes at length the resolutions discussed and passed at the nineteenth session of the International Labour Conference:

The first resolution dealt with the problem of populations which are not adequately nourished. It was submitted by Sir Frederick Stewart, Australian Government Delegate, and supported by Mr. Verschaffelt and Miss Ada Paterson, New Zealand Government Delegates. The resolution adequate both in quantity and quality is essential to the health and well-being of the workers and their families, and that large numbers of persons are not sufficiently or suitably nourished. It further pointed out that an increase in the consumption of agricultural foodstuffs would help to raise standards of life and relieve the existing depression in agriculture. It accordingly requested the Governing Body to instruct the Office to continue its investigation of the problem, particularly in its social aspects, in collaboration with other international institutions, with a view to presenting a report on the subject to the 1936 Session of the Conference. This resolution gave rise to an extremely interesting discussion in the full sitting of the Conference and was adopted unanimously.

The second resolution, which was submitted by Mr. Yagi, Japanese Workers' Delegate, pointed out that the workers' trade union right is incorporated in the Preamble of the Constitution of the International Labour Organization, and that a resolution on the subject was adopted by the Conference at its Fifteenth Session (1931). It accordingly requested the Governing Body to consider the desirability of placing on the agenda of one of the early Sessions of the Conference the question of the workers' right of association in order to prevent the dismissal of workers or the imposition of unfair treatment on them on account of their joining or receiving help from trade unions. A record vote was taken on this resolution, which was adopted by 89 votes to 1.

The third and fourth resolutions were submitted by Mr. Ramaswamy Mudaliar, Indian Workers' Delegate. The first of these pointed out that in several countries, under the pretext of economic depression and under the guise of rationalization and retrenchment, steps had been taken prejudicial to the interest of the working classes and calculated to lower their standard of living, and that, especially in those countries in which by reason of the prevalence of widespread illiteracy and the lack of properly knit labour organizations, there had been unnecessary and extensive wage cuts and reductions in the number of workers. It therefore requested the Governing Body to consider the desirability of instructing the Office to correspond with the States Members and request them to constitute wagefixing machinery immediately in their respective countries, if it did not already exist, in pursuance of the Draft Convention adopted at the Eleventh Session of the International Labour Conference. This resolution was adopted by 71 votes to 20.

The other resolution submitted by Mr. Ramaswamy Mudaliar drew attention to the fact that the Conference had, at its Fifteenth Session, adopted a resolution concerning the convening of a conference to consider the special conditions of labour prevailing in Asiatic countries, and pointed out that, owing to the rapid industrialization of Asiatic countries, the time was now ripe for the holding of such a conference. It requested the Governing Body to consider the desirability of taking immediate steps for the holding of such a conference at a very early date. When a vote was taken on this resolution, it secured 70 votes in favour and 2 against. The requisite quorum of 76 votes was not obtained, and the resolution was therefore not adopted.

The flith resolution was submitted by Mr. de chelic Italian Government Delegate. This Michelis, Italian Government Delegate. This resolution drew attention to the necessity that the Organization should devote greater the questions which closely affect interest to labour, and the importance of the the agricultural element agricultural part which the agricultural element has to play in general Governing Body: (1) to instruct the International Labour Office to expedite as much as possible its study of the position and conditions of agricultural workers as they result from the application of national legislation, and also in relation to the conditions of the agricultural class in the same country, with a view to proposals which may be put forward and studied later, (2) to develop, in collaboration with the International Institute of Agriculture and other international bodies, the action which is necessary to organize the initiation and application of measures relating to the most important questions which relate to conditions of agricultural work and rural life and which are connected with the development and future of agricultural production in relation to other branches of economic activity; (3) to take the necessary steps to set up a Permanent Agricultural Committee, including in equitable proportions, members of the Governing Body of all three Groups, representatives of the International Institute of Agriculture and of competent igternational bodies, as well as persons qualified to represent all classes engaged in agriculture. The Committee should act as the body responsible for collaboration and consultation with a view to facilitating the decisions of the Governing Body and developing the work of the Conference in connection with agricultural labour. Several delegates spoke in favour of this resolution in the plenary sitting of the Conference, and it was adopted without opposition.

The next three resolutions dealt with the question of the reduction of hours of work in specific industries. The first of them was submitted by Mr. Hayday. British Workers' Delegate. It requested the Governing Body to consider the desirability of placing the question of the reduction of working hours in the textile industry on the agenda of the 1936 Session of the Conference. The Conference adopted this resolution by 63 votes to 26. The second resolution of this kind was submitted to the Conference at the proposal of Mr. Nemecek, Czechoslovak Workers' Delegate. It requested the Governing Body of the International Labour Office to take similar action with regard to the reduction of hours of work in the printing and bookbinding trades. This resolution was adopted by 66 votes to 25. The third resolution relating to hours of work was submitted by Mr. Kupers, Netherlands Workers' Delegate. It invited the Governing Body to consider the desirability of indicating the chemical industry in its largest sense as one of the industries for which an international reduction of working hours shall be primarily proposed at the 1936 Session of the International Labour Conference. The Conference adopted this resolution by 73 votes to 19.

The ninth resolution, which was also submitted by Mr. Kupers, Netherlands Workers' Delegate, pointed out that the Governing Body had placed the question of the recruiting of labour on the agenda of the Nineteenth Session of the Conference for first discussion with a view to the adoption of international regulations

in 1936. It expressed the opinion that it would be desirable that the discussion of this question should be followed as soon as possible by the examination of the question of labour contracts, and pointed out that the Committee of Experts on Native Labour of the International Labour Office had completed its study of this question and had adopted suggested principles for the regulation of written contracts of employment. It therefore requested the Governing Body to examine the desirability of placing this question on the agenda of the 1937 session of the Conference. The Conference adopted this resolution by 74 votes to 23.

The tenth and last resolution, which was submitted by Mr. Ruiz Guinazu, Argentine Government Delegate, stated that it is generally recognized that the truck system and other practices affecting the real value of the remuneration of labour involve possibilities of graveabuse affecting both the real earnings and the social and economic independence of the workers, that in certain countries the persistence of the truck system in variout forms involves serious hardships for important groups of workers; that legislation designed to eliminate the abuses of the system and of other practices affecting the real value of wages and salaries is in operation in a number of countries; and that it is urgently desirable that the benefits of such protection should be extended in the fullest measure to workers in every avenue of employment and in all countries. It accordingly requested the Governing Body to invite the Office to continue and extend, and to publish the results of its investigations into the various forms and manifestations of the truck system, into related practices involving deductions from the nominal amount of wages or salaries, and into the legislation concerning these matters in operation in the various countries, with a view to presenting a report to an early Session of the Conference. The Conference adopted this resolution unanimously.

Industrialization of India

The following occurs in a paper contributed by Huns Kohn to The Political Science Quarterly:

The industrialization of the East can alone assure a higher standard of life for the masses, their protection against recurrent famines and the provision of better tacilities for education, on the one hand, and lay the foundations for national independence in the present-day world on the other hand. The great progress of Japan and the excellent and surprising results achieved in this Oriental country in the fields of education and industrial advance under the guidance and active help of an enlightened and native govern-ment, were in contrast with the industrial and educational stagnation and backwardness of India under the British government. Without government help the shortage of capital, credit facilities and skilled labor prevented before the World War the industrialization of India. The World War changed the situation. Indian industrial resources had to be developed to help in the conduct of the Imperial War. According to the census of 1931 only 5.75 per cent, of the Indian population are employed in organized and unorganized industries and in transport, but on account of the large population of India even this small percentage amounts to about twenty million workers. India is fortunate in being able to depend for the procuring of raw materials and the disposing of manufactured articles on her home market. Those immense

industrial potentialities will develop quickly if effectively dealt with under more active and sympathetic guidance from the government.

Youth and the International Ideal

Z. Helen Bilder writes in the World Order:

When the armistice was signed to "The War to End War," statesmen everywhere voiced the resolve, echoed as a prayer in the hearts of all, "This must never happen again." People said, "We will build a new world order based on international co-operation instead of international anarchy. The fact that we love our own families best does not mean that we must therefore hate our neighbours; in every hamlet, town and city, the community spirit is recognized to be for the good of the individual; in the United States of America, there is State sovereignty, still the States are federated under the national government at Washington. The unit in each case gives up some local privileges for the greater good achieved by group solidarity. So, too, can the countries of the world be federated, a world community, wilh each nation the family unit, each loving its own best but not, therefore, hating and killing its neighbors."

Youth movements sprang up on all sides. Young people had not the old habits of thought that taught tha Peace was to be found through the bloody chatnnels of War. Young people said, "We remember our tragic childhood with starvation, terror and orphanage, our shoulders are bowed under the burden of taxation from past wars and from the preparations for the next one; before ever we have had a chance to earn our bread, we find ourselves members of the hopeless army of the unemployed. We have studied the history of past wars and we know that the consequences of one are always the causes of the next, we know that the vanquished nation nurses ever a hatred of its conquerors and dreams only of the day when it will be strong enough for revenge. On the graves of our fathers, who died, as they believed, for the good of their country, we resolve, instead to live for our country and to strive to make it part of a family of the nations of the world" In these young people rested our hope and our faith for the future.

Diet and Climate

In the Journal of the Royal Society of Arts, Dr. Hariette Chick, C. B. E., D. Sc., dicusses the causes of prevalence of rickets in tropical climates:

If sunshine were the only means of protection, it would follow that rickets would be unknown in the tropics, and, In Arctic regions during the long winter, would be universal. We shall see that both these suppositions are false. The races inhabiting Arctic regions are accustomed to a diet rich in fats and liver oils, ie, in Vitamin D, and it is probable that this circumstance has made their survival possible. On the other hand, some groups of people inhabiting the tropics have social customs which hinder access to fresh air and sunshine for women and children, while the diet is poor in mineral salts and animal fats. Vitamin D can only control and correct the metabolism of lime salts and phosphates if these are present in adequate quantities in the diet, sunshine can only provide Vitamin

D if the inhabitants take advantage of the supply thus provided.

In India, and also in Northern China and Manchuria the prevalence of osteomalacia and rickets is connected with the social customs of the people, combined with the poorness of the diet. In India poor diets could often be corrected by the abundant sunshine, and both rickets and osteomalacia are found chiefly among the races observing the custom of purdafi, which keeps the women and children indoors, while the diet rich in cereals, poor in meat and genuine milk fat, and containing no liver oil, is not suited to a life without sunshine. Osteomalacia is endemic among the women of the purdafi castes and is usually associated with pregnancy, which places a great strain upon the calcium metabolism of the mother (Vaughan 1928).

In Northern China, where osteomalacia is also endemic and often present in its severest and most terrible manifestations, the causes are also to be found in the combination of a very poor diet consisting chiefly of cereals, with an indoor habit of life especially among the women. Maxwell (1925) points to a deficiency of lime salts and Vitamin D in the diet as the causative factors, but also to the habit of opium smoking, which keeps the people indoors. The custom of binding the feet also prevents the women from taking exercise, and the disturbed state of the country and prevalence of brigandage hinders the keeping of livestock and production of eggs, milk and meat.

A particularly instructive instance of osteomalacia is that occurring in the Kangra valley in Kashmir which was investigated by Wilson (1931, 1932). The sufferers. were of both sexes and mostly field workers exposed to sunlight. In one village, among 109 persons belonging to the lowest social class, including all ages and both sexes, 83 were found to show some degree of rickets or osteomalacia. The diet of these people consisted of cereals and legumes, with some vegetable oil and preserved "butter" fat, only occasionally were meat or vegetables taken. Administration of extra Vitamin D in the form of cod-liver oil was without much effect, but treatment with tricalcium phosphate, without addition of extra Vitamin D, proved successful, if the patients were exposed to sunshine. This fact showed that the supply of calcium salts and phosphates in the diet had previously been too inadequate to allow the Vitamin D derived from the sunshine to discharge its proper function. It is interesting to note that the soil in the Kangra valley is stated to be deficient in lime, phosphorus and magnesia.

Religious Liberty in Turkey

In an article with the above caption, S. A. Morrison writes in the International Review of Missions:

Action has been taken by the Government to restrict the educational work of missions. In 1981, the decision was reached that Turkish children must receive their primary education in Turkish schools. The university declined to accept the diploma of foreign institutions without examination. Whether for these, or for other, reasons there has been a marked decrease in the number of students attending missionary educational institutions, and this factor, combined with a reduction of income from America, has led to the closing of several of them.

Restrictions, also, have been placed upon the publication and circulation of Christian literature. But in this connexion, as well as in regard to the control of primary education, the belief of many is that the Government's attack is directed mainly against Islamic institutions and propaganda, and that Christian missionary work suffers only incidentally. Whether this interpretation is correct or not, it is our conviction that there is more real religious liberty in Turkey today under the Government's secularist policy than there was in pre-war days under a Muslim regime or than there is at the present time in other Muslim countries which claim enlightenment and a spirit of tolerance.

Our survey of Turkey's past history has shown us a picture, first, of a State established on a wholly Muslim basis. Then, during the nineteenth century, efforts were made to compromise between Islam and the spirit of modern progress. After the great war nationalism forced its way to the front, but the form of Islam was retained. Now Turkey has concluded that, at least in the affairs of State, secularism is the only assured road to progress. As years pass, the laws of the country have been cleared more and more of their Islamic mixture. Once Islam was predominant. Now nationalism—a sense of nationhood—has replaced Islam. The story of religious freedom in Turkey has fluctuated with these experiments in State administration but in the main it has been a story of advance in liberalim of thought and practice.

Turkey today is a secularist country. But before long there may be a searching after true religion. The question has been raised more than once in the Turkish press of the extent to which it is possible to build up a strong national character on a secularist basis. There is significance in the words of Professor Mohammed Emin Bey (professor of philosophy in the University of Stamboul), which appeared in the Hayat of March 1st, 1928:

The continuous decline in the sacredness of religion may eventually result in a conclusion of the emptiness of religion, and such an outcome may seriously affect the belief in moral concepts also. Then the real problem comes. How can we find a substitute for the religion which was performing these duties so far? What must we do so that a proper attitude of idealism may be prepared in the souls of youth, and keep continuing the sense of responsibility, duty and moral integrity?

In the answer to that question lies, we believe, the

future history of Turkey.

Rumania: her Solution of the Minorities Problem

In tracing the historical development of the Minority question in Rumania, Radu Florescu writes in The Christian Register:

The state guarantees to all the minorities the right to develop themselves in their own way and tocultivate their own national language.

They are granted the poportunity to exercise their cultural, economic, and political activities in a most favourable atmosphere.

These activities on the part of the minorities donot worry or vex us, because, according to our principles of government, the manifestation of these national peculiarities does not affect us as long as, at the same time everyone is collaborating to the upbuilding of a totally harmonious community, which would serve the needs of all.

But we cannot accept under any circumstances certain 'rassist', conceptions, born of the mentality of the feudal rulers. They assume a predestined superiority over other races and peoples, over whom they wish to rule according to their own conceited ideas

THE MEASURES OF THE RUMANIAN GOVERNMENT

In the first place, we have introduced in public life by means of our agrarian reform a new factorunknown to the old feudal system of the Austro-Hungarian monarchy by which we have strengthened economically the agrarian population, regardless of its nationality, by dividing among the peasants the large estates which belonged before to the idle feudal classes. This reform—which benefited our Magyar, German, Russian and other minority populations in the same measure as the Rumanian majority itselftogether with our cultural policy to provide schools of all grades for all the minorities (with the result that they are today in a better cultural position than they were before the war), are facts which cannot be disputed by any criticism.

The land thus expropriated was divided by Rumania in small lots to the agrarian proletariat, regardless of race or religion, that is, regardless of whether they were Rumanians, Hungarians, Russians,





INDIAN PERIODICALS



The Table-Land

India and the World has published the following poem by Prof. Yone Noguchi, the Japanese poet:

The table-land from Karuizawa to Kamuro, three thousand feet above the sea, Writes a large silent line, curve or straight, Like the sea drawn on a folding screen, under the

low blue sky
Playing a duet. Listening to the music in slow
simple rhythm.

one will feel himself to be in Heaven .--who, being here,

Would not feel like a god or prince of the mythic age?
Who would not feel that he is departing from the
painful life

And the world? Who would not become a poet?
Once some years ago! walked here at will under
the golden light

Of an autumnal afternoon, and heard the voice of a cricket in the grasses. It was a little unpretentious voice,

but it was great Because it had the big sky and the table-land for its own.

Then I thought that poetry should be like that, and was glad
That I had touched the secret poets must observe.

To-day I walk This table-land, sending my fancy-birds over the great grass-sea

To fly about, and smile to see how they make a havoc of wings In gold and silver. Oh, how they mix or separate in a beauty

That alone belongs to fallen petals!

How to reconstruct villages

We make the following extracts from a letter to Nandalal Bose from L. K. Elmhirst, published in the Visva-hharati News the theme being how to reconstruct villages and begin work among our people:

Having picked the group, artists, scholars, farmers and scouters, I suggest the learning of a play and songs,—if possible the group should be trained by Gurudev, and every idea that can be extracted from him should be written down. He will have innumerable suggestions to make. On the practical end however, I suggest mapping out your course and with the help of S,—and K—finding out people who would simplify camping arrangements by perhaps contributing some hospitality. I believe as a matter of fact that by offering an evening programme of games, song, drama, dance and perhaps scout demonstration (fire prevention), and by printing your programme on a small leaflet beforehand, village after village would compete for the privilege of acting host, not always

to the extent of full hospitality and food but in some way and if you began with a place like Metakona, they would invite neighbours to attend and hand you on to the care of the next village i.e. we have so many well-wishers within a 10 mile radius that we should make use of them in the way, and they can make use of us. This may all seem more formal than you would wish, but on the one hand you save time and effort for the main task—learning, by making use of sympathetic friends, as you found all through our tour. If we'd had to worry about food, and lodging all the time in China what small allowance would have been even for the real task.

Secondly our concern is partly with the people, their present and their future, partly with their past, and to find a friend at the end of the day to open the road and make the path easy is worth much.

This all sounds very prosaic, but just as it was my hope on our trip that through greasing the wheels the whole machine might make more easy progress so I feel that if we once get a practical and inexpensive basis for these wandering tours, their results will tully justify them. Gurudev has plans that are expensive but that would be worth the expense if we could once prove how much could be done in the simplest possible way. I want of course also to find the practical basis upon which you can realize your own dreams.

In my imagination we carry a minimum of equipment, dispensing even with the bullock cart. We either receive invitations, or give songs and dramas and demonstrations and hand the hat round not for money but for food. We spend perhaps three days at a village, your artists sketching the people, the houses, the temples and hunting out the crafts and sculptures and anything of interest. Others will be busy writing up records studying problems, sanitary social and agricultural, or meeting people. But in general travelling from dawn to breakfast, and rest till tea and spend the evening with the villagers, games for the boys, then song, discussion, drama—no rigid rules, it must all be a natural process.

We must know the people, their background, their creative capacity, their happinesses and their love for beauty. We can discover these things from their history and their traditions, from relics, as well as from themselves. I would suggest that all drawings and materials be exhibited at the end at Santiniketan and a selection at the Calcutta Exhibition too. What fun we used to have drawing and what a stimulating experience it was for me. I have been practising Chinese writing as discipline and as recreation ever since, not yet as a form of spiritual exercise, I am afraid that may come.

Well I leave these bricks as they lie. You as the mastermason will select as you wish and discard much or all, but perhaps we might do something of the kind and find new modes of expression, of creation and of happiness.

Gandhi and Socialism

Mr. John Middleton Murry writes this interesting but thoughtful article in The Aryan Path. Part of it is given below:

In spite of the great difference between the two societies, I feel and have come increasingly to feel, that Gandhi's doctrine and programme is in accord with our English necessities also. We Socialists, who advocate and work for a social revolution in industrialized society, by which the machine shall be subordinated to human needs, not human needs governed by the machine, find ourselves (I believe) driven at the last to a position essentially the same as Gandhi's Our ideal is a society, in which the machine is so completely subordinated to the real necessities of human life, that the vast economy of human efforts which the machine makes possible may be turned to the benefit of every member of the community, to whom (by every right, natural and divine) it manifestly belongs. But what is that liberated human being to do? His humanity has been so mutilated by two centuries of machine "civilization" that he would be incapable of using his freedom. He would blink bewildered in the sunshine like a prisoner released from years of captivity in a dark dungeon.

The problem becomes more urgent when we recognize that in one grinding and debased form many Western men already have attained freedom from the machine. Our huge and constant armies of the permanently unemployed are slaves who have been grudgingly liberated from the machine. And straightway it becomes obvious that work—natural and creative work—is a necessity of human life. Without it, our unemployed collapse as human beings. Their spiritual and physical energies depart from them. They become incapable of taking part in the political struggle for a new order of society. They themselves recognise that they were better and stronger men while they were still the active slaves of the machine.

And in yet another form the problem becomes manifest and urgent again. The man who is engaged in Socialist politics comes at the last to recognize that an intense moral and imaginative effort is necessary if the politics of Socialism are to be prevented from degenerating into a mere taking of the line of least resistance, which, though nominally aiming at the regeneration of society, is in fact directed towards a controlled degeneration of society. For what is called Socialist policy to-day tends towards one of two things: either increasing the number of, and the payment to, the unemployed, or employing them at the machine again on works "of national importance." It is inspired by no recognition of the fact that both are evils. Work at the machine is itself an evil, and secure subsistence, just above the poverty line, without creative work is also an evil.

In its final form our problem is this: From whence is the moral and spiritual energy to be derived which will preserve Socialism, in a political democracy, from taking this line of least resistance which leads to human degeneration? From what source can Socialism be continually inspired with faith in its real mission—to create a new society of regenerated men and women?

I am driven to the conclusion that this source of inspiration and strength will only be found in communities of men and women who have achieved the equivalent of what Gandhi urges—"the voluntary recognition of the duty of bread-labour and all that it connotes." Our circumstances are different, and we

must adapt ourselves to them. Our communities will have to be in the nature of physical and spiritual "retreats" to which the members retire to live, as far as may be, on the product of their own labour for a short period in the year. From those of the unemployed who understand the vital necessity of reestablishing the natural law and rhythm of life we may expect the permanent element in such communities: the rest of us, who are enmeshed in the obligations of capitalist society, and can, escape them only for brief periods, must perforce be content with the regular "retreat"—to adopt a term from the monastic tradition. But from this "retreat," I believe, they would derive a renewal of strength, both physical and spiritual, from simple creative work, from frugal living, and above all from the immediate experience of comradeship in simple creative work undertaken in common, which alone will enable them to withstand the innumerable subtle forces which constantly tend to degrade the ideal of socialism.

The Venereal Problem

Lt.-Col. Jelal M. Shah, M. B. E., I. M. S., has pertinently drawn attention of the public, especially of the physicians, to the above problem in *Indian Journal of Venereal Diseases*. He writes in part:

The unsatisfactory position in India regarding venereal diseases, even in the larger cities, has long been realized by the medical profession.

Whereas in Europe generally the situation in this respect formerly perhaps equally unsatisfactory has appreciably improved since the war, it is to be regretted that in this country no such progress can be recorded. In fact, paradoxical as it may seem, the position in some respects would even appear to be worse than previously.

The main factors responsible for this state of affairs, speaking in general terms, may be said to be:—
(a) inefficient treatment (b) ignorance of the public as to the seriousness of these conditions and the necessity for prompt and adequate treatment and (c) financial considerations.

Unless the public are made fully to realize (a) that these conditions require prompt and efficient treatment (b) that freedom from symptoms or signs does not necessarily indicate cure, (c) that systematic tests of cure at the end of treatment can alone prove whether real as distinct from apparent, recovery has been achieved and (d) that in some conditions, like syphilis, insufficient treatment (by means of a few injections of "914" only) may accelerate or even provoke the more serious and even fatal complications of the diseases, the campaign against venereal diseases is not likely to make any appreciable progress.

Likewise the position is not likely to improve to any marked extent if medical practitioners content themselves merely with treating the symptoms and thus encouraging the patients erroneously to consider themselves as cured when symptoms have subsided.

A Punjab Problem

The Social Service Quarterly writes editorially.

Recently a deputation of the Youths' Welfare Association, Lahore, waited on the Minister for Education, with the object of drawing his attention

to sexual abuses in public schools. The memorandum submitted by the Association to the Minister urged the necessity of laying down severe penalties for teachers seducing boys. It seems that this problem about sexual abuses on the part of teachers in relation to their students is peculiar to the Punjab. The fact that a responsible Association should give such prominence to the evil and advocate severe measure for its removal leads one to believe that the evil must have become common in the province. Had it been as common in the other provinces complaints would have been heard about it long ago. It was a revelation, we presume, for people in other provinces, to know that this unnatural vice was so prevalent in the Punjab, when they read the news of the Y. W. A.'s memorandum and deputation to the Education Minister....The complaint about sexual abuses in school in the Punjab brings to the mind a larger social problem. The root cause of the evil must be traced to social conditions in the province. Questions such as, whether the percentage of unmarried teachers in that province is higher than in other provinces, whether the lower proportion of women to the whole population has anything to do with the evil, whether unnatural vice is prevalent there by tradition, and whether the purdah system can be held responsible to any extent for it, deserve to be carefully considered. The subject is an unsavoury one, but in view of the disastrous effects of the vice on the physical and moral well-being of the rising generation, it deserves to be tackled in the most practical and scientific manner.

Thoughts on Suicide

In an article on the above subject in *Insurance* World Mr. J. M. Datta, M. Sc., B. L. writes:

In European countries men are much more prone to commit suicide than are women. In England and Wales, the proportions are about 3:1—the rate for males in the quinquennium 1921-25 being 154 per million against 54 for females. In New Zealand the disproportion is even greater, the respective rates being 192 and 46. In Germany, Italy and the Netherlands the ratio of male to temale suicides is nearly as high as in England and Wales. Even in Japan, the land of hara-kiri, the male suicide rate is 50 per cent above that for females.

But in India it is otherwise. Dr. Kenneth McLeod says:—'But the most striking fact in the statistics of self-murder in India is the excess of suicides committed by females as compared with males. There regarding the reliability of the figures in this respect for the whole tendency of statistics in India everywhere is to under-register

vital events affecting females."

But one welcome feature of female suicides is its slow decrease during the last 20 years.

Twentieth Century Tendencies the Sex-Mania

India To-morrow has published an informative article by Prof. Devaprasad Ghosh, M.A., B.L., on "Twentieth Century Tendencies: A Reversion to Barbarism?" from which the following is quoted:

You will be astonished at Judge Lindsay's diagnosis of this sudden sex-mania, this morbid lust that has so

much obsessed Western society that, as one wag has put it, it has struck sex o'clock in the West. He points out three main factors-mass education, the cinema, and the motor car. Mass education has put a little learning into every blessed child's brain, and you all know that a little learning is a dangerous thing the result has been that every idiot has now learned to question why, to cavil at established moral usages and conventions, and to settle his course of conduct as his sweet pleasure and inclination dictate-and these dictates, to the ordinary adolescent youth, point very naturally to sex-indulgence. I think it was Voltaire who once said, "If there be no God, then a God must be invented with his Heaven and Hell, if society is to-be kept in order." He was a true mass-psychologist who said that. Then comes the cinema which brings before the very eyes in all their allurement the voluptuous scenes of sexual dalliance, and the appeal of the eye is very powerful, much more so than the effect of printed types. On the top of this comes the opportunity provided by cheap taxis and motor-cars, through whose instrumentality amorously inclined couples can rush off to some distant and secluded spot, satisfy their desires and return to their homes in the space of an hour or so, and nobody suspects anything wrong. It is the cumulative effect of all these various factors, aided and abetted by the glorification of bestiality as such, that has brought about an awful state of things in America.

Prospects of Ground-Nut Industry in Bengal

Prof. J. C. Ghosh of Dacca University has contributed an important paper on the subject to Science and Culture. The portion of the article relating to the prospects of ground nut industry in Bengal together with his valuable concluding remarks is given below:

The replacement of 100,000 acres of surplus jute lands by cane out of a total surplus of 600,000 acres only touches a tringe of the problem. Other alternative money crops must be found to cover the remaining 500,000 acres The Bengal Department of Agriculture strongly recommends the growing of ground-nut over this area. 600,000 tons of ground nut oil seeds were exported from India in 1931-32 valued at 10 crores of rupees It is now mostly grown in Madras, Central Provinces and Bombay The total production in 1934-35 is about 3.2 million tons of which the export market is expected to consume 20 per cent. The production of ground nut has increased even during these years of depression by about 500,000 tons. This subject was very carefully considered in the Crop Planning Conference held in Simla in June 1934 and their conclusions may be given in language of Mr. Burt, who is the Expert Adviser to the Imperial Council of Agricultural Research: - "The internal market for ground nut in India is extremely important. The internal market for the oil is expanding, and ground nut oil is the one oil which is being used by all the which are producing new hydrogenation plants Vanaspathi Ghee to replace imports of fats and other kinds of vegetable ghee. After going into the trend of exports and the increasing demand for internal consumption we came to the conclusion that there was room for cautious expansion specially in those provinces where the ground nut area is not very large." Bengal's present production of ground nut is negligibly small and the recommendations of the Crop Planning Conference apply to her condition with special force.

The method for the cultivation of ground nut is described in leaflet No. 3 of 1933, of the Bengal Department of Agriculture. It has been found that in Bengal this crop can be grown as a kharif crop in the highlands during the summer and the rainy seasons and as a rabi crop in the lowlands from December onwards. In some localities in Bengal, an yield as high as 36 maunds per acre has been obtained which means an income of Rs. 200 per acre of crop even in these days of depression. The average yield in Bengal will however be at the lowest estimate 18 maunds or '66 tons per acre. If the produce of ground nut in Bengal is increased at the rate of 60,000 tons per year until a maximum of 300,000 tons is reached in five years, the Indian market for this crop will not be seriously dislocated in view of the expanding internal consumption. This crop will require about 500,000 acres of land yielding an average income of 4.5 crores of rupees to the Bengal cultivators. As a matter of fact it will not be difficult for the experts to work out satisfactory systems of crop rotation suitable to each locality of the province based on the following crops-cane, ground nut, jute and aus paddy.

A theoretical solution of the problem of crop planning is easy; the practical realization of the possibilities indicated in such solutions is however a very difficult task. The cultivation of ground nut in Bengal has not made any progress whatsoever because the valuable knowledge has not been brought to the door of the ryot and because there does not exist any marketing organization to handle the ground nut which he might produce. Normal channels of trade ure automatically set up when the supply of a commodity from a particular area has become regular but until this has happened, the pioneering marketing work should be undertaken by the Government. The Government of Bengal would have been well advised, if instead of frittering away the sum of 16 lakhs of rupees placed at their disposal for rural development on petty schemes of little permanent value, a five year plan had been adopted with this financial backing, to develop and expand the cultivation of ground nut in this province Such a course would have brought to the Bengal peasantry at the end of this period an income which is equivalent to 30 per cent of the present harvest price of jute. I wander why men in authority cannot understand that good drinking water and good cattle will take care of themselves if money can be made to flow back into the countryside.

A constructive agency is required to bring any such scheme into fruition. The Chancellor of the Dacca University in a very thoughtful address recently exhorted the educated youth of the land to go back to the country in a spirit of service to the villagers. Such appeals always strike a very responsive chord in the heart of our young men; and if the people and the Government of Bengal so will it, an organization at a small cost can be easily set up which will absorb the constructive energies of a large section of our educated but unemployed youth and will carry through well planned and comprehensive schemes of crop rotation within a short time.

I have indicated above how well directed and conscious efforts at crop planning coupled with industrial development can bring back a considerable measure of prosperity to the countryside of Bengal. Nature has endowed this land in which we live, with a soil whose richness and fertility cannot be excelled. It lies with the people of the land to make an intelligent use of this precious gift. In the Biological world, standards of efficiency are judged by the

readiness with which a living organism adapts itself to changing environment, and the inefficient are not permitted to survive. In the world of human affairs the same standards prevail, however much we wish it to be otherwise. When will the Bengalees learn this lesson of life?

Twelve Rules for Happiness
The Oriental Watchman and Herald of Health has the following:

- 1. Live a simple life. Be moderate in your desires and habits. True simplicity is free from selfseeking and selfishness. Realize the desirability of true simplicity, and try to make it a pre-eminent quality in your character, work, and daily life. Simple things are best.
- 2 Spend less than you earn. Avoid extravagance. Keep out of debt. To secure ultimate independece, exercise the fine qualities of prudence, frugality, and self-denial.
- 3. Cultivate a yielding disposition. The habit of generous acquiescence gives right balance to human will. Resist the tendency to want things your own way. See the other person's viewpoint. Take a large view of life.
- 4. Think constructively. Store your mind constantly with useful, progressive, encouraging thoughts. Every uplifting idea you entertain has a happy influence on your life. Train yourself to think deeply,
- 5. Be grateful. Be glad for the privilege of life and work. Be thankful for the chance to give and to serve. Let each day witness to your spirit of thankfulness. Be appreciative in your appraisal of
- 6. Rule your moods. Rid your mind promptly of every discordant or undesirable thought. Cultivate a mental attitude of peace, poise, and good will. Direct your mind to pleasant, agreeable, helpful subjects. Dwell upon the best aspects of life.
- 7. Give generously. Give out of the fullness of your heart, not from a sense of duty, but because of the wish to serve. There is no greater joy in life than to render happiness to others by means of intelligent giving.
- 8. Work and pray with right motives. Analyze your motives and impulses, to determine which should be encouraged and which restrained. Resist all undesirable tendencies. The highest purpose of your life should be to grow in spiritual grace, strength, and symmetry.
- 9. Be interested in others. This will divert your mind from self-centredness and other selfsh habits. In the degree that you give, sympathize, and help, with no thought of return or reward, in such degree will you experience the by-product of happiness.
- 10. Live in a daylight compartment. This means to live one day at a time, Take no anxious thought for the morrow. God supplies you today with everything essential to your best progress. Concentrate upon your immediate task, and do it to the best of your ability.
- 11. Have a hobby. Cultivate an avocation to which you can turn for diversion and relaxation.
- 12. Keep close to God. True and enduring happiness depends primarily upon close alliance with God. Priceless riches come from close daily communion with Him. It is your privilege to share His thoughts for your daily spiritual nourishment, and to

have constant assurance of divine protection and guidance.

Common Words in India

Ever-interesting is the study of the language of Man. We quote below extracts from a paper in *Indian State Railway Maya:ine* which will no doubt prove very interesting:

The study of words is not only instructive but also intensely fascinating. The sport of finding their original homes, and of tracing their travels is alluring. Many words have had quite long journeys, for example, from Portugal or England, to India, from India to England, or from Arabia to Spain, Portugal and England, or from Persia to India. In the giveand-take of languages, both India and Britain have had their share.

Arabic enriched both the English and Indian guages. There are very many words in the latter languages. languages that are Arabian by descent. A thousand or more words of Arabic origin are to be found in English, and many thousands of their derivatives, About two hundred and sixty of the thousand odd words are in everyday use. Many Arabic words in English are varied and confusing, and their spelling, even, divergent. But Arabic words that crept into English before the Restoration period have taken a thoroughly English form, e.g. assassin, apricot, orange, sofa and zero. Few would suspect that the middle three were from Arabic. Carafe and safith, are examples of post-Restoration words. From Arabic there are, too, the names of many animals (gazelle, bulbul the Indian nightingale-and albacore; of stars (Aldebran); botanical words (camphor, fienna, tamarind), words relating to chemistry and alchemy (alcohol, attar, clixir); names of articles of clothing and stuffs (chiffon, cassock, mohair), words connected with dyeing and colours (carmine, saffron), names of goods, drinks and vessels (fialwa, jelaibi, sheebet), words geographical and of travel (Kafila, Sufiara), mathematical and musical words (algebra, lute); words about medicine and surgery (cubeb, taraxacum), names and titles (rais, amir, and Percival which comes from faris-al-fal, 'a rider or knight of good destiny or of the prize'); words for use in religion, shipping, trade and war (mosque, cable, tariff, fiavildar), miscellaneous words such as amulet and khan. Howdah, ghoul, jinn, giaour, kaffir, Caaba, cadi or cazi, caliph, are derived from Arabic. Nearly all the examples given are commonly used in India.

Arabic words began to affect Indian speech in prehistoric times. Moreover, Arabic words did not enter English at the time of the Crusades as so many think, but at an anterior date. "For the Crusaders, for the most part, spoke a Latin lingua-franca; and for verbal communication with the enemy, they could have interpreters enough from Spain and Sicilly. Sir Walter Scott's picture in Ivanfioe of Arabic-speaking English knights and palmers is fanciful." (Walt. Taylor).

Greek and Roman commerce with India of the later centuries has lett its fossils on both sides, testifying to the intercourse that once subsisted. Sandal, musk, peryl and sugar, are examples of Indian words taken into one or other of the two 'classical' languages. Kastira (tin) and Kasturi (musk) are Indian words taken from the Greek.

Persian words have been brought into English chiefly through Indian languages, e.g., Urdu. Some of

these words can be traced back to Sanskrit as well as Persian but it is incorrect to give them a purely Sanskrit origin. It can merely be said that Sanskrit and ancient Persian were parallel, being two closely related languages. By far the greatest number of Persian words took root in India in Mughal times, during the formation of Urdu, the language of the camps, the 'dog-Persian'.

A most interesting English word comes from the Persian. As the name of a somewhat different substance, it is known in India. Macquine comes from the Persian mucwarid meaning a pearl, which is also the parent of the word for the flower, marguerite. "The name margarine was first given to a pearl-like substance extracted from lard, and from this was transferred to its present even less congenial use." (Daryush). English names of common flowers such as rose, jusmine, lilac. narcissus (nargess), and names of plants such as peach asparagus, spinach, are of Persian extraction. Medicinal words, too, such as laudanum.

Verandati comes from the Persian 'barandaz' meaning, literally, the 'loadthrow', and is the covered passage or portico in front of offices in a caravanseral where goods are unloaded for protection." (Daryush).

Words of Indian origin began to creep into English from Elizabethan times, e.g., calio and chintz. As trade increased inter-borrowing of words also became more general with the result that English now owes a great deal to Indian languages.

Before the English went to India the Portuguese had already added words to the Indian vocabularies. The Dutch who were contemporaries of the English in their first visits to the 'East Indies,' did not add much to the Indian languages. They, however, gave the word burgfier, synonymous with a man of mixed blood, to Ceylon; and petersilly (parsley) which word was, in the old days, always used by Indian cooks, who were then not so sophisticated as they are now.

A French word, once used in India, namely boutique, meaning shop, still survives in Ceylon. The word mort-de-chien, meaning cholera, is no longer heard in India. It is a most interesting word. The Portuguese pronounced the Mahratti word for cholera namely mordachi as mordexim. The French again murdered the Portuguese word and revived it as mort-de-chien. It is a matter for congratulation that owing to improved sanitation and to the advance of medical science, the need for the popular use of any word for cholera is becoming less and less necessary every year. A 'dog's death' is not looked upon a sone of India's greatest perils, and in the same way, the West Coast of Africa is no longer the 'white man's grave.'

The word India, itself, is etymologically of great interest. As is pointed out in Hobson-Jobson, a book might be written on the word. "The origin of the name is, without doubt (Skt.) Sindfiu, 'the sea,' and thence the Great River of the West,' (or, perhaps the name of the river is derived from a word meaning 'that which flows') "and the country on its banks, which we still call Sindfi. By a change common in many parts of the world, and in various parts of India itself, this name exchanged the initial sibilant for an aspirate, and became (eventually) in Persian Hindu, and so passed on to the Greeks and Latins." The name of the tract gradually spread to the whole country. (Hobson-Jobson). The writer can remember that when he first went to India, letters to

India were quite commonly addressed 'East Indies' a name that still exists in official Naval matters.

Sarat Chandra

Shri Ramnath Suman writes appreciatively of the novelist Sarat Chandra Chatterji in the Twentieth Century partly as follows:

Sharat Chandra's rise in the firmament of Bengali literature has been phenomenal. He shot like a meteor and dazzled us with his luminous glow. There is no other Indian writer whose rise has been so sudden. Since his appearance he has dominated Bengali literature as no other man, with the single exception of Rabindranath, has ever dominated.

A Bengali of Bengalis there is no one perhaps who

knows Bengal more intimately.

The deep note of love, attended by pathos, is characteristic of his stories. He has painted love in all its thousand and one varieties. He rejoices in all. Upendra's love for Surabala, Savitri's for Satish, Girish's

for Shaila, the wife of his brother, all these variations have been depicted with a consummate skill, rare in other Bengali novelists. He lays bare the struggle of the soul with a deep sympathetic touch and presents us the vivid realities of Life in a most subtle way. We wonder at his tremendous grasp of facts and mysteries of life. No other Indian novelist has created such a variety of characters, not types. A forbearing husband, with extraordinary power of toleration, a self-sacriflcing wite, with the deepest possible affection for her husband, a conspiring young pair with half-closed cyes and beating hearts, a tortured widow, with glories of heaven in her heart, a caste-ridden society, an ignoble mother-in-law, a loving sister, a typical fisherman, and a fallen woman with doors closed against her, despised by the society, none the less with feelings and longings of the feminine Eternal, with wounds bleeding with a vengcance all are there.

Nevertheless he seems to have been influenced by the mysteries that are latent in feminine character. Apparently, the woman interests him more than the man. His feminine creations are always brilliant, original and perfect. In fact, his greatness lies there.

GLEANINGS

JAPANESE BUDDHISM

Japan is today the stronghold of Northern, or Mahayana. Buddhism. Yet a certain type of foreigner night know a Japanese gentleman for many years as a shrewd business man, a keen and efficient follower of modern American or European civilization, and never suspect that this same man began his day by sitting upright to half an hour with crossed legs, his hands on his knees, eyes half-open, regulating his breath and practising what is called "zazen"! He does this to produce "right mind." And from these thirty minutes of inward contemplation he draws moral strength for the coming struggle on the twelfth floor of his modern building. In somewhat the same spirit the Japanese lawyer, photographer or deutist, coming home, after a busy day, to his boiling hot bath and dainty, rather frugal, repast and maybe, as a tribute to civilization, half an hour of the radio, finishes off his evening by reading a dozen twelfth-century tanka or hokku-brief poems singing the transitoriness of this life:

"For all is fleeting, birds, music, flower's beauty..." Or a colonel, back from Manchurian battle-fields after deeds of brilliant prowess of self-possessed determination, sits in his tiny garden in Asabu ward and recites the complaint of the famous poet Basho:

"The summer grass.
All that is left of the warrior's dreams?"

The foreigner would be astonished at the Japanese colonel because he probably would not know that more than thirty per cent of the military class in Japan belong to the Zen sect of Buddhism, one of the most austere contemplation sects. Zen has more than eight thousand temples and nine million followers in the country. The sect is sometimes called the living church of Japan, and this is an apt description, for the reason that, although the doctrine is founded on deep though somewhat abstruse Tendai and Kegon philosophies (both

systems came from China in the eighth century), the Zen monks and laymen do not attribute much importance to dogma and theories. They even discourage teoprofound studies in Indian philosophy and Chinesmetaphysics, preferring to dwell upon the importance of man's finding Buddha at the bottom of his heart.

That is the reason why Zen teachers give such baffling replies to questions eagerly put by uninitiated students. They usually answer with an incomprehensible paradox. The hidden meaning of their reply is, however, the following: "All these subtleties have not the slightest importance, Buddha is everywhere, in this grain of dust as well as in a national hero. It is only a question of finding him, of realizing him in yourself. That is the goal of life." Once I asked the Reverend Ogata, chief abbot of the Zen Rinzai temple in Kyoto. "Do you believe in reincarnation? Are you going to be reborn another ten, hundred, thousand times?" "Is it going to rain tomorrow or not?" was his baffling reply.

Truth, the Japanese believes, can be attained in two ways only: the one is wisdom, the other is love. Now wisdom, from the oriental point of view, does not mean the acquiring of knowledge; rather it is the intuitive apprehension of the unity of all living being and the unreality of the "outer" world. The feeling of separateness, of individuality and of phenomenal plurality is the result of ignorance, and this ignorance has to be done away with. Love means a deep feeling of compassion toward all sentient beings and the determination to save them from the bonds of life even to the cost of one's own salvation.

In Mahayana Buddhism morality does not play the important part it does in Christianity and in primited Buddhism. The reason seems to be that morality not considered a goal in itself: it is only one of the ways—and a very important one—of reaching enlighter

ment. An immoral man is a man who indulges in sensual pleasures, whereas attaining enlightenment implies the recognition of the utter valuelessness, nay, the utter nonreality, of such sensations. An enlightened man could not be immoral any more than a drunken man could walk a rope. The Mahayana point of view on morality differs from that of Christianity because the concept of sin, as understood in Christian theology, is absent. Man is not born in sin. He is, however, ignorant and a victim of illusions which he must disperse. He must find his way back to the Fatherland, a Platonist would say. It may take him one lifetime or a few millions of existences, but ultimately the way will be found, since man is of the same nature, of the same essence, as the Buddha.

There is thus nothing pessimistic in the b'eltanschauung of a Mahayana Buddhist: the pessimism of the Buddhist creed was a child of the early Hinayana Buddhism. And, strangely enough, it was just that aspect of Buddhism which was eagerly taken over by Europe perhaps as a reaction against its own anthropomorphic individualism. But times have changed, and the West begins to understand that Buddhism is not a rigid, dead philosophy but a living faith, a stream of spiritual life, which undergoes a constant evolution.

The Chinese and the Japanese are more active races than the Indians, Siamese and Burmese. No wonder that Buddhism, while spreading in these northern countries, had gradually to take a different aspect. Also it met on its way Confusianism, Taoism and Shinto, and these influences had their effect. The essential difference between Hinayana and Mahayana is that, while the first, the Southern Buddhism, is nihilistic, ignoring entirely the Absolute, denying the existence of a self, an ego, a soul, and offering as supreme goal liberation from the Wheel of Life, tantamount to extinction, Northern Buddhism establishes positive ideals—an Absolute Chearing in different sects, different names such as Dharmakaya, Tathata. Amida) which without being person is an all-enfolding principle of truth and love; a future impersonal existence or rather being. of the individual merged in the Greater Self; and a final goal which is bliss.

Such a philosophy was appropriate to an active, ambitious race. The Japanese is not a pessimist, though it is true there is an undercurrent of sadness in his character, even a touch of sadness in his courteous smile. Nowhere else in the world are there so many suicides as in Japan; the number per capita is stupendous. I have no intention of denying that a world-conception based on the transitoriness of everything, on the unreality of everything visible and tangible, is likely to develop melancholy the melancholy of the fleetingness of things-but I maintain that the chief reason for the sadness of the Japanese is constant restraint. One who gives way to his feelings, ventilates them, destroys a good half of them. Suppressed, driven back, they ferment in the human soul and produce passions and diseases. The famous Swiss psychologist Jung would find a rich field for observation in Japan. He would ascertain endless examples of suppressed emotions feeding the "individual subconsciousness" of men and enriching the dangerous patrimony of their "collective >ubconsciousness.*

It is true, however, that this touch of melancholy lits is well with the kindliness, the cleanliness and the profound artistic sense of the Japanese. There is nothing powerful, noisy, overwhelming in their artistic taste; it is sober, restrained. It lacks perhaps the grandeur of the sculptures of Phidias, Praxiteles and Michelangelo, and the architectural art of the Parthenon,

the somber magnitude of a Dante or a Shakespeare, but it fits in with the gentle beauty of Japanese scenery; the art of the Japanese is a picture of their soul, and their soul is a part of their country. All this helps to explain why Buddhism has taken such a strong foothold in Japan, and why it has assumed such a peculiar aspect as the hopeful Amidism—the hope of salvation through the grace of Amida Buddha—of the Jodo and Shin sects and as the living stoic Zen of inward mystic experience.



The great Amida Buddha at Kamakura

A fact to be borne in mind for full comprehension of Buddhism is that the Oriental does not draw such a sharp line of distinction between life and death, between the animate and the inanimate, as does the Westerner brought up in Greek dualistic philosophy and Judean-Christian theism. In prehistoric times and up to the days of original Shinto, the Japanese people were accustomed to live as a united family, visible-and-invisible as it were, with the spirits of the mountains, the valleys, the rivers, the trees and the houses. Later on, when this animism quietly withdrew into the poetic realm of folklore, Japanese associated with the departed members of their own family, who were mystically present in the ancestral tablets drawn up in the household shrine. And do not ask a Japanese when he offers flowers, rice and wine to his dear dead whether they are aware of the love which is bestowed upon them-he will smile and remain silent because his reply would certainly be misunderstood. How could he tell you that their existence is just as real, or rather as unreal, as your own-just as true as the existence of this cherry blossom which rejoices your sight, perfumes the air and flutters down? But you can ask him, if he is an Amidist, a Nichirenist or a follower of Zen, if Amida or Shakamuni is aware of our struggles, our pains and our desperate efforts toward liberation, and he will answer you that, after all, it is Buddha alone who really knows, because Buddha is the total knowledge, the absolute consciousness and the ultimate truth.

An American or a European trained in the logic of Aristotle, Francis Bacon or Leibnitz experiences some difficulty in grasping Buddhism. It seems to him full of contradictions. A western student would be likely to put the following question to his teacher: "Tell me, if I have no soul, no ego, what transmigrates into a new body after my death? Explain to me also, quite plainly, is this visible world a reality or only an illusion, a dream? Lastly, is Nirvana existence consciousness after death- or is Nirvana extinction?

The replies of the teacher to these questions would most probably not satisfy any Westerner. And that is the reason why this poetical religion of universal brotherhood, of all-embracing love extending even to animals and plants, this religion of salvation and eternal bliss, has so few followers in the West. We are intoxicated with logic. Are we right? Yes, no doubt we are, in so far as we deal with objects located in space and existing in time, because such objects are subject to the law of causality and can therefore be enclosed in rigid frames of logical propositions. But I believe that we are wrong in trusting to sheer logic as soon as we purport to deal with objects of thought transcending space and time. Our law of causality, formulated in syllogisms, cannot any longer be applied to them. We ought to have realized that since the days of Kant.

But, to return to the indiscreet questions of our imaginary western student, one must take into consideration the great misundestanding which subsists between the oriental and occidental schools of thought over the concept of "being." From the oriental point of view a thing that is cannot change. The fact that everything is subject to change in this fleeting world is a proof that it is not. You can say that it "becomes," even that it "exists" but not that it "is." Buddha is, because Buddha never changes. Amida, Buddha, Vairocana, Tathata, Dharmakaya are different names for the principle of unalterability. Buddha is spiritual, but not personal. Round him or rather round it moves the ever changeable world of phenomena—phenomena which are only dreams of the Unique.

Now, what transmigrates after death? The elements of our deeds, our thought and our desires are combining mto a new dream. We have furnished stuff for a new phantasmagoria. One dream finishes, another begins until the very elements feeding these dreams will be exhausted, until man, having attained enlightenment, will cease to nurture selfish desires, until, all sense of separateness having vanished, he will be one with all.

Nirvana is thus not a place but a subjective state. It is neither existence nor extinction: in the state of Nirvana consciousness is identical with being. Or, to put it in other words, the empirical ego is evanescent; it is the transcendental ego which is immortal, and the immortality it enjoys in Nirvana is not personal but cosmic.

Now, we must remember that Mahayana is a development of Hinayana philosophy and an adaption of that philosophy to social life. Hinayana was distinctly unsocial. The contact with Bactria and Greece opened up monastic Buddhism, just as contact with the Gentiles unfettered the somber Christianity of the early days of

the Jerusalem community.

The Japanese is a sincere Buddhist, but he lays more stress upon the life he lives than upon the doctrine he professes. Buddhism has developed in him two important features of character. Of these the first is an intense feeling of duty; for this feeling, so strong in every Japanese duty to his Emperor, to his country, to his parents, to his patron, to his friends-is the consequence of the sense of solidarity, of nonseparateness, taught by Buddhism. Just as, in his art, lines are only symbols, so life is for him only a living symbol of duty. The second trait to which I refer is a refusal to assign an exaggerated value to transitory things. The soldier is brave because he does not cling desperately to life; the civilian is patient, enduring and daring because things, after all, are devoid of reality. To use a trivial comparison, the Japanese Buddhist is like a poker player with unlimited resources; such a man would certainly outplay a poor opponent whose whole fortune of, say, a thousand dollars is at stake.

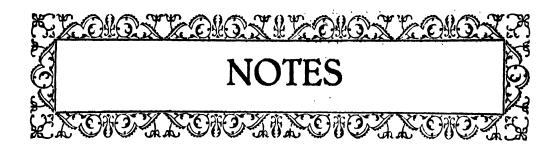
Buddhism has been instrumental in developing the stoic mind, self-control, a sense of duty in the Japanese. But these virile qualities have their "counterpoint," to use an expression of Keyserling's, in the Japanese nature It is the gentle touch of melancholy partly derived from the belief in the transitoriness of human joys and sorrows. This is the *leit-motif* of Japanese art and the background of Japanese life. So true is it that the human soul must be sad in order to feel! Art, after all, is perhaps only an expression of human sorrows:

"Hab' ich ein Leid, mach' ich ein Lied daraus."
But it is also true that only those eyes can see which --perhaps for having wept too much--are incapable of

tears.

Asia





"The Root of War Does Not Lie In The Need For Raw Materials"

Before the Twenty-fifth National Peace Conference Sir Norman Angell exposed the common fallacy that the root of war is to be found in the need for raw materials. Said he:

I suggest that the root of war does not lie in the need for raw materials, especially in a world which is suffering from too much raw material. It is not the shortage of material which is the cause of war. No state ever had any real difficulty in getting at raw material in the sense of being forbidden to take it.

If you could give each nation self-sufficiency you would not solve your economic problem. You have that fact proved in the condition of the United States today. There you have a territory wider than any territory in the world before, including more materials of industry than any state possesses, but that fact does not enable it to solve its major economic problems.

In making provision for economic peace the thing is not to provide for territorial expansion for Japan or for Italy at somebody else's expense. The solution is to create in the world a code of economic rights, a freedom of economic movement which will enable any people to live while making its contribution to the economic life of the world.

That the overpopulated condition of industrial countries is the cause of their nationals taking possession of other peoples' territories is another similar fallacy. It is only a minute fraction of the vast areas in Asia, Africa and Australasia belonging to the British, French, Dutch, Belgian and Italian peoples in which their countrymen have settled. It is impossible for them to find white inhabitants for the whole area of these lands. Yet they will not allow others to settle there, or even sojourn there as self-respecting human beings.

Mr. Wedgwood Benn on the New Indian Constitution

Mr. Wedgwood Benn, who was Secretary of State for India in the second British Labour Government, has contributed an article to the current number of the *Political Quarterly* dealing with the constitution imposed on India by the Government of India Act, 1935.

Some critics of the Indian National Congress have asserted that the reactionary features in the new Act are the result of the extravagances of that body and of blundering on the part of Mahatma Gandhi. The following passage in Mr. Wedgwood Benn's article supplies a cogent commentary on such criticism:

In the negotiations for the new constitution the spirit of co-operation was gradually abandoned. India dropped out of the picture. In the new Bill the emphasis was altered even if the technical terms remained the same. There was no mention of Dominion Status at all. There was no attempt to pretend that the safeguards were 'in the interests of India' as stated in the Delhi Pact. Worst of all, direct election, which hitherto has been the rule in India, was abandoned and it was decided that the Central Legislature should be chosen indirectly by the Provincial Assemblies. This provision combined with the extreme conservative character of the Central Assembly and the creation of Second Chambers in the provinces effectively prevented any hope of a popular and, therefore, strong Central Government.

In the Report of the Joint Select Committee on Indian Constitutional Reform it is pointed out in paragraph 22 that "the Statutory Commission," popularly known as the Simon Commission, "emphasized in their Report" that "the new Indian Constitution must contain within itself the seeds of growth." Readers of the Government of India Act,

1935, know very well that it does not contain any such seeds. Mr. Wedgwood Benn has pointed out in his article that the condition laid down by the Simon Commission has been violated by the retention, in the new Act, of the preamble to the 1919 Act, which makes the British Parliament the judge of "the time and manner of each advance" in the Indian constitution.

"Will India Work the Constitution?"

Many persons in India and Britain have asked, "Will India work the new constitution?" The question of acceptance of office which has been agitating both Congress and Liberal ranks is the same question in different phraseology. In his article in the Political Quarterly Mr. Wedgwood Benn, too, asks, "Will India work the constitution?" His reply is:

Working the Constitution may mean two things. It may mean merely a willingness to stand for election, but its real meaning is a willingness to torm or support an Indian Ministry. That Indians will be found to accept portfolios, of course, goes without saying. Moreover, a very large section of the Central Legislature will be nominated by the Princes and will dutifully discharge its function. Moslems will no doubt co-operate in British India. But what of the authentic representatives of the Hindus who form the majority of the population?

That, virtually, is being debated by both Congress men and Liberals, the latter and a section of the former being in favour of forming a Ministry.

The Chances of a Change in the Indian Constitution

That the new constitution imposed on India needs change, and that of a radical character, has been pointed out already in the pages of Indian nationalist periodicals and newspapers and from a platform. To Mr. Wedgood Benn, too, it was obvious that Indians would lose no time in demanding a change. But he also perceives that the British response to the demand would be far from being prompt. Says he:

It is to be assumed that so long as a National or Conservative Government exists it will remain unanswered, at any rate for some years. In any such period of delay the relations between Britain and India can only suffer deterioration. The economic condition of the masses is hardly likely to improve. Above all, strong vested interests will have been built

up on the strength of British pledges. The task confronting the inevitable remodelling of the new constitution will be a formidable one.

Progress of Education in Soviet Russia

Visra-bharati News for October makes the following extract from the Osaka Mainichi and the Tokyo Nichi Nichi of September 3,

SOVIET SCHOOLS OPEN

25,483,000 children and youths to attend. Moscow, Scpt. 1. The Soviet Government opens the new school year today with over 25,000,000 children in school and 483,000 students in higher schools and universities.

According to figures of the Tsarist regime the total number of students attending primary and middle schools was about 8,000,000 and 124.000 in the universities.

For the upkeep of the different government schools the state provided about 3,000,000 roubles in the 1935 budget. Further figures on the expansion of state education during the year show 374 new city schools and over 1000 village schools, with the enormous construction appropriation of 223,000,000

The universal seven year education system has been fully realized in the cities, and is now being successfully introduced into the rural districts.

Orissa University Scheme

The Orissa University Committee, of which a meeting was held on the 14th October last under the presidentship of Pandit Nilakantha Das, M.A., have published a draft scheme of the University. The courses of study laid down in it are as follows:

It is proposed that the University should undertake teaching in the following subjects though some time might elapse in instituting courses of study

in some of them.

Mining and Metallurgy; Marine Engineering: Physics; Applied Chemistry; Oriya Language, Literature, Art and Culture; Indian History and Culture including Archaeology with special reference to Orissa, English Language and Literature; History: Economics and Politics; Mathematics; Sanskrit and Philosophy.

Each department should be in charge of a Profes sor assisted by one Reader and four Lecturers. Chairs may be created in the first instance in the case of Applied Chemistry, Economics and Politics. Oriya language and Literature and Indian History

and Culture, including Archæology.

The prominence given to some scientific. technological, archeological, and cultura! subjects in view of the needs of Orissa, is what it ought to be.

The initial cost is estimated to be Rs. 3,30,000, and the annual recurring cost

Rs. 1,66,300.

There are some ruling Oriya princes and chiefs who can individually meet the initial cost, though as a people the Oriyas are undoubtedly poor. Government ought also to contribute both to the initial and recurring

Turkey for Turks

Japan has followed, at least in the initial stages, the policy of Japan for the Japanese. A similar policy is being followed in Turkey.

ANCORA (By Mail).

The, new decree No. 2818 makes fundamental changes in the ownership of mines in Turkey under the motto "Turkey for the Turke." All foreigners are squeezed out of economic life. All mining and prospecting should be undertaken only by Turkish nationals. All workmen and employers should also be Turks. For every foreign specialist or skilled woman employed with the permission of the State, a special contribution should be made to support the national "Mining Institute," which goes to train Turks in mining.

The ownership cannot be transferred to foreigners. Those foreigners who are now in possession of concessions in Eregil coal mines lose their rights. foreigners receive in lump sum as compensation 15 times the yearly amount of money paid by them to the State.

It is not yet certain what fate awaits the foreign companies, working the mines. In the coal mines , of Eregil chiefly French and Italian capital is sunk, in the chromium mines German and French capital.-United Press.

The economic policy followed in Persia is like that followed in Turkey.

Alwar Maharaja's Banishment— Of Course without Trial

ALWAR, Sept. 27.
Speculations regarding the future of the Maharaja of Alwar have been set at rest by the announcement made in a Durbar held under the orders of the Government of India by Col. Ogilvie, A. G.-G., Rajputana States.

Col, Ogilvie said that the Government of India had been throughout anxious to spare the Maharaja's feelings, but the responsibility for the announcement he was making must rest on the shoulders of those ill-disposed persons who were carrying on propaganda for the Maharaja's premature return and by deception and intimidation, were inducing others to sign petitions calculated to disturb the present form of administration. Should these endeavours be repeated the administration knew how to deal with them and

would not hesitate to act accordingly.

Col. Ogilvie announced: "The scheme for relieving the indebtedness of the state will necessitate the continuance of Government control for at least 15 years and the Government of India can see no prospect of the Maharaja's return to Alwar within that period."

Col. Ogilvie laid stress on the Government

of India's determination to relieve the State of Alwar from its present position of indebtedness and repair the ravages of past misrule and to set up an administration in the interests of the State and its subjects.

The Hindustan Times of October 1, however, writes:

But this story of "past misrule" and the damage therefrom, which it is now proposed to rectify by:
keeping the Maharaja an exile for 15 years longer. somehow does not fit in with a pronouncement of the same Col. Ogilvie at a banquet given in his honour on 24th November, 1932, just a few months before the Maharaja was asked to undertake a trip to Europe. Relevant portions of that speech will bear reproduction.

Col. Ogilvie quoted Mr. Ramsay MacDonald congratulating the Maharaja on his wise administration:

"You have been a very distinguished ruler of a most prosperous State. In your actions, in your government, in your policy, you have amply fulfilled. those injunctions placed upon you by the late Lord Curzon when he visited your State. You have borne the burden of your high and troublous office with placid equanimity and uniform success. In whe course of your reign, you have enriched the material prosperity of the State; and you have led it steadily on the highroad of political progress."

Lest MacDonald's tribute should be discounted as

being on a par with his "Ah my Indian friends" orations, Col. Ogilvie buttressed it with his own testimony. Recounting the salient features of the Maharaja's reign he said:

The income of the State has risen from Rs. 30 lakhs in 1903 to 60 lakhs. Nearly 50 lakhs have been spent on tanks, 20 lakhs on buildings and 30 lakhs on roads. A High Court has been established at the capital and the Judiciary has been separated from the Executive. Education has been made free in the State. Religious education is imparted to both communities. The number of municipalities has risen from 8 to 31 and every village possesses a Panchayat Board."

And look at this testimonial:

"Your Highness is always ready and eager to mitigate all legitimate grievances of your subjects.

Your Highness's statesmanship and your wellknown impartial solicitude for the welfare of your people, whatever may be their caste and creed, have had the effect of entirely tranquillizing the recent agitation in the State itself. . . . Your Highwess

has done and will continue to do everything in your power to keep every subject of your State in a condition of happy contentment."

The Delhi daily proceeds to observe:

How the Maharaja, who was held in such high esteem by the A. G.-G., almost overnight turned into a ruler whose very presence in ordinar the State spelt danger is a mystery which baffles solution. The "past misrule" cannot refer to developments between 24th November, 1932, and 21st February, 1933. And if it did, by all canons of logic, the Maharaja ought to be free from blame. Nevertheless, he has been living in eatle for the last two years and more and for unother 15 years at least he cannot think of coming anywhere near his State.

On the last occasion, Col. Ogilvie in so many

words told his Highness that he could always rely on the support and sympathy of the Imperial Government, and on his own assistance and advice in the Maharaja's endeavours to maintain law and order by just and firm action. Now, he holds a durbar "under the orders of the Government of India" and proceeds to announce that the Maharaja has been guilty of "misrule" which merits exile! Such is logic; such is life.

It may be suggested that it is a case of mistaken identity. The Colonel Ogilvie of 1932 is not the same person as the Colonel Ogilvie of 1935. They are namesakes but not the same person.

Communism Will End in Russia, says Dr. Will Durant

"What is truth?" said jesting Pilate, "but would not wait for an answer,"-is a wellknown sentence. One may similarly ask: "What is the truth regarding Soviet Russia?" And the answers are many, differing poles asunder. So we publish as many versions as we can, proceeding from responsible persons.

the distinguished Will Durant, American writer, is known in India as the author of The Case for India, which was reviewed in The Modern Review some years ago by Rabindranath Tagore. His observations on communism printed below, have appeared in the Los Angeles Evening Herald and Express:

Dr. Will Durant, noted writer, philosopher and student of human nature, today was on record predicting the overthrow of the Russian Communist

"It is a Utopian dream that cannot be achieved" he declared. "Such an unnatural condition cannot last long. Power, greed, ambition and love of family are inherent in the human race and can only be divorced by force."

RADICAL—\$5000—LIBERAL

Dr. Durant, who is lecturing at the summer session of the University of California at Los Angeles, sprang into international fame a few years ago with his book, "History of Philosophy," and is now writ-

ing a history of the world.

In his comment on Communism, the famous philosopher dryly observed that "a radical becomes a liberal with \$5000 and a conservative with \$10,000."

TELLS DISILLUSIONMENT Conditions of poverty and tyranny disillusioned him when he sought the perfect society on a visit

to Russia. He said:
"Communism is taking on the aspects of a state religion, the people of necessity having to look up to something to relieve them from the terrible struggle," he said, "Russia is having trouble at home. Germany and Japan both watch her with greedy eyes, ready to step in at any opportunity. It will be only a matter of time before private

industry takes over the now state-controlled factoriesand shops. I saw distinct evidences of that three years ago when I was there. Russians are becoming increasingly dissatisfied with the regime of today and the end is in sight."

Exaggerating Mere British Declarations of Intentions?

San Francisco Chronicle of August 11, 1935, is responsible for the following:

BRITAIN TRAINS INDIAN CREWS FOR WARSHIPS London, Aug. 10--Indians are to be taught heavy gunnery in the biggest ships of the British navy. The gun turrets will be commanded by native Indian officers, the aerial observers co-operating and the gun layers, and gunners will be Indians.

This will be a tryout which envisages the day when India, like other dominions, will have an auxiliary Royal British Indian Navy to succour the empire in

time of need.

This decision has not been taken recklessly or in a theatrical mood because of present naval talks. For the last three years, since Admiral Walwyn submitted his famous report that India was unspeakably vulnerable from the sea, Indian officers and men have been undergoing intensive training in gunnery in the royal Indian marine, recently reconstituted as royal Indian navy.

GUNNERY EYE COMES BACK
At first the gunnery aboard the armed sloops, which form the nucleus of this fleet was disappointing in the extreme. When British seized India she

forbade Indians to have artillery ashore or affoat.

The gunnery mind and the gunnery eye, still strong among Turks, Persians, and Afghans, has died out. But there has been so much enthusiasm among Indian soldiers and sailors and they have devoted themselves to gunnery with such zest that Admiral Bedford's reports from the East Indies squadron, which he now commands in the place of Walwyn, have staggered the admiralty in Whitehall. SHOWING SATISFACTORY

The Indian has taken to gunnery. His target practice can compare with that of any of the dominion's fleets. The latter have had decades of training: the Indian has had three years and the highest calibre gun which has been employed was a four inch.

They will be given intensive training in handling the mammoth guns of vessels like the Hood and the

Queen Elizabeth.

In these exercises complete control, under British supervision, will ultimately be handed over to Indian officers and men, and the targets will be at ranges of 17 and 20 miles.

WILL HANDLE AIR TALKS Indian airmen, alone, will do the observation work and Indians alone will be employed as signalers.

If these tests are successful, then it is the intention of Whitehall to hand over to the royal Indian navy one of the county class cruisers of the royal navy to become the nucleus of a real Indian fleet which it is hoped within 20 years will become as much an asset in empire defense and politics as the Indian army is today.

The above is a sample of British propaganda in relation to what wonderful things Britain is going to do for Indians.

597 NOTES

Will some M. L. A. or other put questions in the Legislative Assembly to ascertain what fraction or multiple of a dozen Indians will have the advantage of the training so magniloquently described above?

The Royal Indian Navy is a pompous and imposing name. But it has no superdread-naughts, dread-naughts, cruisers, submarines, etc. "At present the sea-going units comprise the sloops Indus. Hindustan, Cornwallis, Lawrence, a surveying vessel, a patrol and a trawler, used for target towing." And this imposing array of sea-going units is for a country having an area of 1,808,679 square miles, with thousands of miles of sea-board, and a population of 353 millions. Moreover, though it is called the Royal Indian Navy, its commanding officer is a Britisher, its Indian personnel is microscopic, and it can and will be used for British imperial purposes without the consent and even in defiance of the opinion of the people of India.

Women as Heads of Departments in Nagpur University

The following item of news has appeared in several dailies:

NACPUR, Oct. 8. Mr. M. B. Niyogi, Vice-Chancellor of the Nagpur University, has appointed the following three ladies to be the heads of the department of studies noted against their names with effect from 21st October, 1935. The appointments have been received with satisfaction in Nagpur and elsewhere since this is the first time that ladies have been appointed to such responsible posts in the University. 1. Miss K. S. Ranga Rao, M.A., L.T., F.R.G.S. (Geography). Ranga Rao, M.A., L.T., F.R.G.S. (Geography). 2. Mrs. Comolata Dutt (Music). 3. Mrs. Ramabai Tambe (Domestic Science), B.A., T.D. (London).

How Thirty-six Is Equal to Six Hundred and Nine

The Bombay Sentinel writes:

Mr. L. R. Tairsee bitterly complained that the Indian Merchants' Chamber had not been fairly treated.

The Delimitation Committee couldn't be fair to every one, and it had to be more than fair to the Bombay Chamber of Commerce and European Trades Association. Indians should preserve a proper sense

of proportion, as we have always said.
While the European Trades Association with 36 members had got one seat, said Mr. Tairsee, his Chamber with 609 members had also got only one scat.

He forgets that these shopkeepers represent important interests like those of ice-cream sellers, caterers, hairdressers, tailors, etc., on whom the European community has to depend for its comforts.

Mr. A. Greville Bullock said the Trades Association could not make its membership larger than the number of retail traders, namely, 36.

We are afraid not, though their importance could be increased to any extent either by the Government,

or the Delimitation Committee.

L. R. T. said that 80 crores of capital was involved in the Indian Merchants' Chamber, and asked how much capital there was between the 36 pastry-sellers and hairdressers.

But while no safeguards and reservations are needed to protect the 80 crores, the Viceroy has special powers to protect the 36 shopkeepers.

The Viceroy-designate made an important pro-

nouncement at the International Grocers' Exhibition in London, on the new constitution.

Just to show the importance of British shopkeepers

in the new reforms, we suppose.

"Faith in the future of India," says a headline from B. B. to Lord Linlithgow's speech to grocers.
Something like a faith cure, by which Indians are
to believe that they have secured full responsible

government, while the grocers parade their safeguards.

"Libertie and Right Reason"

All journalists, if not all who value "libertie and right reason", should take note of what was said at the unveiling of the Manchester Guardian Staff's Memorial to Mr. C. P. Scott and his son, Mr. E. T. Scott, which came off in August last in the vestibule of the offices of the famous newspaper which still embodies their faith and courage. The present editor, Mr. W. P. Crozier, who is maintaining admirably the great tradition of the Manchester Guardian, paid a tribute to the two men whose work the bronze plaques with their heads in bas relief commemorate. Said he in a notable speech:

Their success—a success of which neither the one nor the other took any great account-rested on a firm moral basis. They sustained a clear philosophy of right and wrong; to the problems of the daily newspaper they applied the principles of Reason. They possessed in their minds what Milton called that "true Libertie which alwayes with right Reason dwells."

Milton says that when a man forsakes the rule of Reason and loses his inward liberty, then it is easy for a Tyrant to take away his outward liberties as well. We may think, and rejoice in thinking, that these men were examples of that calm courage of Reason which will make this country safe against the coming of tyranny. We may think, too, with what tenacity they would have resisted every encroachment on the disciplined freedom of this country, the "mansion-house of liberty," and with what faith they would have assailed the foreign tyrannies that now afflict the world, believing that a steady flow of light and reason, like a stream of particles bombarding an atom, will in time disintegrate and dissolve the strongest opposition.

The Scotts lived among the multitudinous mings

that hurry through the columns of a newspaper, the things that are in the mouths of all today and tomorrow are forgotten, and out of it all they created something that will not die. The reason was that, whatever they did, they always looked to the end in view. Over two thousand years ago the wise Jew of Ecclesiasticus said, "Whatsoever thou takest in hand, remember the end and thou shalt never do amiss." But, indeed the daily paper is not, or need not be, a thing of the day alone. It has its spirit, its character, which no alien hand can take away and no one but itself destroy. We here, celebrating the two Scotts, may make

bold to say of newspapers what John Milton said of books and in Milton you will find more about the Scotts than in any other author,-" Books are not absolutely dead things, but do contain a progeny of life in them to be as active as the soul was whose progeny they are." A newspaper is in one way more than a book, for the inheritance in it should live

and grow as it lives and grows itself.

The work of the Scotts is, no doubt, embodied in the files, in the papers of their time. But what they did and were is still abroad in the world; it is a leaven that works far beyond the range of the physical

Official Advice to "Preserve Priceless Materials for Posterity"

A note issued from Simla by the Director of Public Information runs as follows:

The rich heritage which Southern India possesses in its large number of temples remarkable alike for their size and the wealth of sculptural and epigraphical material is well known to students of Indian architecture, Art and History. Few people, however, realize the real value of these precious monuments and the great harm done to the cause of history by the indifference and neglect to which they are subjected at the hands of the larger public, and sometimes by those who are charged with the duty of looking after them. The archæological Department has already taken steps to collect, study and publish as many of the inscriptions as possible, but thousands of inscriptions yet remain to be copied and deciphered. The importance of these inscriptions, which are veritable mines of information regarding the life and times of the princes and peoples in the past ages, cannot be exaggerated and it is of the greatest importance that well informed public opinion should range itself on the side of those who are making efforts to preserve these priceless materials for posterity.

One of the most baneful practices, which has resulted in considerable damage to sculptures and inscriptions, is that of white-washing against which the archeological department has repeatedly raised its voice. The practice, however, has continued to grow from year to year till there are hardly any temples with endowments that have not adopted this utterly unnecessary practice at one time or another. Valuable inscriptions are in this way damaged beyond recognition and valuable ancient painting hidden for ages under thick layers of chunam. It is hoped that the enlightened public will co-operate with the Archmological department and exercise their influence on temple authorities and pious but ignorant devotee, who may be inclined to adopt this superstitious practice. Indiscriminate burning of lamps on sculptures, pillars, panels and inscribed slabs is another harmful practice which must be put a stop to, if these monuments are to be saved. The pressure of public opinion ought to force the managers of temples to remove coatings of white wash or oil where they may be existing and restore the inscriptions, sculptures, etc., to their pristine condition.

The activities of certain rich and pious communi-ties, such as the Nattukkhottai Chetties, constitute another source of danger to the historical records and sculptures preserved in old temples. In course of renovating ancient shrines often at an enormous expenditure of money, old inscribed and sculptured stones, are sometimes chiselled out and employed in new masonry or placed in the foundations of new constructions without regard to the records and carvings engraved on them. It is hoped that good sense aud cultural conscience the more enlightened members of such communities as are engaged in such plous but often misguided works will assert themselves and remove the danger to which these ancient records are exposed. The Hindu Religious Endowment Board, which is functioning in the Madras Presidency, can with advantage take up the matter and impress on those concerned to look upon it as their sacred duty to preserve every stone of the old structures intact and thereby induce posterity to respect the pious foundations of our own generation.

Official Precept and Example Differ

The foregoing official note represents the official precept to be followed by the public and the precept is praiseworthy. But the official advice does not tally with the official practice and example in matters archaeological. Adequate efforts are not made by the Government of India to preserve for future generations of Indians India's priceless archeological materials. The sums provided in the budget for archæological work are quite inadequate. Indians have given practical proofs of capacity for undertaking and carrying out archeological excavations and investigations and determining their value. But, far from employing capable Indian archeological officers in continuing work in fields discovered by them and from making adequate arrangements for the training of students in archæolegy for having a sufficient supply of such officers in future, Government have by legislation given to foreigners the right to do archæological work in India and appropriate its results to an extent unprecedented and unheard of in any other ancient country having materials like those in ours. The least which Government should now do is to attach to each foreign archeological expedition working in India a quota of Indian archeological officers and

a batch of Indian students for receiving practical training.

Exploitation of Indian Archæological Finds By Foreign Agencies

The immediate occasion for writing as we have done above in the foregoing notes will be plain from the following questions asked by Mr. C. N. Muthuranga Mudaliar in the Legislative Assembly on the 19th of September last and the answers given to them:

Is it a fact that some important archæological finds have been allowed to be taken out of India to foreign countries?

Are the Covernment aware of the fact that some fine sculptures from Amaravati now find a place in the British Museum, the Musee Guimet in France, the Metropolitan Museum of New York and the Boston Museum?

Were they taken with the full knowledge of the Government of India? If so, how did the Government allow such things to happen, and are the Government prepared to stop such things in future?

In reply Sir Girija Shankar Bajpai stated that

The Covernment were not aware of any archaeological finds being taken out of India since the passing of the Ancient Monuments Preservation Act, 1904. The antiquities referred to by Mr. Mudaliar were probably taken out of India before the Act was passed. Section 17 of the said Act itself is designed to prevent the exodus of antiquities of value.

Interpellations followed.

Mr. Muthuranga Mudaliar: Is it a fact that the Government have permitted foreign Archæological Societies to carry on excavations in select sites in North India? If so what are the Societies that have been granted such privileges? What are the places such Societies have been permitted to work on?

Continuing, Mr. Mudaliar asked: could not the Government find funds to carry on the excavations themselves? If for any reason the Government could not take up the work at once why did not the Government wait till funds are available?

Are the Government prepared to see that foreigners are not allowed to meddle with our monuments?

Sir Girija Shankar Bajpai: A licence for the excavation of a site at Chanhuduro in the Nawab Shah District of Sind has been granted to the American School of Indian and Iranian Studies.

The Government regret that funds to carry on excavation on any large scale cannot be made available until the financial situation improves. The ancient sites, both historic and pre-historic, available for excavation in this country are so numerous that it is highly improbable that more than a very small fraction of them could be explored by official agency during the next hundred years.

Outside assistance under proper safeguards is, therefore, to be welcomed. Such safeguards will be found in Section 20-B of the Ancient Memments Preservation Act and the rules made thereunder.

In spite of the financial situation being as it is, Government find no difficulty in spending money lavishly on their pet civil and military projects. For this reason, the Indian public can never be convinced that no money can be provided for archeological work on an adequate scale. If sufficient money were found and proper arrangements made for training capable students in archæology, assistance" would never be necessary. As for "outside assistance under proper safeguards" -well, Indian expert opinion is that the safeguards are not such as would protect Indian interests.

Seeing that Nature and Mother Earth have preserved India's priceless treasures in their womb under the ground for ages, why do not the British Government wait a century or two longer to see whether Providence cannot preserve India's heritage, instead of allowing even a part of it to be carried away to foreign countries? India has no glory to be proud of at present. Why grudge the posterity of India the pleasure and the pride of finding and interpreting Indian antiquities in their own way, as all other civilized peoples are now doing?

There were further questions and answers in the Assembly.

Mr. Muthuranga Mudaliar: Are the Government aware that some agents of foreign scholars are attempting to remove beautiful specimens of Hindu Bronzes? Do the Government propose to prevent such things?

such things?
Sir G. S. Bajpai: The Government have no information but if the Hon'ble Member will quote specific instances they will consider the question of taking suitable action.

That further progress with excavations of the two pre-historic sites discovered in South India 25 years ago one at Perumbair in the Chingleput District and the other at Adichanallur in the Tinnevelly District could not be made for want of funds was the reply given by Sir Girija Shankar Bajpai replying to Mr. C. N. Muthuranga Mudaliar, at the Assembly today.

Sir Girija added that the question of conducting further excavations at the above sites would be considered when more funds became available. Continuing Sir G. S. Bajpai said that the Government had not undertaken a complete survey of the places that are worthy of excavations, but they are in possession of lists of the more important cites.

possession of lists of the more important sites.

Asked whether the Government are prepared to take up the work of a survey at an early date the Hon'ble Member said that it is not possible for financial reasons.

As old Dr. Johnson cynically described

patriotism as the last refuge of scoundrels, so "financial reasons" may be described as the last resource left on some occasions for officials at their wits' end for a reasonable reply. For other occasions of similar use are the expressions "reasons of state," "in the public interest," etc.

Archæology in Afghanistan

KABUL, Sept. 27.

His Excellency Sardar Ahmed Ali Khan, Minister for Education, who had gone to Bamian to decide about the steps to be taken to preserve the beautiful Buddhistic remains there after consultation with the engineering board, returned to the capital. A plan costing about two lakhs of Afghan rupees has been prepared.

The total revenue of Afghanistan is estimated at about one hundred and fifty million (Afghani) rupees, or a little more than four crores of Indian rupees. The total Government revenue of India, Central and Provincial, in 1934-35, was Rs. 204,24,23,485. If the unadvanced Afghan Government can spend two lakhs of Afghani rupees out of a total revenue of 150 millions of Afghani rupees for simply preserving the relics in a single place, the very advanced British Government of India ought to be able to spend 2,72,300 Indian rupees for the excavation and preservarcheological combined of unique remains in each district containing such things -for example, Nawabshah in Sind, mentioned in a previous note.

The Literally Priceless Archæological Finds should Remain in India

It should be borne in mind that the remains at Bamian in Afghanistan are of the ordinary Græco-Buddhist kind, whereas the archæological finds in Sind are unique and epochmaking, and have compelled historians to change their ideas of ancient Indian history radically in many respects. Hence, they are literally priceless. Everything of such description found in India should be kept in India. If duplicates, triplicates, etc., are found, they should be kept in different museums in India and it is only after all the principal museums have been supplied, if possible, with such duplicates that the question of allowing foreigners to take any of them away out of India ought to be considered.

This has not been done in the case of the Harappa and Mohen-jo-daro finds. Hence they should all be brought back to India, and kept in the different principal museums in this country.

When on a visit to the British Museum in London, we found that some magnificent Amaravati sculptures had been given to that museum by a former Secretary of State for India. What right had he to rob Amaravati of these priceless possessions? Would he have displaced a single stone of any Muhammadan tomb or shrine?

Archæological Activity in the Indian Stutes

Many Indian States are entitled to praise for what their Governments have done to ; discover and preserve ancient remains. H. E. H. the Nizam's Government has spent a large sum for preserving and publishing coloured facsimiles of the frescoes at Ajanta, and it has an archeological survey department of its own. Tranvancore and Mysore have done noteworthy archæological work and continue to spend considerable amounts on such activities. Bhopal has paid and pays for the preservation of the remains at Sanchi. There are museums at Gwalior, Baroda, Mayurbhanj, Jaipur, Jodhpur, etc. Every ruling prince and chief, however small his territory, ought to encourage archæological excavation investigation, if there is anything ancient to be found in his state.

One thing more the Princes ought to do, if they are not doing it already. They should award scholarships to deserving students of ancient Indian history and get them trained in archæology. The most brilliant and able among them should be sent abroad for further study, observation and training. They should visit Egypt, Iraq, Palestine, Crete, Greece, Italy, etc., on the one hand and Java, Bali, Anam, Cambodia, etc., on the other. Those who want to specialize in museum work should visit the principal museums in Europe and America. All such students should be required to submit periodical reports of their work abroad to the proper authorities through competent scholars of the places of their sojourn.

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Faridpur Women's Conference Demands

FARIDPUR, Oct. 20.

A largely attended women's conference was held at Orakandi, Faridpur, under the auspices of the Hari Guru Chand Mission, Mrs. Mohamaya Ganguly presiding.

The conference adopted resolutions urging the Government to take up the offences under the Child Marriage Restraint Act as crown cases; to award capital sentence as the highest form of punishment to those who offended against women; and immediately to bring into operation the Bengal Compulsory Primary Education Act. The necessity of enacting such laws as would prevent a man of above 45 from marrying a woman below 30 was also stressed by the conference, which appealed to the Government for sanction of adequate funds for raising the Devi Santi Satyabhama Girls' M. E. School to the status of a high school.—Associated Press.

All the resolutions are worthy of support.

As regards capital punishment for heinous offences against women, it will be remembered that the late Justice Syed Amir Ali of the Calcutta High Court suggested in the eighties of the last century that such sentences should be pronounced in cases of gang rape and the like, mentioning the precedent that in Australia such sentences were inflicted on 'larrikins' in similar cases, so long as necessary.

Legislation for preventing elderly and old men from marrying young girls necessary. Last month a retired district and sessions judge named Braja Lal Dutt, 81 years old, married a 14 year-old girl against her declared wishes, by paying her father Rs. 15,000. The marriage ceremony was to have been performed in Calcutta. But some young men there coming to know of the The details of preparations prevented it. their efforts are tragi-comic. Foiled in his attempts, the bridegroom in his dotage cursed he young men and wandered disconsolate in the streets. The bride, when asked whether she would marry the dotard, faid, "No," adding that he was her father. And yet, driven away from the city, the bridegroom and the father of the bride have made a victim of the girl in the native village of the father. Surely such hings should be prevented by law. There is strong volume of opinion against such narriages and it may be hoped that even the arnashram Swarajya and the Sangha Brahman Subha will not oppose such legislation.

"Something Valuable in Ayurveda"

Any proposals from a representative medical body for a scientific investigation of the Ayurvedic system would be favourably considered by the British Medical Association, declared Dr. G. C. Anderson, Secretary of the Medical Association, in an interview here. Dr. Anderson was one of a party of nearly 200 distinguished members of the British Medical Association who passed through Colombo, today, on their voyage home aboard the P. and O. liner, Rajputana, after attending the recent Congress at Melbourne.

"I have no doubt," observed Dr. Anderson, proceeding, "that something valuable to the medical world could be found in the ancient system of Ayurveda, but it is a pity that Indian and Ceylonese doctors trained in the West have not themselves carried on the work of investigation." He also said that it was possible the next meeting of the British Medical Association might be held in India.

This is not the first time that Western physicians have pronounced such opinions in relation to the Ayurveda.

It is not quite correct to say that Indiandoctors trained in the West have not at all carried on the work of investigation in-Ayurvedic medicine.

Those who want to carry on such investigations will obtain much help in some directions from the late Major B. D. Basu and his coworkers' *Indian Medicinal Plants*, of which a revised and greatly improved and enlarged second edition is nearly ready.

Poison Gas and Aeroplane Bombing "Barbarous Perversion of Science"

LONDON (By Air Mail).

"We view with apprehension the growing tendency in official quarters in this and other civilized countries to accept the use of aircraft for unrestricted bomb and gas attacks on the civil population.

"We consider this the most barbarous perversion of science and industry that has yet occurred in human history. We feel sure that if practised, it will, in a short time lead to the breakdown of civilized life."

This attack on the bombing of civilians from the air was issued through the National Peace Council by some of Britain's greatest scientists, including Sir Frederick Hopkins, 1929 Nobel medicine prizewinner, Mr. Julian Huxley, Mr. Bertrand Russel and Sir Daniel Hall.

The statement continues: "The method (implicit in the British Government's air expansion programme) of countering air attack by means of reprisals carries its own condemnation. The acceptance of this principle by the Government has already increased general apprehension of air attacks in Western Europe. Active defence by interceptor aircraft and anti-aircraft guns, etc., can, it is admitted, only result in casualties in the attacking force without preventing more than a small fraction of possible damage."

The statement then repeats' the warning recently issued by the National Peace Council, that the Home Office's plans for the defence of the civil population, on the one hand are inadequate, and on the other calculated to produce a dangerous illusion

of security.

Meanwhile the concrete measures the Government intends to be taken against air attack have been announced by Wing Commander F. J. Hodsell, Assistant under-secretary in charge of the air raid precautions department of the Home Office. These include the setting up of first aid and decontamination posts, casualty clearing stations, an intelligence service for information, and the issue of respirators and protective clothing to all fire brigades.—Reuter.

Though this is the opinion of some of Britain's greatest scientists—and of some of the greatest scientists elsewhere—the British Government in India have recently bombed villages beyond the N.-W. Frontier from the air, and Italy has been using poison gas and bombing the civilian population of Abyssinia from the air in her war against that country.

Incidentaly, we draw our readers' attention to the article by Mr. Wilfred Wellock, ex-M. P., in the last August number of this Review showing that there is no real protection against air attacks.

It was at one time supposed that as Mussolini is the dictator of civilized and artistic Italy, he would not have recourse to the savage and barbarous use of poison gas (we must beg pardon of real savages and barbarians, who neither knew how to prepare poison gas nor used it consequently). So The Manchester Guardian asked: "But are the Italians going to use gas at all?" By way of reply it added:

"It is charitable to suppose that the Italians have no intention of using gas in the Abyssinian campaign. Italy is one of the Powers that signed the Gas Protocol of the year 1925 without reservations. This protocol is an international treaty and is now in force. Italy has not shown much regard for international treaties of late, but it is questionable whether any Power can defy treaties without any limit of any kind. If Italy uses gas in her campaign, the shock to world opinion will be considerable, and none the less so because yet another treaty will have been violated."

The great British newspaper then went on to hope that

even if she (Italy) thinks it in her national interest to invade what she calls a barbarous country, she will refrain from a method of warfare more barbarous than any the alleged barbarians themselves could think of."

And yet civilized Italy has been using barbarous methods of warfare (pace true barbarians) and still more civilized Britain has

been using another barbarous method of warfare.

Taxing Spread of Knowledge By Increasing Postage

The representation, submitted by a deputation of the Publishers' and Booksellers' Association of South India to the Director-General of Posts and Telegraphs during his recent visit to Madras, for reduction in postal rates, will be supported by the publisers, booksellers and authors in other parts of India, as well as by educators, students and the general public.

Among countries claiming to be civilized, beats the record for poverty and illiteracy. Too few of her children and still among her illiterate education. adults receive Among the receive some instruction. many lapse back into illiteracy, which is due in part to the lack of supply of cheap interesting books. Such being the state of the country, high rates of postage on books are a prohibitive tax on the spread of knowledge.

The deputation pointed out among other things that in the case of small (and we may add, even big) and popular moderately priced books, the postage is often as much as or more than the price. Such a statement is not at all surprising. Formerly, a book weighing ten tolas could be sent by post for half an anna. At present that would cost one and a quarter anna, the first five tolas costing three pice and the second or its part two pice. Formerly publishers could send small packets of notices and descriptive literature for advertising their books for two pice. That costs three pice Formerly value-payable packets could be sent at will unregistered, and registration cost only two annas extra. At present all value-payable packets must be registered and the registration fee has been increased fifty per cent to three annas. Formerly, the money order commission for a five rupee V. P. packet or less was only one anna. Now it is two annas.

Recently the Nawab of Chhattari, who officiated as Governor of the United Provinces for a short period and hence ought to know, is reported to have declared that our Government is socialistic. One may go a step further

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and say that as a great leveller it is even communistic. For, it taxes salt, tobacco, amusements, knowledge, spirituous liquors, pilgrimage, and intoxicating drugs alike.

Calcufta European Capitalists as Pilgrims by Third Class to Katra I

Recently the North-Western Railway of the Panjab published an advertisement in a Calcutta business weekly selling at Re. 1-8 per copy, inviting pilgrims to Katra via Jammu, offering them cheap third class return tickets. This weekly is read by business men who travel first class and who do not go on pilgrimage to Indian holy places. And the third class return tickets advertised are not sold at any station east of Sialkot in the Panjab! And therefore the aforesaid high-priced Calcutta British weekly is the best medium for such an advertisement!

Even official patronage of British-owned newspapers ought to be decent.

Mahatma Gandhi's Appreciation of Folk Songs

In the introduction to Mr. K. M. Munshi's "Gujarat and its Literature" Mahatma Gandhi writes:

"The dignified persistence of Shri Devendra Satyarthi, a writer whom I do not remember to have ever met, has made me peep into his remarkable collection of folk songs of the provinces he has been travelling in. They are the literature of the people. The middle classes of the provinces to which the songs belong are untouched by them, even as we of Gujarat are untouched by the songs of folk, i.e., the language of the masses of Gujarat."

Mr. Arthur Henderson

The late Mr. Arthur Henderson, whose death is mourned not by Britishers alone. began life as an iron-moulder, but began to take active part in politics from the time when he became the circulation organizer of a He was at first a Liberal, but newspaper. when the Labour party was formed, he joined that party and rendered considerable service to it by his organizing ability. He was a member of the ministry in the coalition cabinet during the last great war as well as in the two Labour cabinets-in the first Labour a inistry as home secretary and in the second as secretary for foreign affairs. became a world figure as President of the

Disarmament Conference. That that conference proved abortive and that the Powers favoured re-armament instead of dis-armament was not due to any want of zeal, sincerity or industry on the part of Mr. Henderson. He was a sincere advocate of world peace and worked for it unremittingly. As a pacifist, he was awarded the Nobel Prize for peace and the Carnegie peace prize.

Calcufta University Sanctions a College But Not the Bengal Government

The Bengal Government in the Ministry of Education has maintained the reputation which it acquired by refusing sanction to the establishment of the Ashutosh Training College which the Calcutta University had approved, by refusing sanction recently to the establishment of a college at Madaripur for which Mr. Haricharan Ray, a local citizen, had offered a donation. The Calcutta University had given its approval to the foundation of the college. According to a press report, Government sanction has been withheld on the grounds that a college is not required at Madaripur and the sum offered is not adequate. The people of the locality and the Calcutta University are better judges of local educational needs than the Bengal Government. If the money offered was insufficient, the Bengal Government should have mentioned the amount required and asked the people of Madaripur to raise it and apply for sanction again-assuming, of course, that that Government is keen on the spread of education.

We think the donor and the people of Madaripur should establish a technical institute to teach such small industries for supplying local, provincial and Indian needs, as would be able to hold their own against outside competition. The establishment of such an institute would not require the approval of the Education Ministry of the Bengal Government.

A British Labour Leader on the Ethiopian Question

It would seem from Sir Samuel Hoare's speech in the foreign affairs debate in the British House of Commons that the ministry were inclined to climb down or temporize. Sir Samuel was criticized by Major Attlee for his views and attitude.

LONDON, Oct. 22.

In the course of the foreign affairs debate following Sir Samuel Hoare's speech in the Commons today Major Attlee declared that the Labourites policy was based on the need of subordinating national considerations to those of the League and ultimately of the great world economic common-

Major Attlee welcomed Sir S. Hoare's stand for the Covenant but criticized Government's earlier inaction. He said the present position was largely due to the failure to act in the Sino-Japanese dispute. Labourites supported the economic sanctions and the League system but the League must be made a reality for the future.

SCRAP THOSE ADVANTAGES

Major Attlee urged Covernment to get rid of every suspicion of their being interested in the Abyssinian question by scrapping any advantage which the past treaties gave them. The Nile water supply should be a matter for the League while Egypt should be released from her present relation-ship with Britain and the Sudan should be administered under the League mandate.

No Blank Cheque to Government

Major Attlee criticized Government's Rearmament policy and said the Labourites were prepared to support such armaments as were necessary to fulfil the League obligations but would not give Government a blank cheque. The Labourites would go to the polls with the programme of Socialism and peace, being convinced, they were inseparable.— Reuter.

Britain, France and Italy to Partition Ethiopia?

The following extract should be read along with Mr. Subhas Chandra Bose's article in our present issue :

Ategro, Foreign Editor of the "Sunday Referee"

in its issue of October 13, says:

"So far as Abyssinia is concerned Messrs. Eden, Laval and Mussolini are agreed. The map of North Africa is to be changed to the advantage of all

"It is already changed but they are not decided

yet as to the exact colouring of certain parts.
"The differences lie chiefly between Mr. Eden and Mussolini. Each is determined to acquire the most economically profitable portions combined with the maximum of strategical advantage.

"Britain with an eye on Egypt demands control of the Western area. But this section and the

centre are also the most favourable for Italian coloni-

"Whitehall is considerably worried about Massawa,

the fortified Italian port in the Red Sea.

"This is the reason why previous tentative arrangements with Italy over the division of Abyasinia have become items for Geneva. If Mussolini had confined his attention to the East—that is, to an extension of Italian Somaliland—the matter would have been settled outside the League of Nations.

"But the Duce, who is prepared to do the fighting, wants the pick of the prize. Britain disagrees, but is letting him get on with it. Any sanctions imposed will have the object of weakening him when it

comes to the final division of spoils.

"And then there will be military sanctions in the event of Mussolini hesitating to hand over the west and share control of Central Abyssinia. By that time, Italy will have lost much strength and the feeling against Mussolini in Britain will be such

as to make even war possible.

"Hence the Military and naval preparations are not absolutely necessary to supplement the League economic sanctions, even assuming they will be seriously imposed."—United Press.

Bengal Education Minister's Primary Education Scheme

On the first of August last, the Bengal Education Minister published a resolution on the re-organization of education in Bengal dealing particularly with primary education. This was followed by a communique on the 25th of that month, substantially modifying the original scheme of primary education. Other additions, alterations and withdrawals have been made in speeches delivered by the same official. All this shows that he does not possess advisers who are competent and desire the improvement and spread of education above all other considerations, and that he had not given due thought to the subject.

The scheme has been subjected to drastic criticism in the press and on the platform and by individuals who understand and take interest in the educational advancement of the province. In the memoranda submitted by the Calcutta University and the Bengal Education League, both weighty documents because of their intrinsic worth and the importance of the bodies whose opinions they embody, the Minister's scheme has been considered in detail. In giving it such consideration, the University and the League have had the advantage of previous criticisms, which they substantially endorse. Bengal Government be not above learning a lesson in any matter, the wisest course for it now to adopt would be to withdraw the original scheme in its entirety and draw up a fresh one in the light of public criticism and circulate it for eliciting the opinion of and others interested educationists education.

No Mention of Speaker Patel's Foreign Publicity Wishes in Bombay Anniversary

Last month the citizens of Bombay assembled at a public meeting to celebrate the

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anniversary of the late Mr. Vithalbhai Patel, speaker of the Indian Legislative Assembly. Mr. Bhulabhai Desai took the chair. All the speakers, including the chairman, paid glowing tributes to the memory of the departed patriot and leader. It was suggested that the erection of a statue of speaker Patel would be a fitting memorial to a great leader. It was also announced that henceforth the Congress House, which had been named after him, would be called "Vithal Sadan."

Mr. Nagindas Master, vice-president of the Bombay Provincial Congress Committee, said in proposing Mr. Bhulabhai Desai to the chair:

The late Speaker V. J. Patel died fighting for the freedom of his motherland. Though there had been occasions, when Vithalbhai differed from other leaders, he had always been in the vanguard in the country's struggle for freedom.

Mr. Bhulabhai Desai said among other things:

Till the very last moment, Sjt. Vithalbhai was thinking of the freedom of India and how it could be achieved. One of the earliest persons that the speaker met on his reaching Europe after the Poona Conference was Sjt. Patel. He had then come to Geneva to address the Council of International Affairs. The speaker, Sjt. Patel and Sjt. Subhas Bose met and discussed as to what was the best thing to do to further the cause of Indian freedom under the conditions that existed then. It was Vithalbhai's desire that the Congress should challenge a division at the polls to prove to the world that the Congress had the backing of the country. The main reason for Mr. Patel to hold the above view was his long experience and his first-hand knowledge of the Western mind and methods, which had convinced him that the only proof that would count with them was to prove that the Congress had the backing of the country.

Sjt. Patel saw Mr. De Valera and came to know a great deal about Ireland and its struggle for freedom. He then visited America and strained himself so much that his recovery became impossible.

All this had convinced Vithalbhai that the Western mind appreciated the elective basis to prove the backing of the country, however narrow the franchise might be. As soon as circumstances permitted, the Congress showed to the world that the country had the fullest confidence in the Congress by sweeping the polls and one of the greatest wishes of Vithalbhai had been fulfilled.

One would like to know whether the late eminent patriot said nothing to Mr. Bhulabhai Desai with regard to publicity work abroad in relation to India when they met at Geneva.

The speech of Mr. Jamnadas Mehta included a narration of the following episode:

It would be remembered that the Commsader-in-Chief after criticizing Indians, left the Assembly hall. He was not present, when the Indian members were replying to the criticisms of the Commander-in-Chief. Speaker Patel, after waiting for some time, burst out with an exclamation that it was a surprise that the Commander-in-Chief should not be present in his seat when he was being replied to. He said he would not allow such things to happen in the Assembly. He further stated that, unless the Commander-in-Chief apologized to the Chair for the insult, he would not be allowed to make a speech in the Assembly again. A struggle ensued between the Officials and the Viceroy on the one side and Speaker Patel on the other. It was contended that the Army had been scandalized by the Speaker demanding an apology from the Commander-in-Chief. Speaker Patel did not budge an inch and the Commander-in-Chief did apologize to the Chair.

A similar occasion arose during the last session of the Assembly, the absentee being the Home Member. But the present speaker did not show similar firmness.

Mr. Hansraj, Mr. Gokulbhai Bhatt, Mrs. Gangaben Patel and Mr. S. K. Patil also took part in the proceedings of the meeting.

It is curious that not a single speaker, according to the Bombay Chronicle's report, referred to the wish of him whom they had met to honour that some truthful propaganda and publicity work on behalf of India in foreign countries was needed, for which he had left a lakh of rupees by his last will and testament. How dear that wish was to his heart will be clear when it is remembered that it was for doing such work in America and Ireland that he gave himself no rest, with the consequence that he could not recover from his last serious illness.

It may be that very conscientious lawyers have doubts whether the money for such work was really left for Mr. Subhas Chandra Bose in right legal form (we non-lawyers have no such doubts, for the testator too knew a little of the law). But is there the least doubt that Mr. Patel wanted such work to be done and left money for it? If Mr. Bose be not considered entitled to make use of the amount for work to be done as desired by the departed leader, let the work be done in some other manner by some other man or men. But why omit all reference to the subject in a meeting held to do him honour—and in which, by the by, another dear wish of his was mentioned as having been fulfilled by the Congress?

Months ago, a rumour was started at and circulated from Bombay that Government would confiscate the money if given to Mr.

Subhas Chandra Bose. Why Government would do it, was not explained. Mr. Bose has made it quite clear that, if he got it, it would be used in a lawful way for lawful work. But assuming that those who have it in their power to make over the amount to Mr. Bose really wanted to do it in order to faithfully carry out the donor's wishes, and assuming that they believed the rumour to be well founded, they would have kept the money in a safe place somewhere outside the British Empire to hand it to Mr. Bose in due course.

It was stated next that the particular passage in the will referring to the matter could bear some other meaning than that generally given to it. Of course, there are lawyers and lawyers, and some may be prepared even to prove that white is black, if it be necessary to do so.

It would be deplorable if the suspicion proved correct that provincial jealousy and Congressite party feeling stood in the way of the money being placed in the hands of Mr. Subhas Chandra Bose.

"Swayamvara" or Own-choice Redivivus?

ALIGARH, Oct. 24.

Piquant scenes were witnessed in the District Judge's chamber when the young heiress to a fortune worth over a lakh of rupees interviewed in the chamber a number of suitors, among whom were several University graduates. The girl, how-ever, selected as her future husband a remarkably handsome undergraduate.

Sreemati Premawati, the girl, attained majority about two months ago. Hitherto she had been living with her maternal grandmother and a vakil, appointed by the District Judge, was her legal guardian.

As heiress to a fortune the girl received numerous offers of marriage from a host of eligible young men. Recently she made an application to the District Judge for permission to make her own selection from the suitors.

The Officiating District Judge, Pandit Bhagwan-

das, sent for the girl and her grandmother and arranged for them a series of interviews with the candidates in his retiring room in the court.

The court-room, packed with a host of prospective bridegrooms, was reminiscent of the Swayamvar ceremony of the forgotten days of the Indian courts when a princess had to choose her husband from a number of princes invited by her guardian.

As each suitor stepped into the retiring room he was subjected to a close scrutiny by the girl, her grandmother and the Judge. He had to answer a series of questions as to his age, status and educational qualifications.

It is stated that two candidates, one of them a first class M.A. of the Agra University and the other a graduate of the Allahabad University, were

specially recommended by the Judge but the girl expressed her preference for a handsome undergraduate, son of a local advocate.

The lucky candidate was heartily congratulated by all those present in the court when the Judge did not object to the choice made by the heiress.— United Press.

Congress and the Indian States People

Mr. Manishanker' Trivedi. General Secretary, Indian States' People's Conference, has issued a statement to the press about that part of the proceedings of the last A. I. C. C. meetting at Madras which related to the people of the Indian States. He says therein in part:

The States people have no reasons to be discouraged by the apparent defeat sustained by the amendments based upon the minimum requirements of their cause at the last meeting of the A.I.C.C. at Madras. The personal appeal of the Congress President and Sardar Vallabhbhai have triumphed over the most forceful argumentative and unanswerable plea for extension of vision in defining the Congress attitude towards the people of the States as put forth by Mr. Meherally, Mrs. Kamaladevi and Mr. Gadgil and other members.

The encouraging feature of the discussions lies the fact that the Congress commands have pleaded throughout for the present limitations of the Congress.

throughout for the present limitations of the Congress and avoided opposition either to the merits of the case or to any one of the arguments advanced in

favour of the proposed amendments.

Mr. Trivedi proceeds to state:

It has taken more than a century for the British Government to succeed in dividing India into British. India and Indian India for the first time in Indian History by the Iron hand of a British made constitution but the states peoples are confident that it would not take more than a few months for the Congress Leaders once for all to realize in thought, word and deed the fact that India is one and undivisible--a fact that cannot be invalidated by any convenient interpretation of the Congress ideals.

We appeal to the Congress command to depart

from that ideology and phraseology which tends to scare us as foreigners in our own National organization and hints to regard our question as something

undesirable if not untouchable.

We believe that the daily increasing evils of the system of personal rule prevailing in most of the states cannot be cured by limiting these dignified efforts to the cases of firing only. But at the same time we are surprised to learn how the vital issues contained in the second part of the above amendment, viz., those assuring proper representation to the states people in the constituent Assembly, etc., were avoided with the force of personal appeal and influence.

Regarding the suggested constituent assembly Mr. Trivedi says :

We trust that the idea of depriving the states people of their right of representation in the Constituent Assembly on the same basis as British India is also equally remote from the minds of the ConNOTES 607

gress Authorities. Besides, we hope that they do not mean to deny the states people their legitimate rights and proper position in any federal Constitution that the Congress may accept.

As regards the new constitution imposed on India, Mr. Trivedi observes:

The Congress has rejected the new Federal Constitution. However, it is apparent that Congressmen will utilize the franchise embodied in the New Federal Constitution. The glaring injustice done to one-fourth of the Indian Nation, viz., the states people, in depriving them of their legitimate rights of having the franchise on equal basis ought to appeal to the Congress authorities to extend their support to the states people's cause more vigorously. This fact alone should inspire them to be more generous in their attitude towards the states people.

The statement concludes by inculcating the principle of self-help:

But the states people would be guilty of having neglected their duty towards our scared cause if we solely depend upon the Congress for our emancipation and shirk our own responsibilities in the matter. The most appealing suggestion that has come out of the A.I.C.C. discussion at Madras ought to direct us to sustained and organized action within and without the states keeping in mind the well meaning advice that none helps those who do not help themselves.

Disallowance of Ramlila at Allahabad

The negotiations for the revival of Ramlila celebrations at Allahabad having broken off, a public meeting was held there on October 3 last. The correspondence that passed between the district authorities and Mr. Niranjan Lal Bhargava and the negotiations that took place for a settlement between him and some Mu-lim representatives explained by Mr. Bhargava. Dr. presided over the meeting and the speakers, besides the chairman and Mr. Bhargava, were Messrs. A. P. Verma, Parmeshwar Singh, Deo Sharan Kanj and Mr. R. N. Basu. following resolution was passed:

This public meeting of the citizens of Allahabad after having heard the correspondence that passed between the District Magistrate of Allahabad and Pandit Niranjan Lal Bhargava (the latter representing the Hindus desirous of holding the Ramlila celebrations) and between Mr. Bhargava and Maulana Vilayat Husain and Haji Muhammad Husain as representing the Muslims of Allahabad, records its satisfaction at the attitude of the Muslim leaders in agreeing to the Hindus' taking out the Ramlila processions according to the time-table given by Pandit Niranjan Lal Bhargava, strongly condemns the refusal of the district authorities to permit the processions to be taken out according to the agreed time-table and deeply regrets that the district authorities instead of permitting the Ramlila celebrations in the circumstances threw obstacles in the

way of such celebrations and thereby displayed administrative inefficiency and utter indifference to the Hindu feelings.

The meeting further requested the provincial Government to enquire into the circumstances under which permission for taking out the Ramlila procession had been refused by the district authorities and to adopt measures for the redress of the long-standing grievance of the Hindus of Allahabad about the stoppage of their annual Ramlila.

It is not strange, though it is deplorable that, though the representatives of the Hindus and the Muslims, who were the parties concerned, had come to an agreement regarding the routes and the time-table of the processions, the district authorities refused permission to take them out.

"New India Steam Navigation Company"

We welcome the formation of the New India Steam Navigation Company for steamer traffic between India and Burma. It is noteworthy that a public meeting was held last month in Rangoon to welcome its representatives at which all Indian and Burman communities took part. We hope it will be run by competent men on correct business principles.

All who undertake any shipping enterprise should particularly bear in mind two things. One is that they must know the details of the business thoroughly; and the other is that so long as rate-cutting is not put an end to by legislation, any new Indian enterprise of this character is bound to be at the mercy of the British companies engaged in the earrying trade in Indian waters.

What is Emergency?

Emergency is defined in English dictionaries prepared even by Britishers as "a sudden juncture demanding immediate action." But here in India the British rulers appear to think that there has been a state of perpetual emergency for more than a period of thirty years, and therefore ordinances and ordinance-like laws have been the order of the day. To meet this state of emergency, the Government of India have got their Criminal Law Amendment Act by the process

of certification by the Governor-General. Bengal bad already passed such a measure. Bombay has followed suit. Now the Panjab is debating one. And the other provinces may have similar provisions made, ostensibly for public safety, but really for safeguarding bureaucratic and autocratic rule. Not that it is necessary for each province to have a separate Act. For the all-India Act is sufficient for all the provinces; and even that was not necessary, as there were already laws in the Executive armoury which were quite sufficient to meet their needs. But they act on the principle, "Adhikam tu na doshāya," "It is not wrong to have something extra and to spare."

"The Development and Continuance of Terrorism in Bengal"

As all these all-India and provincial Acts have been and are being passed to meet what are officially called subversive movements and tendencies, real or so-called communal clashes and riots, and the like, it may be useful to note the genesis of such undesirable things as stated by competent observers. Let us take, for example, what has been officially styled terrorism in Bengal.

In course of the debate on the Criminal Law Amendment Bill in the Legislative Assembly in September last, Mr. Akhil Chandra Datta, Deputy President of that house, said, according to the official report:

Now, Sir, while dealing with this aspect of the question, I mean the development and continuance of terrorism in Bengal, may I invite the attention of the House to the views expressed by one who is not an occupant of the Opposition Benches, but by one who now occupies a seat as the Honourable the Leader of the House, I mean the Honourable

Sir Nripendra Sircar.
The Honourable Sir Nripendra Sircar: You

won't find there anything to support your view.

Mr. Akhil Chandra Datta: At one place,

Sir Nripendra Sircar said:

"Nothing can be a surer guarantee for filling the terrorists with well-founded hope arising from the creation of an atmosphere favourable for their activities. The Hindus will be justified in feeling that serious injustice has been done to them, and the belief that they cannot have their legitimate share or an effective voice in the Legislatures will be a formidable recruiting agency for swelling the ranks of sympathizers of terrorists."

Then, at page 152 of this book, called "Sir N. N. Sircar's Speeches and Pamphlets," we find that when he was areas avantained. Mr. Villiage.

find that when he was cross-examining Mr. Villiers, the President of the European Association, in London,

he put this question:
____Am I right in saying that, judging by the

members of the movement who have been captured from time to time by these officials, their view is probably this, that the present condition of difficulties is due to a foreign rule, and, therefore, foreign rule must be cut off altogether."

That was the question. I am not sure whether there was not some implication and suggestion conveyed by the question and it was not without purpose

The answer was:

"So far as it is due to any reasoning thought at all, it is definitely due to that. In a great measure, these boys are caught while they are absolute youngsters, and their emotions are worked on until they get into a state of hysteria over a matter which is right beyond the scope of reasoning at all, but so far as reasoning comes in at all, you are correct in your statement."

Meaning thereby the statement contained in the

Another question was like this:
"Do you think that, if the Bengal Hindu would come to the Legislature, and try to work out his salvation through it, that would result in weaning sympathizers of terrorists, and isolate the terrorists?"

The answer was this:
"I think in time that will undoubtedly be the tendency, but I think it will take a certain amount

Then, there is another question:

"May I take it that it follows that if the Bengal Hindus feel that they have a legitimate grievance, and they keep away from the Legislature, knowing their position, and so on, it will really help disturbance and the terrorist movement in Bengal?"

The answer was this:
"Any feeling of legitimate grievance on the part of the community would have that effect, so far as that community is concerned."

Then, Sir, in another place, the Honourable Sir Nripendra Sircar says this:

"At first sight, no connection may appear between the financial statement and the terrorist movement; but looking below the surface it is fairly obvious that dyarchy failed in Bengal and general discontent and unrest increased, because the Ministers, having no available resources, were unable to achieve anything in furtherance of the beneficent activities of Government."

The Honourable Sir Nripendra Sircar: Quite

Mr. Akhil Chandra Datta: My Honourable friend says, it is quite right. I also have cited these passages to show that he is quite right and what is right is this that this terrorism is being developed and food is being supplied to these terrorists by what has been suggested in these questions by the Honourable Sir Nripendra Sircar, namely, the injustice done to the people.

"Terrorism in the Paniab"

As regards "terrorism" in the Panjab Mr. Akhil Chandra Datta said:

I shall not speak as to the root causes of the terrorist movement in the Punjab. I shall, however, say only this that, as in Bengal, the partition gives the explanation, so, in the Punjab, it was the Jallianwalla Bagh massacre which brought into the state of the st existence the terrorist movement there. In this connection, may I call the attention of Honourable

Members of this House to the attitude of Mahatma Gandhi with regard to the question of the massacre of Jallianwalla Bagh? Immediately after this massacre, that very year in the December following, there was the Amritsar Congress, and, only a few days before the Congress, the reforms had been published. The question before the Congress was whether those reforms were adequate and satisfactory and whether they should be worked. There was a controversy and difference of opinion between the leaders, and the attitude of Mahatma Gandhi was that they should be worked. He was for co-operation as he had all along been: in fact, he had been even a recruiter. That was the position of Mahatma Gandhi at Amritsar in December, 1919. The other leaders were of a different opinion. However, there was some settlement between the leaders, and a Resolution was passed to the effect that the reforms were inadequate, unsatisfactory and disappointing. Mahatma Gandhi was waiting at that time for the of the Hunter Committee about the Jallianwalla Bagh massacre. That report was published not very long after in the course of the year and that disillusioned Mahatma Gandhi, and the result was that from a co-operator he became a non-co-operator. That was the result so far as Mahatma Gandhi is concerned. His attitude was influenced by the massacre and by the official attitude with respect to this massacre. But younger people went a little further; they not only became non-co-operators, but went one step further, and some of them became terrorists. This being the true genesis of the revolu-tionary movement, I say with regard to this Bill that the proposed legislation is the remedy of a quack, not that of a real physician, and it is bound to frustrate its own object. This, however, is no matter for speculation, but the very fact that this repressive legislation failed in the past for so many years to crush the terrorist movement, and the very fact that it is now proposed to have a permanent emergency legislation (if it is not a contradiction in terms), goes to show and is in fact a confession that repression will not do. Repression will not do and other measures must be adopted to meet the situation. Repression may prevent major crimes and overt acts for a time as it has prevented major crimes, for we have been told that there has been no major crime for some time past in my province, but it cannot purge the body politic of the poison.

What the Dead Mr. Montagu and the Living Lord Willingdon Thought

The following extract from the diary of the late Mr. Edwin Montagu, Secretary of State for India for some time, tells us what he (and Lord Willingdon in those days) thought of repression as a remedy:

"The right answer to agitation is to remove all instifiable causes of it; then we shall have an answer to all that agitators said . . . Internments showed that we had no answer . . . They (the official class) must learn to defend themselves and not to think of suppressing agitation. Our whole policy was to make India a political country and it was absolutely impossible to associate that with repression. Willingdon quite agrees with me."

"Communal Riots" in Bengal

In Mr. Akhil Chandra Datta's speech in the Assembly from which extracts have been made in a preceding note, he dwelt on "communal" clashes in Bengal also, because the "menace of communalism" was one of the grounds on which the Criminal Law Amendment Bill was sought to be justified. Said he, according to the official report:

The next ground on which it is sought to justify this Bill is the third menace of communatism. To be frank, I have been requested by the Honourable the Leader of the Opposition not to dilate upon this point because he will deal with it, and, I dare say, he will deal with it far more ably than myself; and, therefore, out of respect for him, I shall not deal with this aspect of the question. But I am anxious to prove one thing, namely, that whatever communal feuds and dissension there is I am now speaking of my own province, Bengal—, all that had been engineered and brought into existence, fostered and fomented by a third party.

An Honourable Member: What is that third

party?

Mr. Akhil Chandra Datta: You know that third party.

Another Honourable Member: It is before us. Mr. Akhil Chandra Datta: There was a riot at Chittagong immediately after the murder of a certain police officer. Mr. J. M. Sen-Gupta, whose premature death the whole country mourns, went to Chittagong and made an inquiry. After the inquiry, he came to Calcutta, and, in a meeting held in the Town Hall in Calcutta, he declared substantially to this effect:

"I say I take the full responsibility of making this statement: the riot in Chittagong was engineered and brought about by the local authorities. Here am I. I make this statement openly. I am prepared to prove it; and if the Government like they can

prosecute me and put me on trial."

That was a challenge which was never accepted. So that we are perfectly entitled to assume and to proceed on the assumption that the Chittagong riots were the result of the intervention of a third party. Then, there was rioting at Dacca in May, 1930. With regard to that, there were two committees which made inquiries simultaneously about the causes of these riots—one an official Committee which was presided over by Mr. Sachse. The report of that Committee never saw the light of [day;] the reason for non-publication is significant and obvious. There was another committee, a Congress Committee—my humble self was the President of that Committee. We used to meet each other. The evidence that was forthcoming before us, with regard to those riots, was this: that it was brought about by that very same third party. A meeting was held on the night preceding the riots, in the house of a Muhammadan gentleman, where the local officials discussed about the coming riots, and Mr. Griffiths was there—I know that one Mr. Griffiths of the Indian Civil Service was the manager of the Dacca Nawab at that time. (Cries of "shame, shame.") I do not know whether the Honourable Member from Midnapore was that Mr. Griffiths. But, why, I am sure, he was the gentleman; and I thought and hoped that, while he

was speaking on communalism, he would throw more light on the real state of affairs at Dacca. I do not know whether he himself was present and whether he had a share in the matter; but the evidence that I got as a member of that Committee, was that he was also present at that meeting; and here is now, after coming to the Assembly, preaching a homily on communalism and all that. It does not lie in his mouth to make this assertion. . . .

An Honourable Member: Nor in the mouth of

his chief!

Mr. Akhil Chandra Datta: With regard to these Dacca riots, I know from a reliable source that, just before the riots, two or three days before the riots, the Government officials had been told by some people, by higher officials, that they should make purchases of provisions for two or three or five days, because they were told that rioting would be going on for some days. Guns, revolvers and arms were taken away from the Hindus before the riot began. A high official, occupying the position of an additional District Judge, gave his evidence before the Sachse Committee. He deposed to the effect that looting was going on before his eyes: that the police were taking part in it, that he phoned again and again to the Superintendent of Police and Magistrate; for three days it went on and he phoned and phoned, but without any response, and no police appeared. That is the story of the Dacca riots. There was a Hindu-Moslem riot in Comilla. There, again, I have the same story to tell. I shall tell only what I know from my own personal experience. I must admit to our shame, the shame of the Hindus as well as the shame of the Muhammadans, that there was that riot. That must be admitted. But the point that I am making is that they did not fight on their own initiative. That is the whole point. Some people were assaulted: there was one man, Baikuntha, whose head was broken: I went myself with some of my friends with that broken head to the District Magistrate. Honourable Members of this House will be staggered to hear the reply that I got from the District Magistrate: he said "Why do you come to me? Go to Mr. Bepin Chandra Pal." (Cries of "shame.") Then, there was also the Divisional Commissioner who came. We wrote to him for giving us relief for preventing the whole thing. He would not take any notice of these things. Later on, some days of the three was a preceiving of officials and purpose. days after, there was a meeting of officials and nonomciais: in the open meeting, we took the Commissioner to task for not taking any action when these things were brought to his notice. We said: "You came here from Chittagong on such and such day; we wrote to you on that day; but you did not take any notice." He said at first: "Oh, I did not come on that day: I was not here." Then, one of our friends got enraged and said: "You did come here on that day: you were here." After receiving that snub, he said: "Well, I might have." Then, Sir, I do not propose to dilate at length on the Mymensingh incidents. Mr. G. S. Dutt was the District Magistrate there. He tried his best to prevent all communal riots, and what was the result? He was soon transferred. (Cries of "shame, shame.") Then came another District Magistrate in his place. He went to the Bar Library and gave an assurance that there would be no Hindu-Muslim rioting. Almost immediately after that assurance was given to the Bar Library, there occurred one of the worst Hindu-Muslim riots in the district. There was one poor Sub-Divisional Magistrate, who went and

controlled the rioting, and what was the result? Like Mr. G. S. Dutt, he was also immediately transferred. (Cries of "shame, shame" from Congress Party Benches.) Then what followed? A proposal was made by a certain Muhammadan gentleman, I think he was the Police Prosecutor, for the formation of a reconciliation board to meet the situation. It was proposed to Mr. Som, who is now a Member of this Assembly, that he should be a member of the reconciliation board. What was the reply of Mr. Som? He said: "Well, I am in possession of information and evidence that the District Magistrate and the Superintendent of Police are engineering these things through and in concert with you. You ask me: to be a member of a committee in which you are taking a leading part?" That was the reply given by him in the open library. The House will be interested and pained to hear what followed the next morning. On the following morning, Mr. Som was arrested (Cries of "shame, shame" from Congress Party Benches) on the ground that there was a meeting held there some days before in which Mr. Som had taken part and talked about picketing, and, therefore, he was arrested and put on trial. The trial went on for some time, I think it went on for some went on for some time, I think it went on for some days, and he was kept in hajat (lock-up), and from the jail to the Court room, the House will be astonished to hear, Mr. Som used to be escorted hand-cuffed and roped (Cries of "shame, shame.") (An Honourable Member: "Disgraceful.") (Another Honourable Member: "It is no surprise to hear it.") Sir, I am reminded of the fate that overtook Mr. Naggendra Nath San, the Leader of the Khulpa Mr. Nagendra Nath Sen, the Leader of the Khulna Bar, because he was also hand-cuffed and roped. There is another young man of Comilla who received the same treatment. His father is a Member of this House now,—I shall not name him. Now, Sir, all this reminds me of a certain observation of the late Swami Vivekananda. He said that some people, after creating the disease, try to cure it; it is the habit of some people to have a lavatory just by the side of the bedroom and then call for the physician to cure typhoid. Therefore, Sir, these provisions in the Bill are no cure for communalism. On the other hand, we say: "Physician, heal thyself; if you heal thyself, if you refrain from fostering and fomenting communalism, communal rioting will vanish from this land in no time." (Cheers.)

Communal Tension and Clashes in the Indian States

Recently this year, and in the immediately past several years, there have been communal tension and clashes in many of the Indian States. In many of these disturbances, the local State police and military have fired on one party or the other, or both.

There was a time when, whenever there were "communal riots" in British India, Indian-owned and -edited newspapers used to write: "There are no such riots in the Indian States; there the Hindus and Muslims live in peace and amity as they ought to; why should there be such riots in British India?" That question cannot be put now, that

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argument will no longer do. Mischief-makers have seen to it. Evidently these mischief-makers are now active in the Indian States as well as in British India—perhaps equally in both, or more so in the former than in the latter.

Dr. J. N. Maifra

Bengal and India have lost a distinguished physician and citizen in Dr. J. N. Maitra. He attained great distinction as an oculist. As a councillor of the Calcutta Corporation he took active interest in the welfare of this city. As a nationalist of the Congress school, he made his influence felt in the wider public affairs of the country. It is much to be regretted that he died at the age of only 55.



Dr. J. N. Maitra

Captain J. N. Banerjea

Captain Jitendra Nath Banerjea was the roungest brother of Sir Surendranath Banerjea. By profession he was a barrister-at-law. But he was best known as a physical culturist. He was the ideal strong man of Bengal in the days of our youth. And even when he was past seventy—he passed away last month at the age of 76—his broad chest and shoulders

and muscular frame were a sight to see. He continued to his last days to encourage all manly sports and exercises by his presence and advice. His benefactions for the encouragement of physical culture amounted to



Captain J. N. Banerjea

Rs. 1,50,000. He lived and died a bachelor. Though he was known chiefly as an athlete, he was a man of culture and was connected with the Ripon College of Calcutta, founded by his famous brother, for years as a member of its governing body and latterly as its president, and with other cultural organizations.

An Appreciation of the Law Member by an Opponent

Dr. Deshmukh in a statement to press regarding the recent Simla session of the Assembly said: Politically we have done well. We had promised our voters that we would do our best to repeal the repressive laws. We have carried that promise so far as it lay in our power. On the social side we have brought forward measures of all-India importance such as the question of the depressed classes, disabilities of Hindu women and child marriage. We have found a great ally in this respect in the leader of the House, Sir Nripendra Sircar, but for whose help we would not have been able to do anything. Of course our best thanks are due to him as well as to his colleagues and the House.

Mrs. Sarojini Naidu af Madras Women's Conference

In opening the Women's Conference in Madras Mrs. Sarojini Naidu said:

'I am one of those heterodox persons who have never believed that the Women's movement is an isolated thing, that is to be supported, labelled and cherished and coaxed and nursed and all that kind.'

I hear a great deal in other parts of the world about feminism, about women's points of view. I have never understood the meaning of this limitation, this segregation, this deliberate disinheritance of womanhood from the common inalienable right of humanity. We must bear in mind that when we use the word women we do not use it in the sense of a separatist definition as something apart, something walled in, something hedged round by limitations of sex. Let us rather meet to reaffirm our beliefs, our faith in our own destiny, our right to be an indissoluble part of the nation, with a common purpose, a struggle, a common mission, a common achievement earned by a common sacrifice.'
That, I think, has been the spirit in which Indian

women have come into what is conventionally known

as the feminist movement of the world.

THE INDIAN IDEAL After all, whatever women in their moment of bitterness think or feel, we at any rate in India should realize that we are not working towards a new ideal. We are working towards the remembrance of an ancient ideal that was the fundamental virtue of our civilized nation. That we have need to remind ourselves is our penance for our own abrogation of our own destiny. I am not one of those who for a moment believe that woman is a downtrodden creature. I am not one of those who has ever suffered from that dreadful inferiority complex that looks outside my own strength for my own regeneration or deliverance.

As regards social reform, Mrs. Naidu said that

She was not interested in one reform or another in any particular detail. Different problems existed in different parts of the country and these were things which should be adjusted in those places alone. There could be no hard and fast rule as to what social reform should be. The fundamental principle of social reform was the right of every individual to live his life to the fullest extent; if that was understood, the crucial problems would have been solved. Each generation should and would solve its problems and there would be gradual progress.

Madras Women's Conference

As President of the Madras Women's Conference Mrs. Margaret M. Cousins dwelt in her speech on the progress made by the woman movement during the last ten years.

The women of the country know one another, they honour one another, they think things out together, they follow leadership, they initiate new schemes such as the Home science college, the Mysore Five Year Plan, the Memorandum on Women's status in the new constitution, legislation for the abolition of child marriage, for equal rights of inheritance, health treasures and Labour reforms.

She dealt with the topics of compulsory primary education, the teaching of Hindi, the appalling illiteracy in the country, the evils of child marriage, etc.

Concluding she referred to women's attitude towards their country. The new constitution imposed on India is a new make of shoe but it still pinches. How are we women going to walk in it? Just as the Nationalist organization the congress is going to do. Use it as best as we can under protest to exhibit and remove its inadequacies and injustices, and at all steps to practise all the duties and technique of citizenship.

Some of the resolutions passed are summarized below.

The Conference regretted that the new powers given to women by the India Act were inadequate and yet exhorted the women to make the fullest use of such powers. The Conference strongly recommend that the Instruments of Instructions may be so framed for the Governor-General and Governors that women should be given chances of association in the administration of every Province as well as Central Governments especially in the Department of Education, Health, Labour and provision be made for at least one woman to be appointed to each provincial Public Service Commission.

The Conference deploted that property has been made the main basis for qualification for member-ship to the Council of State, to the exclusion of educational qualification and also totally disapproved of the method of election for women's constituencies. The Conference also urged strengthening of the League in its efforts to abolish war. By another resolution it recommended to the Government to encourage Hindi teaching in schools and colleges.

Berar Women's Conterence

Dr. Mrs. Malinibai Sukhtankar presided over the Berar Women's Conference held last month at Amraoti. In her presidential address she dwelt on the need of universal literacy; general education; education for developing citizenship; a separate curriculum for girls; the prevention of child marriages, unequal and unsuitable marriages, and polygamy; sanctioning widow-marriage; overhauling of the method of charity among women; ruthless destruction superstitions and blind faith in gurus; and amelioration of the pitiable condition of widows : etc.

She proceeded to say:

"In order to equip ourselves with authority to improve our own condition we should also keenly watch political developments. We must press for adequate representation in Councils

"Women should be taught details of administration, their privileges, method of election and voters' rights. At important centres committees should be established to arrange and get prepared lists of NOTES 613

women voters. It will not do to remain indifferent to politics. Those who have political rights alone

can achieve all other rights."

Mrs. Sukhtankar then dealt with the widening of franchise to all literate women under the new constitution and suggested means to impart knowledge to women at large. She then pleaded for abolition of untouchability which can be achieved by women. Finally she advised 'Sangathan' (Union of all womanhood in each province) and village reconstruc-

tion for which she said Sevikas are necessary.

She concluded saying: "Self-reliance and self-effort are the only remedies for our development. The instinctive virtue of serving others which exists in women should be developed in the work of the All-India Women's Conference also. I pray to God that He be pleased to enlighten us, show us the way to success and I assure you that if we help ourselves progress is not far."

Mr. C. Y. Chintamani on Studies in Journalism

In his Mysore University convocation , address, which was an able and thoughtful discourse, Mr. C. Y. Chintamani made five suggestions for the consideration of the competent authority. The fourth suggestion was contained in the following passage:

I would request the authorities of Mysore University to consider the institution of studies in journalism more or less on the lines of the course in the London School of Economics. I am glad to notice that Madras University is moving in this direction. The newspaper press has come to stay. Whatever attempts, legislative or executive, may be made from time to time to regulate or control it, I do not suppose that any serious minded person thinks it possible or desirable to suppress the press altogether. If, then, it must continue to exist, it is obvious that a more efficient and responsible press is of greater advantage to the state and the community than one less efficient and responsible. This end, in my opinion, can be best achieved by the imparting of education to journilists in the subjects which they have daily and weekly to discuss. In our country more than in lands where education is widely diffused among the people, the press not merely records but instructs public opinion. Should not the instructors themselves be instructed? Courses of lectures to aspiring journalists on politics, economics and sociology, to name the three most important of subjects, cannot but prove beneficial, if directly to the journalists, indirectly to the state and the community.

The question of instituting journalistic studies has been before the Calcutta University for several years. It was pressed on the attention of the Madras University later. But the Madras syndics and senators have already made some progress in dealing with it, as against nothing done by their Calcutta onfreres.

The importance, usefulness and influence of journalism as a profession do not require

exaggeration. Wendell Philips, the American orator and reformer, declared that if he had the power to make the newspaper of a country he would not care who made its religion and law. In Bombay the other day, in the course of a talk on journalism, Mr. K. Natarajan unconsciously paraphrased that dictum in part when he observed that "The greatest single force in the making of the destinies of future India is the press."

We have been all along in favour of the proper and liberal education of would-be journalists, and we continue to hold the same

opinion.

Propaganda for India

The September number of "Indian Press," issued from Geneva by Mrs. Hörup, gives the following figures "which give evidence of the sums, other countries which realize its utility spend for propaganda abroad":

"Italy £1,000,000 £ 100,000 Japan £1,000,000" • New France

"We have looked for the figure of English

propaganda but without success."

The Congress has not yet done anything in this direction, though it has recognized its utility in a general way.

"What should India Do with the :New Constiution?"

In the same periodical the Rev. J. T. Sunderland asks the question, What should India do with this new constitution? His answer is:

Speaking very frankly, I venture to say: It seems to me that the just and proper course to be pursued by India is for the Indian National Congress, and such other political parties as there may be, to issue a public statement or proclamation somewhat like the following:

(1) It is an axiom among all civilized peoples that the only authority or power that has a right to frame a constitution for any nation is the nation

itself.

(2) The New Constitution which Great Britain proposes to force on India has been framed wholly by a foreign power, and not by India.

(3) Therefore, India sees no other self-respecting or just course to pursue except to decline to accept

the said Constitution.

(4) Following such a public statement, or proclamation, it seems to me the policy to be adopted should be essentially that pursued by Ireland in winning her freedom, namely, obstruction, constant and unyielding obstruction, in every possible legal way, both in the Provinces and at Delhi, against all efforts of the Government to work the Constitution, in any and every particular in which the rights and just interests of the Indian people are infringed

upon.

I am well aware that if the above indicated policy is entered upon and pursued by the Indian people, it will be likely to mean a long and severe struggle, with many discouragements and bitter hardships. But is there any other policy which promises so much? It succeeded with Ireland. If carried out with self-sacrificing, persistent, and unyielding determination, may it not be made to succeed in India?

This, then, is my Message. Whether wise or unwise, at least it speaks the judgment of a sincere and earnest believer in India's right to a place once more among the world's free and great nations.

U. P. Secondary Education Conference

An interesting, instructive and useful feature of the U. P. Secondary Education Conference held last month at Cawnpore, which was a success, was the industrial and ducational exhibition held in connection with it. As girls' and women's education in India has made very little progress, the number of women in the teaching profession is much smaller than the number of men teachers. The United Provinces are not an exception to this rule. It is, therefore, noteworthy that the chairman of the reception Committee of the Campore session of the U. P. Secondary Education conference was Mrs. Sobha Bose, Lady Principal of the local Balika Vidyalaya Intermediate College. In extending a cordial welcome to the delegates she made an appropriate speech, in which she dwelt on the reform of secondary education, the health of the rising generation, the problems of girls' education, the disabilities of teachers and other kindred topics.

The presidential address of Professor E. Ahmad Shah, M.A., B. Litt., M.L.C., was thoughtful, and instructive and contained much statistical and other information.

Ma

iceptance of Office by Nationalists

Confectiongress men and Liberals have been in her sing the question of acceptance of woman ninder the new constitution. It was

The vd at the last meeting of the All-India they how together, a Committee at Madras. On the schemes such Committee was right in not profive Year Plan, copinion of its own on the in the new consopinion of its own on the of child marriagg it for disposal at the next health treasures and the Congress at Lucknow.

We have been all along against acceptance of office by nationalists, whether of the Congress or the Liberal school. We have not changed our opinion. It is true that if very able and staunch nationalists become ministers they can do a little more good work than weak-kneed ministers. But they cannot do much and can domothing at all as regards things that really matter and are necessary for the winning of self-rule by the nation. Ministers, both in the central and the provincial Governments, will be practically power-Even if they be allowed some power, that can only serve to lull the unwary into the delusion that the new constitution is not so bad after all.

The best use of their ability, time and energy which nationalists of all schools can make is to form a united and strong Opposition. If some of them become ministers, not only will these men in office be practically powerless to win self-rule, but such a step will create a division in nationalist ranks. These Ministers must generally vote in the legislatures with the Government, whereas their brethren as members of the Opposition must criticize them, oppose them and vote against them. There is plenty of room in the new constitution for subservience, mis-called co-operation by the bureaucracy; but there is no room for carrying out nationalist programmes in any essential matter.

Congress and Brahmin Predominance

That some very prominent Congress leaders are not Brahmins does not prove either that the Congress is or is not a Brahmin movement. There have been and are other leaders who are Brahmins. If it be shown that the majority of prominent Congressmen were and are either Brahmins or non-Brahmins, even that will not prove that it is a Brahmin or non-Brahmin organization. The real test is whether it works for national welfare or sectional welfare. No one can show that its resolutions and activities were meant to give power to any particular caste or sect or creed That shows that it is a national body. It does not stand in the way of any community, caste. race, political party, social party or economic party joining it and becoming influential and leading members.

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Aviation in India

Last month a report on the progress of aviation in India was published in the papers. That showed mainly what progress had been made in supplying the public with facilities for travelling by aeroplanes. Though some progress has been made, it is not much for a large country like India.

There ought to be another report showing what facilities there are for our youth to learn aviation and aeronautical engineering. Such a report will make it plain that India is extremely backward as regards the provision of such facilities. For such a state of things both the Government and the public must shoulder their due share of the blame.

That the D. K. Roy Memorial Association has offered a scholarship or two to girls intending to learn flying under the auspices of the Bengal Flying Club at Dum Dum is some satisfaction.

Dr. Ambedkar's Threat and Suggestion

Dr. Ambedkar's threat and suggestion that he will leave the Hindu fold and lead his followers also out of it to some other fold which will secure to him and them a status of social equality, will not have been in vain if it leads the Hindu community to make haste to do away with 'untouchability' and remove the really galling disabilities under which many Hindu eastes labour.

As regards equality of social status, whatever the socio-religious theories advocated by the followers of Islam, Christianity, etc., may be, it is a hard fact that there are depressed classes among Muhammadans and Christians also, whether one calls them untouchables or not. As for Buddhism, we are not aware that Indian Buddhists are in practice a casteless community. Are the Sikhs and the Arya Samajists really casteless? We do not ask these questions in order to indirectly defend or minimize the evils of caste like untouchability, but to indicate that the mere profession of Muhammadanism, Christianity, Sikhism, Arya-Samajism, etc., Buddhism. cannot secure for any mass of men equality of social status. Advancement in education and culture and economic improvement are

required for the elevation of social status. Those who have been inviting Dr. Ambedkar and his followers to come into their folds have not told the public what arrangements of theirs are ready for the educational, cultural and economic betterment of thousands of uneducated, uncultured and poor men, women and children.

Dr. Ambedkar and men of his way of thinking should ask themselves what they have done to destroy the mutual exclusiveness of the scheduled castes then selves and to remove inequality of status among themselves.

Taking conversion in its true spiritual and ethical sense, one can never say that it is synomymous with the profession of a new religion, or that when there is conversion en masse there is necessarily any spiritual and ethical change for the better.

Hinduism is not a narrow, limited, credal religion. There are many kind; of Hinduism, ranging from primitive animism to the exalted life and doctrines inculcated in the classical Upanishads. Moreover, in recent times, Hinduism has been understood by many Jainism, Buddhism, Sikhism, include Brahmoism, Arva Samajism, and any other faith which has had its birth an I development in India. So, we do not think any one born a Hindu who has made a broad study of Hinduism in all its phases can have any reason to accept any non-Hindu and non-Indian religion.

All the depressed class leaders who have spoken out and the majority of the rank and file who have done so have declared themselves against Dr. Ambedkar's suggestion. They think that it will do harm to the community, if carried out.

The Sankaracharya of Kulavir math has made a suggestion which shows his liberality of spirit. He has asked Di. Ambedkar to form a new sect within the Hindu fold, like the Brahmo Samaj and the Arya Samaj, and has promised to give it his approval and recognition. We would point out to this revered Hindu high priest with due respect that Dr. Ambedkar is not a man of the same type as Rammohun Roy, Devendranath Tagore, Dayananda Saraswati, Keshub Chunder Sen and Sivanath Sastri, and that they did not want any ecclesiastical recognition from any

one for the religious bodies to whose spiritual and moral needs they ministered.

All depressed class leaders should recognize, as many already have, that there is now a greater awakening of the Hindu social conscience than ever before. "Caste" Hindus should make ever-increasing efforts to do their duty to the depressed classes, including the duty of giving them the highest Hindu religious instruction.

Lord Zetland on "The Press in India"

London, Oct. 5.

At the annual dinner of the India, Burma and Ceylon Newspapers' London Committee, Lord Zetland was the chief guest.

was the chief guest.

Sir Stanley Reed, presiding, mentioned that in order to cover its extended scope the Committee in future would be known as the Indian and Eastern Newspapers' Society.

Lord Zetland, after paying a tribute to the way in which the Press in India, Burma and Ceylon had undertaken the task of educating public opinion on the reforms, said that he had noted with great satisfaction the tendency observable on the part of those who opposed the passage of the Bill to accept Parliament's decision now that the Bill had been enacted and to produce a favourable atmosphere for bringing the scheme into operation.

In this passage in his speech and other passages, by the "press of India" Lord Zetland meant the British-owned and British-edited papers of India, not the Indian-owned and Indian-edited papers. For all papers which are Indian in the latter sense and which are of any worth have throughout opposed the passage of the Bill, but not a single one of them has shown any tendency to accept the measure after its enactment. He thus practically ignored the existence of the really Indian press, among which there are Indian papers and periodicals which are in no respect inferior to but are in some essential respects superior to the Anglo-Indian papers. The Anglo-Indian papers are in India but not of it.

His deliberate recognition of only the Anglo-Indian press and his equally deliberate and conscious ignoring of the Indian press would become plainer still on a perusal of the following passage. Said he:

The Press of India had supported the constitutional proposals of the British Government in a spirit of enlightenment and good will based clearly upon their knowledge of the India of today, and of the stirrings of the deep waters of Indian life, which were now taking place and which had been of child nber of years past and above all their health trong of all that was at stake from the ew of the relations between the people

of the East and those of the West. The press of Britain were quick—and wise—to take their cue from the press of India.

Can and will his lordship name a single leading Indian-owned and Indian-edited paper which has supported the constitutional proposals of the British Government and from which the the press of Britain took their cue? He cannot. His speech is calculated to mislead foreigners to believe that our papers support the new constitution, which they do not.

As regards fiscal policy, Lord Zetland said:

It must be made quite clear that Britain had no intention of imposing conditions on India in the interests of any particular industry in Britain.

No more disastrous policy could be pursued than the proposal of one opponent of the India Bill of imposing on the new Government of India restrictions with regard to the fiscal policy. The Marquess of Zetland said: "I stand by a policy of goodwill under which Indians themselves will see that they have as much to gain as we from the exchange of goods."

All this talk of India's "good will" reads extremely funny and tragic considering that the new Government of India Act has bound India hand and foot in matters of currency, exchange, tariffs, etc., by arming the Governor-General with various discretionary special powers and by the chapter on "commercial discrimination."

His lordsbip would have been right if he had said, "I stand by a policy of compulsory good will under which Indians will be compelled to see that under the circumstances they have a little to gain from the exchange of goods."

Infringement of Poona Pact by Subterfuge

The original plan of Government, under the Communal Decision, was to create separate electorates for the depressed classes. The Poona Pact was secured by Mahatma Gandhi's resolve to fast unto death. This pact modified the original communal decision by providing for the representation of the depressed classes through joint electorate with reservation of seats for them. This modification in favour of joint election is being sought to be nullified by the Provincial Governments by means of a subterfuge. In their schemes for the delimitation of constituencies they have provided a certain number of multi-member constituencies

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in which one of the seats is reserved for the scheduled or depressed castes. The voting is to be by single non-transferable vote. What ought to have been done was that in these multi-member constituencies each voter should have been allowed as many votes as there were seats in them. But there being only one vote for each voter, the depressed class voter will generally vote for some depressed class candidate, and the "caste" Hindu voter will vote for a "caste" Hindu candidate, so that there will in effect be really separate election by separate electorate under the disguise of joint electorate. This will lead to tension of feeling between the "high" and the "scheduled" castes. Owing to their economic and social dependence on "caste" Hindus many depressed class voters may feel compelled to vote for some "caste" Hindu candidate. This will lead to further estrangement of feelings. If in multi-member constituencies voters were given as many votes as there were seats, both "caste" voters as well as depressed class voters would have been enabled to cast their votes for both classes of candidates, thus promoting amicable relations between the various castes.

This cunning plan to nullify the Poona Pact has been duly noted and condemned by Rao Bahadur M. C. Rajah, who represents the depressed classes in the Legislative Assembly. He will bring the matter to the notice of the Indian Delimitation Committee.

Qualifications of Bengal Upper Chamber Electors

In the instructions issued by the Bengal Government for the preparation of the Provincial electoral rolls for the Upper Chamber, the qualifications for Muhammadans are much lower than those for Hindus. This means that, in the opinion of the Bengal Government, Muhammadanism in itself fits its adherents for citizenship so greatly that they do not require other civic qualifications to the extent that Hindus require! In the result, many Hindus will not have the civic right of franchise which they would have had, if they had been Muhammadans. This is an example of religious neutrality.

What King George V Expects

The British Parliament has been prorogued. In his speech His Majesty King George V

has expressed his trust that the new Government of India Act will produce contentment and well-being in India.

Vain hope.

U. P. Medical Conference

The United Provinces Medical Conference was held last month at Cawnpore. Dr. S. N. Sen was the chairman of the reception committee and Major D. R. Ranjit Singh the president. Both made speeches of a practical character. The many resolutions which were passed were important and in the interests of both the public and the medical profession.

Ananda Chandra Roy of Dacca

Mr. Ananda Chandra Roy, a leading member of the Dacca Bar and the leader of public opinion in Dacca, died last month at his town residence at the age of 92. He was not suffering from any specific malady. In him a landmark of old Bengal has disappeared. He joined the Dacca Bar in 1863 and retired in 1908 after 40 years' extensive practice. He played a leading part against the Bengal partition in co-operation with the late Sir Surendranath Banerjea and others. He was the first Chairman of the Dacca Municipality under the Bengal Municipal Act and was elected a member of the Bengal Council after the annulment of the partition.

Young Britons Wanted by Whom?

Addressing the Oxford University conservatives last month Lord Zetland said that "Formany years Young Britons would be wanted for the Indian Civil Service." Yes, they will be wanted by Britain to form parts of the steel frame, but not by India. Every post in the Indian Civil Service can be held quite efficiently by Indians.

Mr. Jinnah on the New Constitution

Interviewed on his return from England, Mr. M. A. Jinnah said: "We all know that the new constitution has been forced on us." Whom does he mean by "us"? Muhammadans like him cannot say that every part of the constitution has been forced on them. They like the Communal Decision. All true Indian Nationalists, however, who are the majority of politically-minded Indians, can truly and sincerely say that the new constitution has been forced on them,

Living Waije for Spinners

The resolution of the Council of the All India Spiniers' Association by which the spiniers are to receive a living wage is greatly to be well emed. It is really momentous, as Gandhiji calls it.

Village Work by Mahatma Gandhi's Followers

Those followers of Mahatma Gandhi who live in villages exactly like the lowest of the low there and do all kinds of welfare work there, including seavenging, have our whole-hearted respect and admiration. Nameless and fameless, they do not stand in the lime light. They are true heroes nevertheless and are the real regenerators of the villages they work in.

Babu Rajei dra Prasad's Tour

During lis long tours Babu Rajendra Prasad, the Congress President, does not spare himself, though his health has been very unsatisfactory. His replies to peasants and other workers—and in fact to all who have occasion to address him—are such as befit the President of an organization which claims to represent Indians of all races, ranks, creeds, castes and classes.

Fanatical Crime in Lahore

With reference to the recent fanatical outages in Lahore, *The Tribune*, the leading paper of the Panjab, writes:

The heinous crime which was perpetrated at Lahore on Wednesday, and as a result of which one Sikh was killed and two others seriously injured, and a Hindu who tried to grapple with the assailant was wounded, will cause a thrill of horror and indignation among all humane and law-abiding people in all communities. Even if it proves to be a stray incident, as we hope with all our heart that it will, it is serious enough to call for a vigorous investigation and for the condign punishment of the person or persons to whom the offence may be brought home. On the other hand if, as is suspected in some quarters, the crime in this case has a secret organization behind it, it may prove the starting point of a recrudescence of lawlessness. Whether the suspicion is or is not well founded, only a proper inquiry can show, and we hope that in view of the very important issue at stake the authorities will make the most sifting inquiry into the matter.

Without, of course, suggesting the remotest connection of the crime with the Criminal Law Amendment Bill of the Panjab, our contemporary obseves:

There is another aspect of the matter to which it is impossible not to refer. The occurrence of this crime at the psychological moment when the Criminal Law Amendment Bill is under consideration, will, it may be feared, strengthen the hands of the authors of the Bill and make it even easier for them to carry it through the House than it would otherwise have been. We hope with all the strength and emphasis we can command that this will not be the case, and that no independent member of the Legislative Council will, in the excitement of the moment, forget that the issues involved in this Bill are much larger and wider than the suppression of communal disorder and crimes, important as such suppression undoubtedly is, and that there are other and immensurably better ways of dealing with communal troubles themselves than by placing in the hands of a Government not responsible to the people nor amenable to its control powers which in the large majority of cases have been and are liable to be used for very different purposes, especially for the cuttailment of individual and public liberty and the check-mating of the freedom movement.

Whitehall Not To Control India's Fiscal Policy?

LONDON, Oct. 24.

"I shall be a false friend of Lancashire, if I suggested that there is the remotest chance of India's fiscal policy being again controlled by Whitehall," said Lord Zetland, in a speech at a dinner given by the Oldham Chamber of Commerce. He added "There is no such chance. We must look to other means for future reductions in duties on British imports. Those means must consist in persuading the people of India, that the real interest of both the countries in the domain of commerce lies in a policy of reciprocity and the prospects of advance on those lines are infinitely brighter than even a short time ago"

One does not know whether to weep or to laugh when one reads words like the above, which may deceive ignorant foreigners to to believe that India possesses or will posses fiscal autonomy. This sort of theatrical attitudinizing cannot deceive Indians.

Olympic Games of Berlin

The following 49 countries will take part in both the Winter and Main Olympic Games at Berlin:

Afghanistan, Argentine, Australia, Austria, Belgium, Brazil, Bulgaria, Canada, Chile, China, Columbia, Czechoslovakia, Denmark, Egypt, Esthonia, Finland, France, Germany, Great Britain, Greece, Haiti, Holland, Honduras, Hungary, Iceland, India, Irish Free State, Italy, Japan, Jügodavia, Latvia, Liechtenstein, Luxemburg, Mexico, Mexico, New Zealand, Norway, Peru, Philippines, Poland, Portugal, Rumania, South Africa, Spain, Sweden, Switzerland, Turkey, Uruguay, United States, of North America.

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Just Published:

THIRD EDITION OF RUIN OF INDIAN TRADE AND INDUSTRIES

By MAJOR B. D. BASU, I. M. S.
IN THIS EDITION THE BOOK HAS BEEN ENLARGED ITS GET-UP HAS BEEN GREATLY IMPROVED

BUT THE PRICE HAS BEEN REDUCED FROM Rs. 2-8 TO Rs. 2 PER COPY POSTAGE EXTRA.

Advance writes:

The wail about the plight of Indian trade and industries is now loud enough. Attempts are being made by various persons and organizations to probe into the causes of this phenomenal decline and find means to revive the flow of industrial life. Unfortunately however, many yet go with the idea that India is essentially an agricultural country and she will ever have to perform the role of producer of raw materials. That this view is entirely erroneous will be proved, if one takes the trouble of going through this valuable book of the late Major Basu. He was not a man to indulge in cheap sentimentalism; he was entirely matter-offact, whose spirt of research and scholarship has not yet produced any parallel. The facts and figures about India's great industrial past have been collected by laborous research into the archives of history and official documents. Of course, the environments in India and the general state of the world have been changed but if we are to build India's Industrial prosperity on a sold basis, we must have a workable knowledge of the conditions in the great land before she came in contract with the West and the factors which brought about the deplorable change. And for this purpose Major Basu's book is indispensable. Indied, it ought to be a handbook to those who are now working for the revival of indigenous industries. Students of Ludien. Indian Economics as o ought not to miss this weighty work. The drawing on the jacket, indicting the helplessness of the Indian craftsman at the advent of the industrial and compercial para-nternalia of the West is most appropriate. The Hindusthan Review writes:

The new edition of Major B D. Basu's Ruin of Indian Trade and Industries—which when first issued was very well received by the public, and stin u'ated great interest amongst a'l interested in the industrial development of India—is a scathing indictment on the policy of the British rulers in relation to Indian rade ard commerce. The third dition, just issued (R. Chatteijee, 120-2, Upper Circu ar Road, Calcutta) ought to draw the serious attention of the industrialists and capitalists with a view to improve the economic condition of the country.

The Modern Review says:

The third edition of this well-known work contains forty-three pages of matter which did not form part of the previous editions. Besides being

thus sub-tantially enlarged, its get-un is superior in every respect paper, printing and binding to the first two editions. And yet the price has been reduced from Rs 2-8 to Rs. 2 per copy.

The appearance of this edition is timely, too. The Government of India Act of 1935 has just expeared, with its chapter on "Provisions with respect to [so called] discrimination &c." contained to actions 111 to 191 inclusing Main Rapp's book in sections 111 to 121 inclusive. Major Bisu's book tells what was d ne in the days of the East India Company to ruin Indian Trade and Industrie as may be used

to prevent Indians from regaining that position in the trade and industries of their own country which the nations of every country are justly entitled to occupy.

So this is a book which every Finghish-knowing Indian ought to read.

The Bombay Sentinal writes:

This is the third edition of this Book, and verily it has deserved going into the third edition. It is an indictment of the exploitation of India and the steps taken to perpetuate that exploitation. It is particularly useful te ding in view of the provisions contained in Part V. Ch. III of the New Constitution of India, which are specially designed statutorily to safeguard British capital and British civizens who are stationed in India mainly for commercial exploitation.

Major Basu has devoted a whole chapter to the "Granting of Special Privileges to Britishers in India" and another whole chapter to "British Capital in India". The latter gains significance owing to the privileged position that British Industrialists are seeking to secure by establishing industries in India, Two sentences will bear quotation. At page

157 the author says:
"It will be worth while for some Hon'ble Member of the Central Legislature to ask a question about the amount of su sidy which the Indian Government pays directly or indirectly to the different industries which are owned and managed by Britishers in this country... In our opinion British Capital in India is largely a myth and even the existence of it (if true) does not en itle Britishers to enjoy any undue political privilege.

When people think of the Reserve Bank of

India and the eighteen peace rupes ratio they will be able to realize the importance of an extr ct like the above. Appendix () (page 218) gives relevant information on this subject in a terso and telling

manner.

The book is full of authenticated figures and not a statement is made which is not supported by document. Here is a list, according to Major Basu of the means employed to destroy Indian trade and industry:
(1) The forcing of Free Trade on India.

- (2) Imposing heavy duties on Indian manufactures in England.
- The export of raw products from India. (3)

(4)

Exacting Factory Acts.
The Transit and Customs Duties. **(5)**

(6)Granting special privileges to foreigners in India.

Building Railways in India

Compell ng Indian Artisans to divulge their (8) trade secrets.

Holding of exhibitions.

(10) Investing so-called British Capital in India. (11) The denial of self-government to India-

E ch one of these has been explained at great length. There is a whole appendix devoted to "sidelights on the Ruin of Indian Shipping" which gives a great deal of information which is not ordinarily avail

The Last Chapter is headed "What is to be lone." The author pleads for the practice of Swadeshi and Boveott. He gives the analogy of every important European country which followed this path and the list includes England. Scotland, American States, Italy and Germany. Surely what was good for them and made for their prosperity ought to be good for India. This Chapter concludes with a call to every Indian to "pray that success be to the cause of Swadeshi in India." That is the prayer, no dubt, of every lover of India.

Ananda Bazar Patrika writes:

় মেশ্বর বি ডি বছর এই স্প্রাসিদ্ধ পুত্তকথানার সংশোধিত ও পরিবর্দ্ধিত তৃতীয় সংশ্বরণ বাতির হইয়াছে। ভারতের অতীত শিল-বাণিজাকে কি ভাবে ধবনে করা ইইয়াছে, তাহার মর্মান্তিক কাহিনী এই পুত্তকে প্রামাণিক গ্রন্থ ও দলিলপত্র সংায়ে ব,র্ণত হুইয়াছে। মূল্য ২১ টাকা মাত্র।

Amrita Bazar Patrika writes:

By going through the book under review, one will get a vivid impression of the great innustices that have been done to the Indian manufactures over since the beginning of British rule in India. To all those who are interested to get an acquaintance with the history of the degeneration of I dan trade and industry, the book will prove to be a store-house of information. By citing elaborate passages from the evidence of an enquiry or commission as also from the writings of emine at historians,

the learned author has depicted the true mentaliff of the British Government. One genuinely interested in the welfare of our country will shudder to find how the downfall of our industries has been brought about. The early glory of India's industry and the way it found its way to rapid degeneration immediately after the accession of the British rule are well presented by the author.

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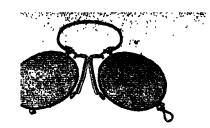
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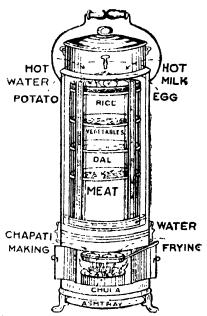
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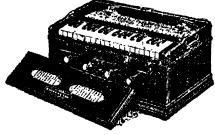
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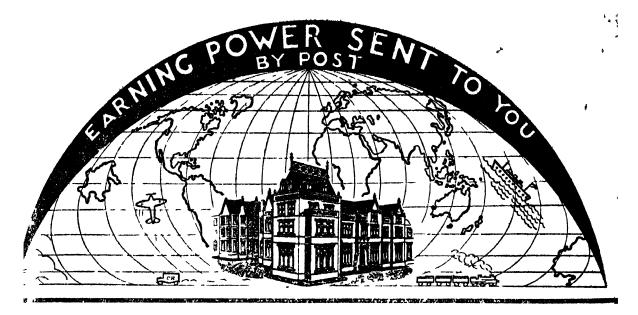
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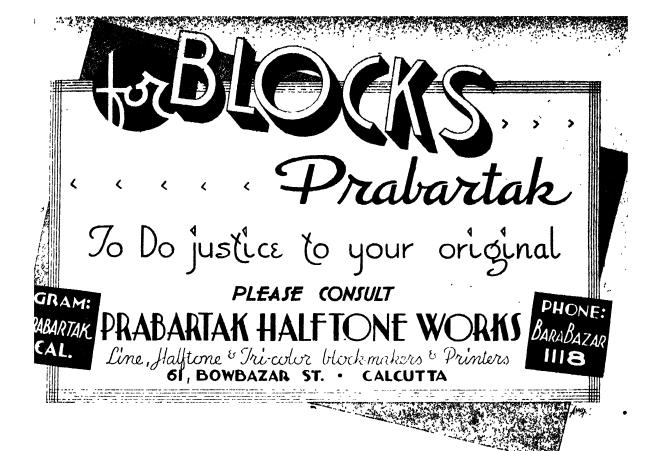
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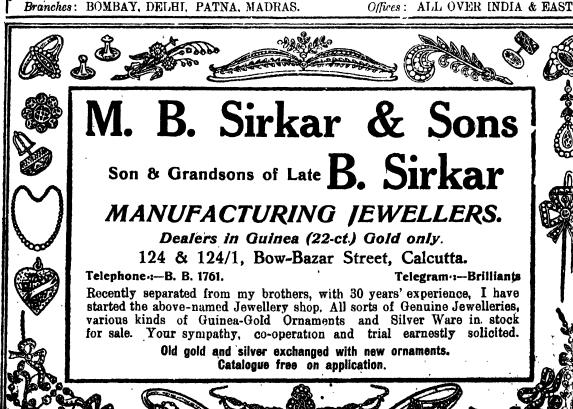
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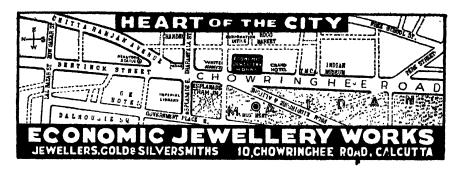
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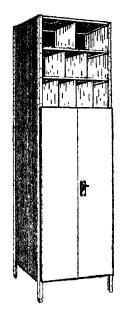
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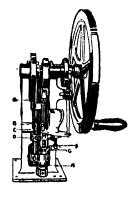
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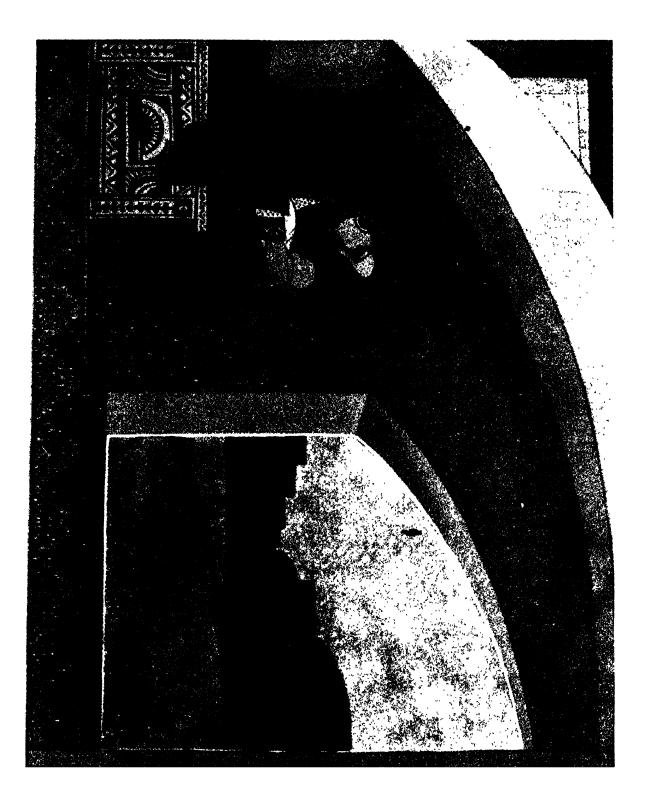
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THOMAS CARLYLE

By J. T. SUNDERLAND

English literary history there is not to be found a more striking character, or one who more startled and stirred the generation in which he lived, than Thomas Carlyle.

There are two ways of looking at every life—at its external events or at the manifestations of its internal experiences of thought and feeling. Most lives that are worth studying are richest and most eventful in their interior history. It is so with Carlyle's. The story of his life so far as external events are concerned is short and simple, if not commonplace and monotonous. His real life history is to be found in his books. These reveal him as living a life of thought and feeling more stirring, more tremendous in energy, more fiery, than that of almost any man of modern times. Napoleon had not a more forceful or flaming career than Carlyle. But Carlyle's force expended itself through his pen, Napoleon's through his sword. Let us first look briefly at the externals of his life, then more fully at its inner aspects.

Thomas Carlyle was born five years before the end of the Eighteenth Century, that is to say, in the year 1795. His place of birth was Ecclefechan, Dumfries, 60 miles south of Though spending most of his Edinburgh. literary life in England he remained a true Scotchman all his days, clinging to his broad Scotch brogue and his rugged Scotch character to the last. Burns was not a truer Scot than he. Taught first at a parish school and later at an academy or grammar school, at fourteen he walked to Edinburgh and entered the aniversity, where he studied for six or seven years

ROBABLY it is safe to say that in all with a view to entering the ministry of the Kirk of Scotland. But before the time came for him to begin his ministerial work, he found himself growing distrustful of the truth of many of the doctrines which in the Kirk he would be expected to preach. Accordingly he abandoned all thought of the pulpit, and betook himself to letters. This was when he was twenty-four years old.

> But the path of literary effort which he chose was to prove a rough and stony one, difficulties to overcome which would appal any but the stoutest heart.

> The first literary work that offered itself was writing for the Edinburgh Encyclopedia. This he took hold of with right goodwill, and within the next five years wrote nearly a score of articles,-among them biographical sketches of Montaigne, Montesquieu, Nelson, and the two Pitts. He also made important contributions to The New Edinburgh Review and other journals.

> Soon we find him plunging into German literature, and devoting to it all the leisure time he can possibly find,—meanwhile visiting Germany and forming an intimate friendship with Goethe which lasted until the death of the latter in 1832. Englishmen at that time knew almost nothing of the literature of Germany. Carlyle saw how rich that literature was, and determined to give it to his country-

> To bring this about he wrote a life of Schiller, and translated Goethe's Wilhelm Meister and other German works of importance. If he had never done anything else

except to open the door as he did for England into the treasure-house of German poetry, philosophy and romance, that alone should entitle him to lasting fame.

But so far he was only at the beginning of his real literary career. At the age of thirty-one he married one of the most beautiful and intellectually brilliant women of her time, Jane Welsh. She brought him some financial means, so that from that time on he was able to shape his literary career mainly as he chose. For a time after their marriage the two lived in Edinburgh. Then they decided upon the bold step of going away far into the country and taking up their residence at Craigenputtock, a small estate belonging to the wife, fifteen miles from Dumfries, among the granite hills and black morasses which stretch westward through Galloway almost to the Irish sea.

Writing to Goethe soon after, Carlyle thus describes their way of life in the new home. "In this wilderness of health and rock," he says, "our estate stands forth a green oasis, a track of plowed, partly inclosed and planted ground, where corn ripens and trees afford a shade, although surrounded by sea-mews and rough-wooled sheep. Here, with no small effort, have we built and furnished a neat and substantial dwelling; here, in the absence of professional or other office, we live to cultivate literature according to our strength, and in our own peculiar way. We wish a joyful growth to the roses and flowers of our garden; we hope for health and peaceful thoughts to further our This nook of ours is the loneliest in Britain, six miles removed from any one who would be likely to visit me. But I came here solely with the design to simplify my life, and to secure the independence through which I could be enabled to remain true to myself. Nor is the solitude of such great importance; for a stage-coach takes us speedily to Edinburgh. And have I not, too, at this moment, piled upon the table of my little library, a whole cart-load of French, German, American and English journals and periodicals--whatever may be their worth?"

Six years—from 1828 to 1834—Mr. and Mrs. Carlyle lived in this lonely wilderness home. Emerson visited them while they were there, as did other rare spirits. Writes Emerson of his visit:

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m easy command; clinging to his northern accountiation with evident relish; full of lively ancedotes, and with a streaming humor which floated everything he looked upon. Few were the objects, and lonely the man, not a person to speak to within fifteen miles, except the minister of Dunscore."

loneliness, however, was little to Carlyle; for he had his books and his thoughts in which he lived day and night. To him these Craigenputtock years were wonderfully fruitful Here he wrote a large part, and, taken on the whole, the best part, of his splendid critical and biographical essays—among the number, those on Richter, Goethe, Burns, Heine, Voltaire Novalis, Johnson, Diderot, the Niebelungen Lied, Early German Literature, and German Poetry and Biography. Here also were written those two very remarkable papers, Characteristics and Signs of the Times, which contain the germs of his social and ethical philosophy Finally, here was written Sartor Resartus. that indescribable book, that book the like of which had never been seen in the heavens above or the earth beneath, or in the waters under the earth,—that strange, wild, fanciful fantastic, rambling, satirical, humorous, pathetic poetical, wise, foolish, strangely stimulating and inspiring and altogether wonderful Essay on the Philosophy of Clothes, --which was ridiculed by half the literary world, and yet which was destined by and by to be recognized as one of the great books of the Century.

But if the loneliness of Craigenputtock afforded Mr. Carlyle the best of opportunities for work, it was nothing less than cruel to Mrs. Carlyle, who loved society and was fitted to reign a queen in any intellectual or social circle. To her the isolation grew to be more and more oppressive. She longed to get once more where there were people. At last he also began to feel a desire to be among men.

Accordingly at the end of six years they resolved to go to London,—London, the greatheart of the world,—and for the rest of their lives make their home there. Accordingly the year 1834 finds them taking up their permanentabode in that city, at No. 5 Cheyne Row Chelsea, a spot which long association with them was to make famous. Here Mr. Carlyle lived, with his wife, thirty-two years, until her death; and then fifteen years longer, alone, until his own death in 1881.

The first work written by Carlyle after removing to London was his *History of the French Revolution*. This occupied him for three years. It may not be generally known that the first volume was written twice over.—the manuscript having been accidentally burned when it was nearly ready for the printers. But

after a few weeks of rest, the author set resoluteto work and wrote it over again. As a mere hronological narrative of events, the History of the French Revolution is of little or no

the whole Reign of Terror are often shot in a every detail is here. single battle, over which the nations sing glorious Te-Deums. And further, he is fair enough to tell us that not for generations had there teen a time when the people (not a few political and religious leaders and agitators, but the twenty-five millions of the people of France) suffered less than during that very Reign of Terror. We may truly enough call the epoch of the French Revolution a wild, dark time, but it was not all dark, nor half so dark as many a political and religious fanatic tries to make out. And, moreover, dark as it may have been, out of it has come glorious light for the world. Moreover, as Carlyle, not only in this but in many other of his works, insists, the world will have its French Revolutions, and its Reigns of Terror, and continue to have them, not only in France but in many another land, until the wise begin to take thought of the Emorance around them, and the rich, of the hunger at their feet, and men and governments tearn justice and mercy.

During several seasons following the completion of his French Revolution Carlyle delivered series of lectures in London, upon German Literature, the History of Literature, the Revolutions of Modern Europe,' and Heroes and Hero-Worship. The last was tublished as a book, and forms a work somewhat in a class by itself, which by not a few persons is liked better than anything else that Carlyle wrote.

Eight years pass and we have from his

pen a work worthy to rank with his French Revolution; -it is his Life and Speeches of Oliver Cromwell. Taine, the French historian and critic, calls this Carlyle's masterpiece. It value—as indeed Carlyle evidently did not care is a collection of the letters and speeches of to make it of value in that way. But as a the great Protector, so commented on, and so series of vivid pictures, powerful in their light edited as to form a continuous narrative. The and shade, and drawn too for the most part impression which they leave is extraordinary. with a very remarkable and conscientious Grave constitutional histories hang heavy after accuracy, representing the leading events and this compilation. The author wishes to make chief men of that tragic and world-shaking us comprehend a soul, the soul of Cromwell, revolution, Carlyle's work is invaluable. It is who to him was the greatest of the Puritans, difficult to find anything else in literature to be their chief, their hero, their model. His nacracompared with it. It is not only a great work; tive resembles that of an eye-witness. An oldbut considering that it was written by an time covenanter who had collected letters, Englishman, whose veins were full of Paritan scraps of newspapers, and daily added reflecblood, and who was perhaps the strongest hater tions, interpretations, notes and anecdotes, of Democracy that the Nineteenth Century might have written just such a book. At last produced, it is a singularly fair and just work, we are face to face with Cromwell,—the real Allison and other English historians give man. We have his words, we can hear the us to understand that during the so-called Reign tones of his voice; we see, in connection with of Terror the streets of Paris ran with blood, each action, the circumstances which produced But Carlyle is candid enough to remind us that it; we observe him in his tent, in council, with ten times as many persons as perished during the proper background; his face, his costume,

Carlyle greatly admired Cromwell long before he began to write about him. His task is truly a labour of love. The painstaking toil which he bestowed upon his French Revolution was great; but it was small compared with the toil he went through in looking up documents, facts, information, even of the most indirect and incidental kind from every imaginable source, that could throw light upon the character or deeds of Cromwell. That a complete revolution has taken place within a generation or two, in the way in which Englishmen think and speak of the great Puritan leader, is due mainly to Carlyle.

Next after Letters and Speeches of Cromwell, Carlyle gives us a brief and charming life of his loved and early-lost friend, John Stirling; -- whether a great book or not, at least a most interesting and inspiring one. I confess that I myself like it better than anything else from his pen, unless it be his wonderful biographies and literary essays written in his early years.

In 1840, Carlyle put forth his small book called Chartism, a work portraying specifi-cally and in some detail "the bitter discontent grown fierce and mad, and the wrong conditions of the working class of England."

In 1844, came his Past and Present, a larger work than Chartism, in part devoted to telling about a certain "hitherto obscure monk named Samson, unexpectedly made Abbot of Saint Edmundsbury, in the reign of Henry the

Eighth, and the rest of the book made up of unrelated chapters under such characteristically Carlylean titles as "Midas," "Sphinx," "Morrison's Pill," "Gospel of Mammonism," "Gospel of Dilettantism," "Labour," "Democracy," "Sir Jabesh Windbag," etc.

These two books represent the least attractive side of Carlyle. While they contain much that is good and true, much noble protestation against the flagrant evils of the time, they repel by their extravagance and violence. Where they should reason they too often denounce. Where they should weigh they too often scold, even if they do not descend to rant and bluster. They represent a regrettable tendency in Carlyle which increased with his advancing years.

The last great book that Carlyle gave the world was his Life of Frederick the Great of Prussia. To its production he devoted fifteen labourious years. If the French Revolution and the Cromwell were monuments of toil, what was this? It seems as if there was nothing that could be found out about Prussia, its King, its people, its resources, its geography, etc., that Carlyle did not make himself master of, before he began to write. As he goes forward with his history we see him "penetrating the tangled maze of the petty politics of the day; clearing up the obscure intrigues and plans of rival courts and cabinets; demolishing many a high-sounding myth, which had got itself passed off as veritable history. From countless bushels of chaff he winnows the one grain of wheat. His descriptions of battles and sieges are masterpieces, as scientifically true as those of Napier, and hardly less picturesque than those of Froissart."

The work is not only wonderfully comprehensive in scope and accurate in details, but it is written with great power. The present writer cannot agree with its point of view in making such a hero of Frederick, a man who, though he had many great and noble qualities, was yet morally unworthy of such laudation as Carlyle gives him.

When this monumental work was completed, Carlyle was an old man. During the few years that still remained to him he occasionally broke the silence by some briefer word, not especially important. What attracted most attention was a small book entitled Shooting Niagara. But it did him no credit; his best friends regretted it; many critics described it as a tirade. His health was gone; he had long suffered severely from dyspepsia; the tendency to cynicism which had always been his weakness, had greatly increased with his age and his physical infirmities; he was no longer the powerful leader and

inspirer of his generation that once he had been Now he was hardly more than a memory and ar echo of a great past. It was time for him to lay down his pen. He died at the age of eightyseven.

What is the world's debt to Carlyle? think I may say that, for one thing, he did as much as any man to reform the method of writing history. Before he came on the stage. history was mainly a record of battles, sieges. parliamentary debates and court intrigues. But Carlyle lifted up his voice and stoutly declared and kept declaring, "Those things are not history." "What good is it to me," he expostu-"though innumerable Smollets and lated, Belshams keep dinning in my ears that a man named George the III was born and bred up, and a man named George the II died; that Walpole and the Pelhams, and Chatham and Rockingham, and Shelbourne and North, with their coalition or separation ministries, all ousted one another, and vehemently scrambled for the thing they called the rudder of Government, but which was in reality the spigot of taxation? The thing I want to see is not Red Book Lists, and Court Calendars and Parliamentary Registers, but the Life of Man in England. What men did, thought, suffered. enjoyed; the form, especially the spirit, of their terrestrial existence, its outward enjoyment, its inward principle; how and what it was; whence it proceeded, and whither its goal."

If we reflect that when Carlyle wrote these words, the English-speaking world had no Macaulay, Motley, Froude Lecky or Greene. we see how much ground he had for his protest. His own histories certainly embody what he claimed histories should always embody, viz., a record, not of the mere externalities and superficialities and incidentals of history, but a record of the life of man. So that it is not too much to say that the great and admirable change in the method of writing history which has taken place within the past fifty or sixty years, is probably due more to the author of the History of the French Revolution that to any other single man.

Of Carlyle as a poet I will not speak though there are not wanting critics of a high rank who pronounce him the greatest poet of his century; and certainly in such elements of poetry as vividness of imagination, splendour of imagery, profound insight into men and causes passion, pathos, and power of expression, it would be hard to find his superior in his own or any other century. Scores and hundreds of passages might be cited from his books in proof of this.

It has been said, and probably with truth. that the two men who exerted the most influence upon English thought during the reign of Queen Victoria were Thomas Carlyle and John Stuart Mill. Emerson says: "This is the key to the power of the greatest men: their spirit diffuses itself." It is true of both Mill and Carlyle that for a full generation the spirit of each to a remarkable degree diffused itself over the whole English-speaking world. It is difficult for us today to realize how great the influence of Carlyle was, from the fact that it was so long ago. His influence during the last forty or fifty years has unquestionably been to a very marked degree on the decline; but its power over the younger men of the middle of the last Century was certainly very great.

Much is said in disparagement of Carlyle's literary style, and certainly it was a style that no one should copy or imitate unless he wants to make a laughing-stock of himself. But it was Carlyle; it fitted the man. As well talk disparagingly of his gait or the colour of his hair as of his manner of utterance. Many call his style barbarous; others affected. One critic says he copied it from the German Jean Paul Richter; another says, "Nay rather, if it is a copy of anything it must be of the Swiss mountains." I think it should not be spoken of as affected, or as copied from anybody or anything. It is his own; the natural, necessary, rugged, rugged dress of his own rugged thought As well expect the lightning to dart in gracefully curved lines, as that the fiery, impetuous lightning thought of Carlyle could express itself in smoothly rounded sentences. The oak must grow in the form of an oak, rugged and gnarled, yet impressive in its own way.

It is complained of Carlyle that he is a sentimental, emotional writer, allowing his feelings to drive him to extravagant expression. We cannot form a judgment of Carlyle that will be at all correct unless we bear in mind that there are in this world two wholly different classes of writers, with wholly different missions to fulfil, and therefore requiring to use radically different methods. One class is made up of men of cool judgment, accurate expression, logical understanding, and broad views. We go to these writers for information, for exact knowledge, for careful discriminations. To this class Carlyle does not belong, and to judge him by standards applicable to this class, would be to show our own folly, and to do him great wrong. But there is another class of writers no less useful in their own way. They are men of feeling, imagination, enthusiasm, often of deep insight,—men set on fire by new truth, so that

they express it in such new, strong ways, and' with such burning words, as to make it enter minds that would not otherwise receive it. Thus they fire the world. Among this class of writers Carlyle finds his place. Probably this class has as important a work to do as the other. If you want cool, careful instruction among European writers go to Mill, or Kant, or the Scientists. But if you want mental quickening; if you would have thoughts kindled in your brain like sparks struck from flint, or if you desire to have the world and all human life filled with grander meanings, or to be yourself lifted up to mountain tops of earnest purpose, courage and strong resolve, then go tomen of the Carlyle type.

What of Carlyle as a social and political reformer? Here he is both weak and strong. He is strong in finding out and dragging to view the social and political weaknesses and sins of the time. He is strong in discovering and exposing shams and hypocrisies which weaken governments and eat out the heart of sincerity and reality from society. In these directions he doubtless did great good. But he is undoubtedly weak in allowing his criticisms too often to become mere tirades, and his exposures of evils mere complaints or sarcasms which suggest no remedy, or if a remedy at all, one that is pitifully inadequate. Let us not judge him too harshly for this. Often the next best thing to providing a remedy for evils is toshow men clearly that they exist. This done, there is hope that a remedy may be found. Until this is done, cure is impossible.

I think it is plain that Carlyle did an important work in teaching the modern age reverence for great men. People never make much growth in the direction of the moral or spiritual, who do not have ideals shining above them. But in no way are ideals made so real, as by being set before us in the form of men who have actually lived and toiled and dared and suffered and achieved He therefore who lifts up before our eyes the great and noble souls of the past, and makes them live again, so that we are stirred by them to admiration and reverence, does us as high a moral service as it is possible for one human being to do for another. This service Carlyle did in a most effective way for his own and succeeding generations.

Moreover, in doing this he accomplished another service to the world,—indirect but important. He helped correct the one-sided teachings of a school of writers, then popular in England, who were endeavouring to show that in the progress of civilization individual.

men are nothing, and physical circumstances and environment are everything. This whole school of writers, that make everything dependent upon physical causes and leave man as a distinctive force out of the account, found a very powerful opponent in Carlyle. Mightily he contended that man is something more than a puppet created by non-intelligent circumstances and made to dance his life-dance by wires pulled by non-intelligent forces. With indignant eloquence he asserted that man is a free spirit, placed in the world as a king, and not as a helpless slave. The most potent as well as the most beneficent factors in history, he pointed out, are its great men. He himself, with his powerful personality and his great influence upon his age, illustrates this thesis.

But if Carlyle laid such stress upon the value of great men, what was his attitude toward the rank and file of humanity? Here we are presented with a paradox. In seeing so clearly and reverencing so deeply the great men of the ages, he seemed largely to lose sight of, and to have little regard left for, the great, seething, toiling, suffering masses of common men.

Scarcely less strange than Carlyle's distrust of the people, and scarcely less regrettable, was his distrust of science. Incredible as it seems, he was not simply indifferent to science, he was distinctly hostile to it. This was manifested constantly in his conversation, and it comes out in a hundred places in his writings. Yet he had many friends among distinguished scientists, who remained his friends because they were great enough to recognize his genius and to overlook his limitations.

Above everything else, Carlyle was a mighty teacher of sincerity. Whether he lived in an age of greater insincerity and hollowness than former ages, or than our age, it is perhaps difficult to judge. But he saw around him, as he believed, a vast array of shams and hypocrisies, in religion, in government and in society. On every side he saw, or thought he saw, men and women speaking and acting to be seen of men, professing patriotism for selfish ends; cheating and slandering neighbours while wearing the garb of friendship; building churches on foundations of creeds and doctrines that were outgrown; reciting forms and liturgies and going through religious ceremonies that were largely hollow words. Into the midst of these and all other shams and pretences and hypocrisics of his time Carlyle came, with fiery zeal:—thrusting the keen blade of his sarcasm through lies, right and left;-letting the Thor hammer of his denunciation fall on the devoted head of everything that he deemed falsehood and unreality—and erying with trumpet tongue in the ears of men, governments and religions—"Truth, Honesty, Sincerity! in God's name let us away with lies and have these." And his rapier thrusts, his Thor hammer blows, his fiery words were not in vain.

Carlyle did not besitate to use satire in treating of religious things as well as in treating of social matters. Here is a specimen: "I wonder," he says, "if Jesus Christ were to come to London tomorrow, whether anybody would take any notice of him? Yes: Lord Houghton would give him a breakfast. And some one else would give him a dinner; and next morning people would say, 'How good Christ was last night! But the Devil was better though!" Some of Carlyle's most stinging satire was directed against the narrow and selfish, orthodox Gospel of theological soul-saving, and escape from hell. Save the man, Carlyle insists,—save bim from ignorance, greed, brutishness, selfseeking, laziness, hypocrisy,—save him by knowledge, truth, industry, unselfishness, reveronce. Lead him to faith in the eternal right, and in the Powers above him, and have no further fear about his soul, or about any Hell Only the coward whines about his soul and seeks to be delivered from Hell. The true man only inquires how he may make himself more a man, and gladly accepts any hell that he deserves.

While doing a work seemingly in some measure destructive of the externalities of religion, Carlyle never said a word derogatory to what he regarded as pure religion. What he hated was religious sham. It is doubtful if any man of the last century fought more valiantly or with more telling blows for what he regarded as the great verities of truth, righteousness, justice, duty, love, faith, reverence, worship, God, than Carlyle. If he hated sham, he also hated materialism in every form, whether in its vulgar aspect of money-worship, or in its more intellectual aspect of a materialistic science or philosohpy, which annihilates spirit and crowns matter king in the universe.

What are we to say of Carlyle as a moral teacher? This question has been answered in part already, but more should be said.

There is no denying that he has grave faults as a teacher of morals. We shall be sorely disappointed if we go to him expecting to find a man whose utterances will always be on the side of what will seem to us right. He is by no means to be followed implicitly or without discrimination. For example, he takes the side of the masters as against the slaves

when the subject of the abolition of slavery in Jamaica is up for discussion in England. He justifies Cromwell in his inhuman massacres in Ireland. He often exalts the vices and brutalities of Frederick the Great into virtues. If he were living today, and were a member of Parliament, he would unquestionably stand with Winston Churchill in denying that the people of India are fit to rule themselves, and in demanding that India's New Constitution shall be one of steel to hold them more firmly than ever (of course "for their good") under the dominance of their British masters.

Thomas Carlyle had many faults. This there is no denying. If these represented the whole man, we might well turn away, refusing him honour, admiration or praise. But this is far from the case. In our study of him we have found, in his writings and in himself, characteristics and qualities, both intellectual and moral, which by every canon of just criticism and judgment must be pronounced noble, as well as others which must be declared deplorable.

It was said of him in his day, and probably with truth, that he was the most talked-about literary man in the English-speaking world. Whether the talk was chiefly for him or chiefly against him, it is hard to tell. What seems to be true is: A few loved him, loved him ardently; more hated him; nearly all respected and admired him and few denied that he was a Notwithstanding man. the nature, the rugged strength, the, at times, almost brutal ficreeness and plain-speaking of this stormy modern prophet Elijah, Carlyle possessed, deep within him, a gentle and tender heart. He was blessed with a gifted and noble wife, one of the most queenly women of England, whose death, long before his own, left him lonely and well-nigh heart-broken. It is on record that during those last years of his life, when he missed and mourned her so, it was his habit to visit the spot where she was buried, and there alone, where no eye could see, kneeling on the precious sod, again and again kiss her grave.

When Thomas Carlyle died it was like the fall of a great oak in a forest. True, the mighty oak was not beautiful. Indeed beauty seems too petty a word to use in connection with so rugged and gnarled a forest giant. But whether beautiful or not, it was tall, majestic, aweinspiring, easily a king among trees. And its fall, when it came, like that of Lincoln, "Icft a lonesome place against the sky."

ORTHODOX OF ALL **RELIGIONS, UNITE!**

By JAWAHARLAL NEHRU

narrow city streets, my car was held up by a crowd. A procession was passing through and, apart from the processionists, there were many sightseers and little boys intent on sharing in the fun. Crowds interest me and I got down from the car to find out what was afoot. The procession was certainly an interesting one and it had certain unique features. We saw Brahmans, the most orthodox of their kind, with all manner of caste-marks proudly displayed on their foreheads, marching shoulder to shoulder with bearded Moulvies; the priests from the ghats fraternized with the mullas from the mosques, and one of the standards they carried in triumph bore the flaming device Ilindu Musalman ekta Ki Jai—Victory to Ilindu-Muslim Unity! Very gratifying, we thought. But still what was all this about?

many other standards they carried. This was had built up their great structures on the sacri-

SOME years ago I happened to be in a joint protest by the orthodox of both reli-Benares and as I was driving through the gions against the Sarda Act (or perhaps it gions against the Sarda Act (or perhaps it was a Bill at the time) which prohibited marriages of girls under fourteen. The pious and the holy of both faiths had joined ranks and hands to declare that they would not submit to this outrage on their deepest convictions and most cherished rights. Were they going to be bullied by the threats of so-called reformers into giving up their right to marry child-wives? Never! Law or no law they would continue to marry little immature girls -- for was not post-puberty marriage a sin?-and thus enhance the glory of religion. Had not a noted Vaidya (physician) of Benares stated that in order to proclaim his adherence to the ancient dharma and his abhorrence of new-fangled notions like the Sarda Act, he, even he, although he was round about sixty years of age, would marry afresh a girl under We soon found out from their cries and the the prescribed legal age? Faith and religion

fices of their votaries. Surely the movement was almost certain to lead to prison, if not against the Sarda Act would not lack its worse. The various emergency laws and denial martyrs.

We mixed with the crowd and marched along for some distance by the side of the procession. Devadas Gandhi was with me and some Benares friends and soon we were recognized by the processionists. They did not welcome us or shower greetings on us, and I am afraid we did not encourage them to do so. Our looks and attire separated us from the ranks of the faithful—we had neither beards nor caste marks--and we carried on an irreverent and somewhat aggressive commentary on the procession and its sponsors. Offensive slogans were hurled at us and there was some jostling about. Just then the procession arrived at the Town Hall and for some reason or other started stone throwing. A bright young person thereupon pulled some crackers and this had an extraordinary effect on the serried ranks of the orthodox. Evidently thinking that the police or the military had opened fire, they dispersed and vanished with exceeding rapidity.

A few crackers were enough to put the procession to flight, but not even a cracker was required to make the British Government in India a surrender on this issue. A little shouting, in which oddly enough the Muslims took the leading share, was enough to kill and bury the Sarda Act. It was feeble enough at birth with all manner of provisions which hindered its enforcement, and then it gave six months' grace which resulted in a very spate of child marriages. And then, after the six months were over? Nothing happened; child marriage continued as before and Government and magistrates looked the other way while the Sarda Act was torn to shreds and east to the dogs. In some instances the person who ventured to bring a breach to a court, himself got into trouble for his pains and was fined. True, in one instance a Punjab villager who had given his ten-year daughter in marriage and deliberately broken the provisions of the Sarda Act despite warning, was sentenced to one month's imprisonment But this error on the part of the Magistrate was soon rectified by the Punjab Government who hastened to send a telegram ordering the release of the offender against the Act (This case has been taken from Miss E. F. Rathbone's interesting little book: Child Marriage).

What were we doing all this time? We were in prison. For six years now we have been mostly in prison, sometimes as many as sixty or seventy thousand at a time. Outside, a strict censorship prevailed, meetings were forbidden and an attempt to enter a rural area

was almost certain to lead to prison, if not worse. The various emergency laws and denied of civil liberties were certainly not aimed at preventing support of the Sarda Act. But in effect they left the field clear to the opponents of that measure. And Government in its distress at having to combat a great political movement directed against it, sought allies in the most reactionary of religious and social bigots. To obtain their good-will the Sarda Act was sat upon, extinguished. Hindu Musalman ekta ki Jai-Victory to Hindu-Muslim Unity!

The Muslims deserve their full share in this victory. Most of us had thought that the childwife evil was largely confined to Hindus. But whatever the early disproportion might have been, Muslims were evidently determined not to be outdistanced, in this matter, as in others, by Hindus. So while on the one hand they claimed more seats in the councils, more jobs as policemen, deputy collectors, tabsildars, chaprasis and the like, they hurried on with the work of increasing their child-wives. From the most noted talugadars in Oudh to the humble worker, they all joined in this endeavour, till at last the 1931 census proclaimed that victory had come to them. The report of the Age of Consent Committee had previously prepared us to revise our previous opinion but the census went much further than had been expected. It told us that Muslims had actually surpassed the Hindus in the proportion of their child-wives In Assam "Muslims have now far the largest proportion of child-wives in all the early age groups;" in Behar and Orissa the census tells us that "Whereas the proportion of Hindu girlwives (including widows) below the age of ten has increased since 1921 from 105 to 160, among Muslims it has increased from 76 to 202." Truly a triumph for the Sarda Act and the Government that is supposed to enforce it.

Lest it be said that our enlightened Indian States lag behind on this issue, the Government of Mysore has recently made its position clear A venturesome member sought to introduce a Child Marriage Restraint Bill, on the lines of the Sarda Act, in the Mysore Council. The motion was stoutly opposed by a Dewen Bahadur on behalf of orthodox Brahmins and a Khan Bahadur on behalf of Muslims. The Government generously permitted the official members to vote as they liked, but, oddivenough, the entire official bloc, including two European members, voted against the motion and with their votes helped to defeat it. Religion was again saved.

a strict censorship prevailed, meetings were forbidden and an attempt to enter a rural area ing one for it showed that all the shouting about

friction Hindu-Muslim and disunity was exaggerated and, in any event, misdirected. That there was such friction no body could deny, but it was the outcome not so much of religious differences as of economic distress, unemployment, and a race for jobs, which put on a sanctified garb and in the name of religion deluded and excited the masses. If the difference had been essentially religious one would have thought that the orthodox of the two faiths would be the farthest removed from each other and the most hostile to each other's pretensions. As a matter of fact they combine frequently enough to combat any movement of reform social, economic, political. look upon the person who wants to change the existing order in any way as the real enemy; both cling desperately and rather pathetically to the British Government for instinctively they realise that they are in the same boat with it.

Nearly twenty-two years ago, before the War, in January, 1914, the Aga Khan wrote an article in the Edinburgh Review on the Indian situation. He advised the Government to abandon the policy of separating Hindus from Muslims and to rally the moderate of both creeds in a common camp so as to provide a counterpoise to the radical nationalist tendencies of young India, both Hindu and Muslim. In those days extremism was confined to nationalism and did not go beyond the political plane. Even so the Aga Khan sensed that the vital division lay not along religious lines but along political—between those who more or less stood for British domination in India and others who desired to end it. That nationalist issue still dominates the field and is likely to do so as long as India remains politically unfree. But today other issues have also assumed prominence—social and economic. It radical political change was feared by the moderate and socially backward elements, much more are they terrified by the prospect of social and economic change. Indeed it is the fear of the latter that has reacted on the political issue and made many a so-called advanced politician retrace his steps. He has in some cases become frankly a reactionary in politics, or a camouflaged reactionary like the communalists, or an open champion of his class interests and vested rights, like the big zamindars and taluqadars and industrialists.

I have no doubt that this process will continue and will lead to the toning down of comlegislative interference with religious rights and munal and religious animosities, to Hinducustoms. In India this covers a wide field and Muslim unity—of a kind. The communalists there are few departments of life which cannot of various groups, in spite of their "mutual be connected with religion. Not to interfere

hostility, will embrace each other like long lost brothers and swear fealty in a new joint campaign against those who are out for radical change, politically or socially or economically. The new alignment will be a healthier one and the issues will be clearer. The indications towards some such grouping are already visible, though they will take some time to develop.

Sir Mohamad Igbal, the champion of the solidarity of Islam, is in cordial agreement with orthodox Hindus in some of their most reactionary demands. He writes: "I very much appreciate the orthodox Hindus' demands for protection against religious reformers in the new constitution. Indeed this demand ought to have been first made by the Muslims." He further explains that "the encouragement in India of religious adventurers on the ground of modern liberalism tends to make people more and more indifferent to religion and will eventually completely eliminate the important factor of religion from the life of the Indian community. The Indian mind will then seek some other substitute for religion which is likely to be nothing less than the form of atheistic materialism which has appeared in Russia."

This fear of communism has driven many liberals and other middle groups in Europe to fascism and reaction. Even the old enemies, the Jesuits and the Freemasons, have covered up their bitter hostility of two hundred years to face the common enemy. In India communism and socialism are understood by relatively very few persons and most people who shout loudest against them are supremely ignorant about them. But they are influenced partly instinctively because of their vested interests, and partly because of the propaganda on the part of Government, which always stresses the religious issue.

Sir Mohamad Iqbal's argument, however, takes us very much further than merely anticommunism or anti-socialism and it is worthwhile examining it in some detail. His position, on this issue of suppression of all reformers, is, it should be remembered, almost the same as that of the Sanatanist Hindus. And even a party which presumes to call itself Democratic or Nationalist (or perhaps some other name-it is difficult to keep pace with the periodic transformations of half-a-dozen worthy gentlemen in western India) declared recently in its programme that it was opposed to all legislative interference with religious rights and customs. In India this covers a wide field and there are few departments of life which cannot

with them legislatively is a mild way of saying that the orthodox may continue in every way as before and no changes will be permitted.

Sir Mohamad would go further for Islam, according to him, does not believe in tolerance Its solidarity consists in a certain uniformity which does not permit any heresy or non-conformity within the fold. Hinduism is utterly different because, in spite of a common culture and outlook, it lacks uniformity and for thousands of years has actually encouraged the formation of innumerable sects. It is difficult to define heresy when almost every conceivable variation of the central theme is held by some sect. This outlook of Islam is probably comparable to that of the Roman Catholic Church; both think in terms of a world community owning allegiance to one definite doctrine and are not prepared to tolerate any deviation from it. A person belonging to an entirely different religion is preferable to a heretic, for a heretic creates confusion in the minds of true believers. Therefore a heretic must be shown no quarter and his ideas must be suppressed. That, essentially, has always been, and still is, the belief of the Catholic Church, but its practice has been toned down to meet modern 'liberal' notions. When the practice fitted in with the theory it led to the Spanish Inquisition, the autos da fe, and various crusades and wars against Christian non-conformists in Europe The Inquisition has a bad odour now and we shiver to think of its cruelties. Yet it was carried on by high-minded, deeply religious men who never thought of personal gain. They believed with all the intensity of religious conviction that the heretic would go to hell if he persisted in his error, and with all their might they sought to save his immortal soul from the eternal pit. What did it matter if in this attempt the body was made to suffer?

Islam is obviously different from the Roman Catholic Church because it has no Pope, no regular priesthood, and not so many dogmas. But I imagine that the general exclusive, intolerant outlook is the same, and it would approve of heresy hunts for the suppression of the evil before it spread. Cardinal Newman denving the nineteenth century assumption of the progress of our race said that "our races progress and perfectability is a dream, because revelation contradicts it." Further he said that "it would be a gain to this country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion, than at present it shows itself to be." He was referring to England.

accept Cardinal would Newman's applying it to Islam of course. I imagine that quite a large number of both Hindus and Muslims would agree with the Cardinal, each thinking in terms of his own religion. Indeed, I should say that most truly religious people belonging to almost any organized religion would agree with him. Personally I entirely disagree with him because my outlook is not that of religion. But I think I can dimly understand the religious outlook and to some extent even appreciate it. Granting the supreme importance of certain dogmas and beliefs the rest seems to follow. If I am absolutely convinced that a thing is evil, it is absurd to talk of tolerating it. It must be suppressed, removed, liquidated. If I believe that this world is a snare and a delusion and the only reality is the next world, then the question of progress or change here below hardly arises. Because I have no such absolute convictions, and the beliefs I hold in matters of theological and metaphysical religion are negative rather than positive, I can easily pose as a 'tolerant' individual. It costs me nothing in mental suppression or anguish. It is far more difficult for me to be tolerant about other matters relating to this world in regard to which I hold positive opinions. But even then the opinion has not got the intensity of religious belief and so I am not likely to favour inquisitorial methods for the suppression of opinions and beliefs I consider barmful. Not being interested in the other world, whatever it may be. I judge largely by the effects I observe in this world. I am unable therefore to find a supernatural sanction for inflicting cruelty, physical or mental, here below. Perhaps also most of us of the modern world (Fascists and Hitlerites excluded) are far more squeamish in the matter of causing pain or even watching it with unconcern than our stout old ancestors were

Thus we make a virtue of our indifference and call it tolerance, just as the British Government takes credit for impartiality and neutrality in matters of religion when in reality it is supremely indifferent to them so long as its secular interests are not touched. But there is no shadow of toleration when its administration is criticized or condemned. That is sedition, to be expiated by long years of prison.

Sir Mohamad Iqbal would thus like to have, so far as Muslims are concerned, a strict uniformity and conformity enforced by the power of the State. But who would lay down the common standard which was to be followed? I wonder how far Sir Mohamad Iqbal Would there be a kind of permanent commission of the Jamiat-ul-Ulema advising the secular arm, as the Roman Church used to advise the princes of Europe in the days of its temporal glory? Sir Mohamad, however, does not seem to approve of the present generation of moulvies and ulemas. He says that "in the modern world of Islam ambitious and ignorant mullaism, taking advantage of modern Press, has shamelessly attempted to hurl the old pre-Islamic Magian outlook at the face of the twentieth century." On the other hand he expresses his sorrowful contempt for the "so-called 'enlightened' Muslims" who "have gone to the extent of preaching 'tolerance' to their brethren in faith."

The election or nomination of a competent authority to interpret the ecclesiastical law under modern conditions will be no easy matter, and it is well known that even the pious and the orthodox often disagree amongst themselves. Orthodoxy ultimately becomes one's own doxy, and the other person's doxy is heterodoxy.

If such an authority is established it will deal presumably with the Muslims alone. But Islam is a proselytising religion and questions touching other faiths will frequently arise. Even now doubtful cases arise, especially relating to girls and women who, with little thought of religion, marry a Muslim or elope with him or are abducted by him. If they slide back from the strict path of the faith are they to be subjected to the terrible punishment for apostasy?

In the purely religious sphere then we might have, if Sir Mohamad's suggestions were carried out, the institution of a kind of Inquisition with heresy hunts, excommunication, punishment for apostasy, and a general suppression of "so-called 'enlightened' Muslims" and a prohibition of the practice or breaching of 'tolerance.' Other spheres of life would be equally affected for Islam and Hinduism do not believe in confining themselves to Sunday observance. They are week-day religions invading every department of life.

The next step is obviously one of full application of the personal law in strict accordance with the ancient texts. In theory this personal law is still applied both to Hindus and Muslims in the British courts, but in practice many changes have crept in. The criminal law at present prevailing in the country has very little, or perhaps nothing, to do with the old Muslim or Hindu codes. In civil law the divergence is not marked and inheritance, marriage, divorce, adoption, etc., are supposed to be according to the old directions. But even here

some changes have crept in and attempts are constantly being made to widen their range (civil marriage, divorce among Hindus, Sarda Act, etc.). In regard to inheritance there is the very curious Oudh Estates Act affecting the Oudh taluqadars which lays down a peculiar and unique rule which is applied equally to Hindu, Muslim or Christian taluqadars.

This tendency to drift away from the old personal law will have to be stopped if the orthodox have their way. An attempt to do so is now being made by the Frontier Province Council where a 'Moslem Personal Law (Shariat) Application Bill' was referred to a Select Committee for report. I have no idea what happened to this Bill afterwards. In the course of a debate in the Council on this Bill a speaker 'analysing the fundamental principles of Islam' said that 'if the Bill were passed they would have to see the law was carried out strictly in accordance with the Shariat, for no non-Moslim could administer the Shariat. He was opposed to the partial enforcement of the Shariat and wanted its full enforcement."

The demand that only a Moslim should administer the Shariat seems reasonable for non-Moslims can hardly enter into its spirit. If the Moslims have their separate courts with their qazis, there is no valid ground for refusing the same privilege to the Hindus or any other religious group. We shall thus have a number of courts of law functioning independently in each geographical area for each separate group. It will be something like the capitulations of semi-colonial countries but in a greatly exaggerated form for the whole population will be divided up and not merely some foreigners. Perhaps that will be a logical development of our communal separate electorates.

Each group of these separate courts will have its own laws and methods of procedure. Some difficulties will no doubt arise when the parties involved belong to different religious groups. Which court are they to go to and which law to follow? Perhaps mixed courts will grow up to deal with such cases and some kind of amalgam of laws and procedure be adopted by these courts. Criminal cases are likely to prove especially troublesome. If a Hindu steals a Muslim's property whose law is to be applied? Or in the case of adultery where the persons profess different religions. The choice between the two codes might have serious consequences for the punishments might vary greatly between them. I am not sure what punishment Manu has laid down for theft or adultery, but I have an idea (I write subject

to correction) that according to the old Islamic law, following Mosaic parallels, the thief has his hand cut off and the adulterers must be stoned to death.

It seems to me that all this will produce a certain confusion in our administration of justice; there will be considerable overlapping and friction. But it may lead indirectly to one good result. Far more lawyers will be needed to unravel, or at any rate to profit by, the tangled web of laws and procedures, and thus perhaps we might lessen to some extent the wide-spread unemployment among our middle classes.

Other far-reaching consequences would follow the adoption and application of the joint views of Sir Mohamad Igbal and the Sanatanist Hindus. The ideals aimed at will largely be (subject to some inevitable adjustment with modern conditions) the reproduction of the social conditions prevailing in Arabia in the seventh century (in the case of the Muslims) or those of India two thousand or more years ago (in the case of Hindus). With all the goodwill in the world a complete return to the golden ages of the past will not be possible, but, at any rate, all avoidable deviations will be prevented and an attempt will be made to stereotype our social and economic structure and make it incapable of change. So-called reform movements will of course be frowned upon or suppressed. The long tentacles of the law of sedition may grow longer still and new crimes may be created. Thus to advocate the abolition of the purdah (veil) by women might (from the Muslim side) be made into an offence; to preach the loosening of caste restrictions or interdining might (from the Sanatanist side) be also made criminal. Beards may become de rigueur for Muslims; caste-marks and topknots for Hindus. And of course all the orthodox of all shapes and hues would join in the worship and service of Property, especially the extensive and wealthy properties and endowments belonging to religious or semireligious bodies.

Perhaps all this is a somewhat exaggerated picture of what might happen under the joint regime of the Sanatanists and Ulemas, but it is by no means a fanciful picture, as any one who has followed their recent activities can demonstrate. Only two months ago (in June 1935) a Sanatana Dharma Conference was held in Bezwada. The holy and learned Swami who opened the Conference told us that "co-education, divorce and postpuberty marriages would mean the annihilation of Hinduism." I had not realised till then that these three, or rather produce a population almost wholly free from

the absence of them, were the main props of Hinduism—this is rather involved but I suppose my meaning is clear. The chairman of the Reception Committee of that Conference further told us that he "viewed with grave concern the growth of the Indian women's movement and asserted that the women who were fighting for equal rights with men did not represent the real women of India. They are merely agitators who have thrown modesty—the outstanding quality of Indian women-to the winds."

I am afraid I cannot bring myself to agree with Sir Mohamad Igbal and the Sanatanists. Partly the reason perhaps is a personal and selfish one. I do not think I shall get on at all under their joint regime; I may even land nivself in prison. I have spent a long enough period of my life in prison under the British Government and I see no particular reason why I should add to it under the new dispensation. But my personal fate is of little account; what matters is the larger theme of India and her millions. It is an astonishing thing to me that while our millions starve and live like beasts of the field, we ignore their lot and talk of vague metaphysical ideas and the good of their souls; that we shirk the problems of today in futile debate about yesterday and the day before vesterday; that when thoughtful men and women all over the world are considering problems of human welfare and how to lessen human misery and stupidity, we, who need betterment and raising most, should think complacently of what our ancestors did thousands of years ago, and for ourselves should continue to grovel on the ground. It astonishes me that a poet like Sir Mohamad Iqbal should be insensitive to the suffering that surrounds him; that a scholar and thinker Sir Mohamad should put forward fantastic schemes of States within States, and advocate a social structure which may have suited a past age but is a hopeless anachronism today. Does his reading of history not tell him that nations fell because they could not adapt themselves to changing conditions, and because they stuck too long to that very structure which he wants to introduce in a measure in India today? We were not wise enough in India and the other countries of the East in the past and we have suffered for our folly. Are we to be so singularly foolish as not even to profit by our and other's experience?

Bertrand Russell says somewhere: existing knowledge were used and tested methods applied, we could in a generation

disease, malevolence and stupidity. In one generation, if we chose, we could bring in the millennium." It is the supreme tragedy of our lives that this millennium should be within our reach, so tantalisingly near us, and yet so for as almost to seem unattainable. I do not know what the future has in store for India and

her unhappy people, what further agonies, what greater humiliation and torture of the soul. But I am confident of this that whatever happens we cannot go back inside the shell from out of which we have emerged.

Almora District Jail, 23.8.1935.

DAUGHTERS OF SINDH

BY NAGENDRANATH GUPTA

DAUGHTERS OF SINDH—AND OF INDIA,

lmagine a modern Rio Van Winkle y king after fifty years of profound slumber and looking about him in astonished bewilderment, then rubbing his eyes and lookmg around again to satisfy himself that he as not dreaming. That is my feeling today as I behold you before me, visions of grace and concliness which were denied to my eyes when I served Sindh half a century ago. Many changes have taken place during these decades, but this is the most important of all that the women should have pushed aside the purdah and come out into the light of day. It was the same some years ago all over northern India and the gentler and fairer half of the population remained in seclusion, shut out from the light of the sun and the winds of heaven—asuryampashya, unseen of the sun. In the Punjab, in Sindh, in the United Provinces and Bihar and an Bengal it was everywhere the same, the men tree to move about as they chose, the women penned in the houses behind the purdah, which no one ventured to lift. So unrelenting was the ngour of this custom that in certain sections of society and in some Indian States it was considered bad form to make any inquiry about the daughters of a visitor. In the usual conventional questions about health a man was esked whether his sons were well. No inquiry was made about his daughters. This was the case in cities and towns; in villages and rural areas the purdah was not strictly enforced.

Men in India proudly claimed that they were descended from the ancient Aryans and praised without stint the ancient institutions. But they never paused to consider that the purdah was an un-Aryan custom. With scarcely any reservations women in ancient Aryan India were as free as the men. No serious disquali-

Sanskrit books are full of the names of remarkable women, women learned and wise, women wise in the ways of the world, gentle women of surpassing loveliness, heroic women spurning death, women whose devotion conquered death. Gargi, the daughter of a Rishi, was as wise as a Rishi. Lilavati was the greatest mathematician of her time. Where else in the literature of the world shall we look for such names as Sita and Savitri, Draupadi and Damayanti. Kausalya and Kunti? No ideal of womanhood can be higher than that represented by these names. And yet suddenly, in despite of the ancient Aryan tradition, women were debarred from outdoor life and found themselves confined to the house behind the inviolable privacy of the purdah. How this change was brought about is not quite clear. To a certain extent it must have been due to a desire to imitate the customs of the Moslem rulers of the country. The purdah system is wholly a Mussalman custom. It is enforced by all nations and tribes which have embraced Islam. In Arabia, Persia, Tartary, Turkey and Egypt the purdah is universal. Even if women had to go out in the streets they were never seen unveiled. The burka and the yashmak completely covered their features. In India the purdah was even more rigorous for Mussalman women of good families never ventured out on foot out of the house at all. Another reason why this custom was adopted in northern India may be that it was not safe for women, specially good-looking women, to be seen abroad. The powerful Mussalman nobles were above all laws and they could forcibly seize and bring into their harems any woman they pleased. With the introduction of the purdah among the Hindus there was a distinct change in the attitude towards women. The ancient fications were imposed upon them. The ancient Aryans treated women with all honour, all

courtesy, all chivalry. Women found a place in the councils of men, they were associated with public affairs, they shared responsibility. The purdah fell as a partition between men and women. Insensibly, the relations between them changed. Not that there was any illtreatment or positive neglect of women, but there was an undeniable decline in their status in society. Their remoteness from the outer world, their exclusion from all affairs outside the immediate family circle necessarily narrowed their sphere of usefulness. education was neglected. Their intellectual stature was dwarfed. The home and domesticity absorbed all their thoughts, all their energy. They had no concern with the more serious problems of life. With the purdah barring egress from the home, with no knowledge of what lay outside their outlook on life lost breadth and keenness. Yet men never ceased waxing eloquent over the glory of yore, forgetful that the chief glory of a race is the exaltation of its womanhood, and deaf to the cry assailing their ears, Ichabod! the glory is departed.

I have said that fifty years ago the women of Sindh were invisible. This must not be taken literally for I had fleeting glimpses of them at Hyderabad, Hala, Sukkur, Shikarpur and other places. They were the mothers, more probably the grandmothers, of the present generation. They were unlike the women and girls of the present day. They dressed differently, they were ornaments which have become obsolete and gone out of use. The ivory banhis covering the arm like a long gauntlet of armour, the awkward nose-rings, the bristling ear-rings, the fluttering peshgirs and the scanty slippers are no more to be seen. The ornaments now worn are fewer and lighter, the graceful and becoming sari has replaced the frock and pyjamas, the slippers and shoes are up to date. The women of Sindh are now garbed like their sisters elsewhere and match them in grace and attractiveness.

This matter of dress is an important thing for it is an indication of a distinctive nationality. There are different ways of wearing a sari. The women of Maharashtra and Madras do not put it on in the same way as the women of north India, but the sari is essentially a feminine garb. It is drapery of a fine artistic conception, clothing the limbs in folds of matchless grace, yet in no way hampering their free movement. While the men of India dress in various ways, many donning the unsightly, tight-fitting European costume the women, with a finer instinct for the beautiful and befitting,

have chosen the sari all over India. The ancient Sanskrit books unfortunately do not give a complete description of the clothes worn by the ancient Aryans. Of male attire only a few details are casually mentioned. ushnish, or turban, was the common headdress; the uttariya, or chadar, corresponding to the Roman toga, covered the torso and the upper part of the body. Two nether garments were worn, the inner and the outer, the antarvasa and the vahirvasa, but the fashion in which the outer garment was worn is not known, though it was obviously a dhoti. Sandals were worn on the feet. Of the attire of women the details are even more scanty. In two instances, however, an opportunity is offered for forming some idea of the dress worn by women. The first is when Draupadi was dragged by the hair by the fiendish Duhshasana to the open assembly where Yudhisthira had staked and lost her in a frenzy of gambling. Not content with humiliating her and calling her a slave woman Duhshasana attempted to strip her of the garment she wore. Draupadi prayed to be spared this outrage; she added that owing to the period of uncleanness she was wearing only a single garment. We see the drama moving The four younger swiftly and fatefully. Pandavas, each possessed of the strength of a lion, looking on in wrathful but helpless impotence, because every one of them had been staked and lost, and belonged to the winner; the mighty Bhima flaring up and calling upon Sahadeva, the youngest brother, to bring fire so that Bhima might burn to ashes the hands of Yudhisthira, the hands that had gambled away a kingdom and even the liberty of four brothers and had exposed Draupadi to this out-Then came the miracle. In response to her agonized prayer the unseen hand of the Lord Srikrishna clothed the weeping Draupadi with fresh clothes while Duhshasana vainly tried to snatch away the single garment she wore. Heap upon heap of clothing was piled before the astonished eyes of the assembly and Draupadi stood safe and unshamed, her fair limbs draped by an inexhaustible supply of clothing until the wicked Duhshasana was baffled and desisted from his vain efforts. This drama of passion and miraculous intervention culminated in the tremendous and savage oath of Bhimasen, who swore to tear open the breast of Duhshasana and drink his heart's blood on the field of battle—an oath that was fulfilled on the battlefield of Kurukshetra, though, as subsequently explained, Bhima did not actually drink the blood, but brought it near his lips. Cannibalism was impossible for the Aryans.

ancient Aryavarta wore more than one garment and the principal article of clothing

In the deeply moving and exquisitely conceived story of Nala and Damayanti there is an incident which gives us an idea of the dress worn in those ancient times. Like Yudhisthira Nala succumbed to the passion for gambling and lost his kingdom and everything he possessed to his brother Pushkara. It is stated that Kali, the evil one, assumed the form of dice and so helped Pushkara to win, and with his evil counsel led Nala from misfortune to misfortune. Nala and his wife Damayanti, each wearing a single garment, left the kingdom. While suffering from the pangs of hunger Nala noticed a number of birds on the ground and thinking to catch them and cook them for food he took off the cloth he was wearing and threw it over the birds like a net. The birds flew away with the garment leaving Nala naked as Adam before he had caten of the fruit of the tree of knowledge and had donned the apron of fig-leaves. It is obvious that the cloth which Nala wore, must have been a dhoti. Later on, finding Damayanti asleep and picking up a sword which lay close by—another ruse of Kali-Nala cut the garment she was wearing into two and fled with the half of it, leaving the other half on the person of his wife. This garment, again, could have been only a sari, for no other piece of clothing can be divided into two and yet help to cover the bodies of two persons.

It is safe, therefore, to conclude that the sari and the dhoti were worn by the ancient Aryans and these articles are still retained in use. The majority of men still wear the dhoti. while the sari is worn almost universally by the women of India. By adopting the sari the women of Sindh have identified themselves with the women of the rest of India.

Yet another turn of the whirligig of time and the purdah, never observed in ancient times, has been cast aside and women no longer submit to seclusion in the house like birds in a cage. We cannot yet say that the purdah has altogether disappeared but it is well on the way to total abolition. In Turkey, one of the strongest citadels of the purdah system, it has been sternly forbidden by the mandate of Ghazi Kamal Pasha, the man of destiny. In Egypt and in Persia there is a movement to do away with this custom. In India the custom never prevailed in the south, the gosha, or purdah, being confined to a small number of women in

We learn here definitely that the women the Madras Presidency. There is no purdah in Maharashtra and Guirat, and it is not very long ago that Maratha women were intrepid was the sari, for no other garment could be riders and actually took part in fighting. In supplied in such smooth and endless succession. the Punjab, the reformed and advanced section of the women has abandoned the purdah, but the orthodox and conservative sections still cling to it. It is in the United Provinces and Bihar that the hold of the purdah is still strong and women are rarely seen in public, but there also a beginning has been made and with the progress of education women will assert their right to emancipation from the veil and the purdah. In Bengal also this baneful custom lingers though it is being rejected by a steadily increasing number of women. The most pernicious effect of the purdah is the change it brings about in the relationship of the two sexes. Woman is not the plaything of man but his partner and fellow-worker, entitled to her share in everything pertaining to the common-The purdah makes it impossible and weal. accentuates the instinct of sex.

In Sindh, the emancipation of women from the purdah marks a new cycle of progress. The number of girls attending school and college is increasing every year. Co-education has been introduced and should have the wholesome and beneficent effect of promoting a spirit of comradeship between girls and boys, and encouraging intellectual sympathy and friendly rivalry in scholarship. If I have likened myself to Rip Van Winkle I may add that the first feeling of bewilderment has passed while the feeling of happiness abides. To Sindh I owe more than I can ever hope to be able to repay. I was only a lad when I first rested my eyes on this land of many memories, associated indissolubly with ancient Aryan tradition and Aryan achievement. The all too generous kindness I met with everywhere is a debt of gratitude I can never discharge and my heart and memory have clung to Sindh during all these years that have been gathered into the past. And it makes me happy indeed to behold you. the daughters and granddaughters of women whom I never saw because they lived behind the impenetrable veil of the purdah, and to find you taking your rightful place as co-workers for the common welfare of the community, fitting yourselves for your share of the work with suitable intellectual equipment and with a clearer and broader outlook on life.

More wonderful than the lifting of the purdah is the awakening of the national consciousness among the women of India. Like the breath of dawn, the rustle of the morning breeze that passes over a sleeping world and

rouses men and women to the activities of a new day, like the blare of a bugle, the reveille suddenly awakening an army bivouacing in the open, a new voice, never heard before, silent, deep, imperative, insistent, and audible to the heart alone has been calling to the people of India to bestir themselves and take their place in the ranks of the nations of the world. And this call, so irresistible in its appeal, has not passed the women of India by. Neither the thickness of the purdah, nor the solid walls of the zenana have been able to shut out this supreme call of duty. Even as in the silent night the wizard notes of Srikrishna's magic lute came floating on the breeze to the sleeping Gopis calling upon them to renounce hearth and home, and follow the Lord, even so hath come this call of service and sacrifice, the call of the land which for countless generations has been the Mother of us all. She needs emancipation like her daughters, the purdah that has shut her out from freedom must be lifted, the stone walls of the zenana in which she has been confined for long centuries must be rased to the ground.

How prompt has been the response of the womanhood of India to this call of renunciation and suffering and service, this impulsion of the spirit that surrenders everything and seeks nothing! Unbidden and unsolicited, or even saying so much as by your leave, the women of India have flung themselves into this spiritual struggle with suffering for their only reward and hardships as their only recognition. They have made no terms, demanded no better treatment, asked for no modification of their status. There has been no Declaration of Rights, no insistence on equality with men, no thought and no suggestion of recompense of any kind. It has proved beyond the shadow of a doubt that the force of ancient Aryan tradition has not been lost, that neither confinement nor ignorance has taken away from the women of India their ancient heritage, the intropid courage that quailed before nothing, the devotion that knew no limits, the selflessness that was the crown of Aryan womanliness. During all these centuries of decadence, the introduction of alien customs derogatory to the dignity and position of women, the indelible impress of the ancient teaching has not been wholly effaced. Women throughout India knew very little Sanskrit, which is the casket that holds the priceless treasure of the wisdom of the ancient Aryans. In spite, however, of the inaccessibility of the original versions a great deal of the old wisdom has come down in folk- How much Sanskrit do Hindu students learn

passed down the generations by word of mouth Everywhere in India all classes of men and women are steeped in ancient tradition, and the constitution of society is penetrated through and through by the living lessons of a dead past.

Remarkable as this awakening has been it has not been confined to India alone. Several years ago the late Lord Milner was sent to faroff Egypt to record evidence for a certain Commission. He took up his quarters in one of the principal hotels in Cairo and invited witnesses to appear before him. But the women of Cairo. were determined that the Commission should be boycotted and no witness should appear before Lord Milner. Without discarding the Yashmak they boarded tram cars, stood before the houses of the invited witnesses, interviewed them and made them promise that they would offer no evidence. The result was that Lord Milner had to leave Egypt without being able to take down the statement of a single witness.

It would be presumptuous for any one to offer the women of India any advice as regards their duty to the country and to the nation They have waited for no lead nor needed any guidance. Without so much as a hint from any one they have come forward to take their full share in the emancipation of their race, in the struggle that spells suffering, in the work that calls for more and more sacrifice. Se spontaneous and willing has been their part that there is no call for any man to intervene or to show which way lies the path of duty They have derived their inspiration and their strength from the perennial fountainhead of the ancient Aryans, the founders and forbears of the race. We, the men of India, have only to render homage to the heroic daughters of India.

Still there is something to be said; still there is a certain lack which has to be filled It is necessary that the women of India should come into closer touch, in a spirit of loyalty and reverence, with the ancient Aryan lore which belongs to them by the right of inheritance as much as it belongs to the men of India. It is true that Indian girls are receiving education in increasing numbers, but what sort of an education? How will it profit a student to learn other languages while neglecting his own? Boys and girls at school and college are taught English, the language of the rulers of the country, and for a second language they usually take up French. What about the parent language of their own mother tongue? lore, in tradition, in translations, in stories and how much Persian is learned by Mussal-

classical languages. By a strange irony until quite recently Sanskrit was utterly unknown in Sindh. Sindhi is the closest derivative from the Sanskrit language. Of all other languages spoken in Upper India the direct parent is some form of Prakrit. The language that Buddha spoke and in which he preached was Pali, which is a form of Prakrit. The oldest Sanskrit dramas, some of them nearly as old as the time of the Buddha, were composed partly in Sanskrit and partly in Prakrit; the king and his ministers, the Rishis and the superior people speak Sanskrit, while the jester or Vidushaka, the women and others speak Prakrit. Between the Sindhi language and Sanskrit, however, there is no trace of the intervention of any Prakrit dialect. The corruption and variation are due to the admixture of other languages, notably Persian. There is no gender in Sanskrit verbs; the same form is retained in both masculine and feminine genders. In Sindhi verbs also are masculine and feminine as in Urdu, so that there is a marked difference between the Sindhi spoken by men and that spoken by women.

Not only was Sanskrit unknown in Sindh, but access to Sanskrit literature was barred by the absence of translations. Until quite recently there was no written language in Sindh. Not very long ago the Persian alphabet was adapted by the men to write Sindhi while the women wrote Sindhi in Gurmukhi characters. Kutchi, which is practically the same as Sindhi, is even now only a spoken dialect and has no alphabet. It was different in other parts of India. In Bengal, the Ramayana by Krittivasa and the Mahabharata by Kasiram Das were composed in Bengali verse several centuries ago. They are not translations from the original Sanskrit but they contain the gist of the two great epics. The matchless lyrics of the famous Vaishnava poets rendered into exquisite verse the love scenes of Radha and Krishna, incidents of Srikrishna's childhood, and the deep spiritual truths underlying the love romance of which the scene lay in Brindavan. In the United Provinces, Tulsidas wrote his immortal work, Ramcharitamanasa, a version of the Ramayana which is read and recited throughout Bihar and the two provinces of Agra and Oudh. The whole of northern India is flooded with beautiful songs about Krishna and Radha. To these have to be added the songs of profound wisdom composed by Kabir, the songs of Surdas and others

man students? Some of the finest literature of Mira Bai. The great centres of Sanskrit of the world has been written in these two learning are located at Benares and in Bengal and they exercise a considerable influence over

the people. These facilities did not exist in Sindh. Sanskrit is now being taught to a small number of students and it is open to other students at school and college to take up this language. What is needed, however, is the creation of an atmosphere surcharged with the ancient ideals and the ancient lore so that the rising generation in India may have a truer and nobler conception of life and be better fitted for the strenuous future that lies before them. Specially is it necessary for the women of India to be intimately acquainted with the mythology that is more important than history, the tradition that fortifies the spirit and elevates character. Up to the present they have been chiefly guided by an inherited instinct unconsciously moulded by the traditions of the past. But the original treasure-house teaching and wisdom, of precept and example is close to them and they have merely to put forth their hands and take what they will. Perverted custom in the first place and a wrong standard of education in the next have shut them out from their inheritance. They have not been taught the magic Open Sesame that would fling open the barred doors of the house of treasure and make them rich beyond the dreams of avarice-rich not with the wealth that is mere dross, but rich with the wealth which is never exhausted, the treasures of the intellect and the spirit. Unasked, the women

The education that neglects the classics of ancient India is defective in its conception and aims. It should be the aim of all education in India to glean first the knowledge that is lying near at hand and then go farther afield, if need be. How does it avail the sons and daughters of India to study the epics of Homer and Milton while they know nothing of such epics as the Ramayana and the Mahabharata? A great American poet, Walt Whitman, has aptly designated these Sanskrit works 'towers of fables immortal fashioned from mortal dreams.' These are towers from which the landscape of India as it was thousands of years ago can be fully surveyed and it is the duty of every Indian student to mount the towers and witness the wonders of the past. Shakespeare is a great dramatist full of classical allusions and the soulful songs who has portrayed every phase of human

of India have established their right to partake

in the work of nation-building; unprompted, they must claim their inheritance of the ancient

wisdom and ancient ideals.

nature, but is Kalidas to be left out of account? No other poet saw beauty and depicted it as he did. His Meghaduta, or the Cloud Messenger, represents the highest flight of imagination and the most varied imagery. The highest tribute that one great poet has ever paid to another is the eulogy bestowed by Goethe upon Kalidas's famous drama, Sakuntala. The earliest Sanskrit drama, the Mrichhakatika, or the Toy Cart, is an astonishing revelation of the depths and vanities of human nature. Sanskrit literature is valuable not only for its perfect art, but for its lofty ideals. The principal characters of the Ramayana and the Mahabharata are paragons for all time. Rama is not only an incarnate of divinity worshipped by millions but a perfect type of the best manhood. Sita peerless ideal of womanhood. Yudhisthira, in spite of his weakness for gambling, is the embodiment of purity, truth and honour, and was honoured by being permitted to enter heaven as a living mortal. The moral that runs as a golden thread throughout these great works is renunciation. There is no pessimism, no gloomy outlook on life. Strive to attain and then relinquish what has been attained, for life itself cannot be retained. No other literature is so elevating, so flawless.

Of the higher teaching of the Aryans only a bare mention is possible here. The profound subtleties of the Upanishads, the mystery and the problem of life and death are individual concerns to be grappled with and solved as best we may. The first equipment needed is for co-operative work, a united effort to attain a common end. For this the best preparation is to assimilate the ancient ideals and to apply them in actual life. In spite of many difficulties nobly have the women of India sustained their part in the change that is coming over the country. Let them seek light and strength from the masters and sages of yore, who have bequeathed to the race such rich nutriment for the mind and the spirit. Women in India will come into their own as they did in the days gone by. The purdah will not shut them out from sight or from claiming their right to serve the Motherland. The soul of India has never perished, however much the body may have suffered. To you, the mothers. the daughters, and sisters of our race, I offer my salutation and blessings. May all grace and purity be yours, may you pass through the vale of life in light with the free winds of heaven playing around you, may the joys and blessings of life be meted out to you in abundant measure!

*An address delivered at Karachi.

CARRYING THEIR CIVILIZATION

By Dr. DHIRENDRA N. ROY

Professor in the University of the Philippines

N the June number of The Modern Review here and there or, to their great jubilation. I have shown, how the work of the Occidentals has caused a gradual extermination of many small races. But their work has been carried on not along that line only. They may have just a simple pride in their silent work of race extermination as they are loudly conscious of the scientific effeciency with which they seek to vindicate the blessed Darwinian law of the survival of the fittest. They have even a higher pride in their majestic incursion,—in some cases quite decisive against the culture and civilization of others Whenever and wherever they have found people with a distinct form of civilization they have immediately set themselves against it and have never known peace till they have torn it

razed it altogether.

Take, for instance, the great Aztecs and the Mayas. These noble people had built up independently a wonderful civilization in central America. The remains of it that are now being unearthed tell us of their marvellous achievements in the field of culture. Their great sculptured monument known as the Calendar Stone or Stone of the Sun gave the division of the year and symbolized "a cosmogonic myth of the Aztecs and the creation and destruction of the world." Their languages were highly rich in religious songs and reflective poems. They held musical concert in the open air using many fine instruments. Their pottery vessels were highly

artistic. They made beautiful ornaments of gold, silver, copper, jade, and other precious materials. They were really efficient in textiles and pieces of feather work. Referring to the Maya culture, Dr. Spinden says,

"Artists are everywhere of the opinion that the sculptures and other products of the Mayas deserve to rank among the highest art products of the world, and astronomers are amazed at the progress made by this people in the measuring of time by the observed movements of the heavenly bodies. Moreover, they invented a remarkable system of hieroglyphic writing by which they were able to record facts and events and they built great cities of stone that attest a degree of wealth and splendour beyond anything seen elsewhere in the new world."

Dr. Sylvanus G. Morley has made a comprehensive study of the Maya ruins and tells us of many important evidences of a civilization which was as old as the fifth century A.D. and "the most advanced of any in the Western Hemisphere prior to the discovery of America by Columbus."

That splendid civilization of the Aztecs and the Mayas came to the attention of the Occidentals and the inevitable followed. Oswald Spengler, the great German philosopher of our time, describes it very vividly in his famous book, The Decline of the West. Thus he says,

"For, as it happens, this is the one example of a culture ended by a violent death. It was not starved, suppressed, or thwarted, but murdered in the full glory of its unfolding, destroyed like a sun-flower whose head is struck off by one passing. All these states—including a world-power and more than one federation—with an extent and resources far superior to those of the Greek and the Roman states of Hannibal's day; with a comprehensive policy, a carefully ordered financial system, and a highly developed legislation; with administrative ideas and economic tradition such as the ministers of Charles V could never have imagined; with a wealth of literature in several languages, an intellectually brilliant polite society in great cities to which the West could not show one simple parallel—all this was not broken down in some desperate war, but washed out by a handful of bandits in a few years, and so entirely that the relics of the population retained not a memory of it all."

In South America there was an equally splendid civilization built up by the native people called the Incas.

"If good government consists in promoting the happiness and comfort of a people, and in securing them from oppression; if a civilizing government is one which brings the means of communication and of irrigating land to the highest possible to of efficiency, and makes steady advances mall the arts—then the government of the Yncas may fairly lay claim to those titles. The roads, irrigating channels, and other public works of the

Yncas were superior to anything of the kind that then existed in Europe. Their architecture is grand and imposing. Their pottery and ornamental work is little inferior to that of the Greeks and Etruscans. They were skilled workers in gold, silver, copper, bronze, and stone. Their language was rich, polished, and elegant. Their laws showed an earnest solicitude for the welfare of those who we e to live under them. Above all, their enlightened toleration, for the existence of which there are the clearest proofs, is a feature in their rule which, in one point of view at least, places them above their contemporaries in every part of the world." (Hakluyt Society, 1864. p. lv.)

Marcio Serra de Lejesama, one of the first Spanish conquerors of Peru, made a frank confession, before his death as to how they treated the noble Incas and how they destroyed their splendid civilization. He seemed to have suffered from such a bitter mental agony that he sought relief by unbosoming all that was rankling within to King Philip of Spain:

The said Yncas governed in such a way that in all the land neither a thief nor a vicious man, nor a bad dishonest woman was known. The men all had honest and profitable employment. The woods and mines and all kinds of property were so divided that each man knew what belonged to him, and there were no law suits. The Yncas were feared, obeyed and respected by their subjects as a race very capable of governing. But we took away their land, and placed it under the govern-ment of Spain, and made them subjects. Your majesty must understand that my reason for making this statement is to relieve my conscience, for we have destroyed this people by our bad examples. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house left it open, only placing a little stick across the door as a sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from fear of thieves among us, they despised us. All this I tell your Majesty to discharge my conscience of a weight that I may no longer be a party to these things. And I pray God to pardon me, for I am the last to die of all the discoverers and conquerors, as it is notorious that there are none left but me in this land or out of it, and therefore I now do what I can to relieve conscience." (Hakluyt Society. mу p. xxxii, n.)

Alas! no amount of dying repentance will bring that civilization of the Incas back to existence. Its scattered ruins in Peru are like the broken bones every piece of which testifies that it once formed a part of a gigantic structure which could have rightly claimed a very respectable position in the world of civilization. But that was exactly what the Occidentals could hardly think of, what they could hardly tolerate. They seemed to have been utterly incapable of recognizing and appreciating the

good in others, but they learnt to take pride in bending low, in humiliating those who were different from them and in destroying those things that characterised the difference.

The few island countries of Asia, which had made considerable advance in their social and cultural existence at the time when the Occidentals first came to know of them, somehow succeeded in resisting the first blows of aggression and thus averted the dire fate of the Aztecs and the Incas. Perhaps the natural virility of the island people coupled with their fairly advanced stage of civilization enabled them to do so. Their early struggles gave a glowing proof of their dauntless spirit, uncommon chivalry, and intense patriotism. Their heroism was remarkably spotless. alas! they were not schooled in the arts of ornamental affectation, vulgar intrigue, and base treachery. The game which the Occidentals started to play with them, having realized the fruitlessness of a fair and frank struggle, very badly required of them some training in such exotic arts. Their ignorance of them gave the Occidentals a clear advantage over them, consequently they were the losers in the game.

It was, however, a partial loss at first,—a loss of only their political power. But the Occidentals could not rest satisfied with seizing only that power. They must make their victory complete. So the game could not end

there and it has not ended yet.

Take the case of the Philippines. This beautiful island group lies between the China Sea and the Pacific Ocean. Its inhabitants had quietly developed a fine civilization of their own at a very ancient time. They used to enjoy cultural and commercial intercourse with India, China, and other neighbouring countries. It has now been satisfactorily established by means of scientific data that the cultural relation between India and the Philippines was going on many centuries before the Christian era and thus caused the civilization of the former to exert a great influence upon that of the latter.

Nevertheless, we are told that Ferdinand Magellan, the noted Spanish explorer, discovered the Philippines in 1521. It is certainly amusing to the Oriental mind to read in some 'history' that the country which maintained, from the pre-Christian time, cultural and commercial intercourse with the great civilized countries around it was discovered on some blessed day of the year 1521.

Incidentally it reminds us of a similar instance of Occidental discovery. It is the

discovery of America. We read in history that Christopher Columbus discovered America in 1492 and the whole world has been educated to accept this as a truth. Yet we know there were other people who visited America long before the forefathers of Columbus were born. If the theory, that the earliest ancestors of the American Indians migrated to America from Asia crossing what is now known as the Bering Strait, is true, then of course, they were the first of all people to discover America. Even if the theory is not true, Columbus could not be regarded as the discoverer of America. For, there were other Asiatics who saw the new continents about nineteen centuries before Columbus. These adventurers were no other people than the highly civilized Polynesians whose original home was India. There are increasing and powerful evidences adduced by distinguished archaelogists, many of whom are South Americans, which go to prove that America was colonized by "successive incursions of Melanesian and Polynesian immigrants." Leslie Mitchell, one of the world's recognized authorities on archæology. writes in Antiquity, June, 1931:

"The historic Polynesians, according to the theory worked out in detail by Messrs. Percy Smith, A. Fornander, and A. C. Haddon, and supplemented and enlarged by Dr. W. H. R Rivers, were Aryans who welled forth south-eastwards from India in a variety of slow-spreading streams and at a period not prior to 400 B. C. In the course of several centuries the first group, passing beyond Java, peopled the islands fringing Oceania and ultimately settled in Samoa and the Tongan cluster. The second almost retraversed the route and were the first settlers of New Zealand. Still a third racial group appears to have held to the north-east and east, settling Hawaii, the Marquesas, the Society and Austral Island, Oceania's furthest eastward outpost."

If those adventurous Melanesians and Polynesians had settled in all these places including America, long before the Christian era, why should the world still entertain such false stories that Columbus discovered America and Magellan discovered the Philippines?

The only way to understand these 'discoveries' is that America and the Philippines were first known to the West through Columbus and Magellan respectively and were open for the first time to the free exploitation or depredation of the Occidentals. This meaning may be appropriately derived from the subsequent histories of these two 'discovered' lands. We have already described the sad facts of the two Americas. Could the facts of the Philippines be any better?

The people who arrived in this island

country with and after Magellan belonged to the same group that plundered America and destroyed her two great civilizations. Many of them came with their active experience in America and were eminently qualified to do similar work. They had the blessing of the venerable Pope to do it. Thanks to the strong resistance of the native people, however, they did not achieve success as rapidly and completely as their fellow-countrymen did in America. But it was only a problem of time for them. Let me quote from what I have described elsewhere in relation to their work in the Philippines:

"Immediately the Occidentals began their work of civilization among those who submitted. They were asked to accept the Cross and all that it implied. Then through a system of education. mainly theological and evidently denationalizing, people were taught not only to give up their own culture, but also to regard the country of their masters, thousands of miles away, as their mother country. While the mind of the Filipino was placed under the charge of fanatical priests, (his soul, of course, was already saved by his new belief) his environment was also being cleared of all 'heathen' superstitions. The people were obliged to renounce their old manners and customs, for these were un-Christian. The various temples and the precious literature preserved in them were all destroyed. A new mentality, a new spirit, a new enthusiasm, a new beginning, these were what the Occidentals meant by their work. The things which the people built up themselves and preserved throughout the ages were not only condemned and destroyed, but even wiped out of their memory by filling their minds with an antagonistic theology and its attendant prejudice against all that was non-Christian. It was, indeed, a clever move to prevent all chances for their revival. Filipinos usually begin their history with the coming of the Occidentals, as though their valiant ancestors who periodically fought with the impudent foreigners to rescue the honour of their dear motherland and made it impossible for them to enslave the whole people, had known nothing of civilization. Only recently there have been some archæological discoveries through the work of an American professor in the University of the Philippines, which seem to reveal facts of a splendid civilization in the pre-Spanish Philippines, extending over a long past probably much earlier than the Christian era. But the people who were long washed of all the memories of racial selfrespect and have been swamped by an over-flowing Occidentalism under the convenient spell of a pious make-believe, may, like the foreign people, not find in them much more than mere archæological interests or at best a passing sense of national pride in the thought that they too had an ancient civilization.

The way the people seem to show their eagerness to drown all their racial and cultural individuality in the glamour of an exotic civilization certainly proves what an awful destruction the work of the Occidentals has caused to the Philippines. It must have been like a strong hypnotic

suggestion over the mind of the people by the brute exhibition of power in robbing and destroying all which they valued most, and by the magic wand of a frightful theology and pompous sacerdotalism which strictly inculcated fear, humility, and submission."

It is true their Spanish civilizers have been forced out of their political sovereignty and under the liberal American government Filipinos are now enjoying extensive political freedom which may soon develop into real independence, but it is in this comparatively free atmosphere that one can notice how thoroughly the Filipino life has been affected by the work of the Occidentals. There was a time when the island people carried on ceaseless struggles to prevent cultural absorption, inspired by the will to preserve their race personality; but, it seems that will has been completely stunned by the organized noise of a flaunting alien civilization. The Filipinos do not have now any cultural standard of their own—it is dictated by the Occidentals. Indeed, there is very little of the indigenous in their appraisal of things. They judge and criticise themselves and other Oriental people in exactly the same manner as an Occidental would do. They seem eager to repudiate themselves as a distinct Filipino people in the Orient and would assume, as far as possible, the appearance of the Occidentals in all their ways of life. Their ideas and sentiments, tastes and tendencies, habits and customs, nay, all their institutions and ideals are now mere reproductions. Evidently, to the Occidentals all these are very flattering and they flatter themselves openly by declaring that the Filipinos have made wonderful progress in civilization. By civilization they, of course, mean their westernization, and the Filipinos also do not seem to find any difference between the two. There is at least a tacit admission among the Filipinos themselves that they have made more advance in civilization than most other Oriental countries. Like their master civilizers their eyes are also jaundiced and they too see the same yellow stuff in the great civilizations of the East. Under Occidental tutelage they have formed a distinct prejudice against their neighbouring countries, —a prejudice that is practically keeping them aloof from all the ideals and aspirations of the East. It seems this island country is now almost prepared to serve as a strategic base for Occidentalism to initiate attack upon the East from this particular direction.

The story of the Philippines should be a great lesson for the old countries of the Orient,

if they would like to understand what the work of the Occidentals may eventually mean to them.

To a little south of the Philippines there is another important group of islands now known as the Dutch East Indies. The name signifies that the people of this group are now having civilization from the Occident. This does not mean that they were not civilized before. For, here was the centre of that splendid ancient civilization, the first to spread to all the neighbouring islands including the Philippines and perhaps Formosa. Here was the centre of the great empire of Madjapahit which flourished in the fifth century A.D. Then came Islam with its aggressive culture. It destroyed much of the native civilization, but failed to wipe out its deep influence over the people. They have admitted Islam but only as an outward garb while inwardly their ancient civilization still persists.

But will it persist very long while the Occidentals are at work among the people? Missionaries, merchants, planters, soldiers, and sailors are there from the Occident, helping their own people's government to carry civilization to the natives. All contacts and communications of these people with the rest of the Orient are so efficiently guarded by their new civilizers that we do not know if they have ever had any chance to tell us the whole truth about themselves. A few years ago some Filipino educators went to Java to see things for themselves. From what they saw even under official supervision they formed the sad conclusion thus: "Java is rich, but not the Javanese." One of them wrote in a Manila paper that the policy of the Dutch in Java was to keep the native's belly full, but his head empty. The Javanese do not tell us of these things, probably they cannot. They did not tell us even of that terrible "culture system" of the Occidental planters,-a system under which they were forced to work like slaves.

Why do the Javanese seem disposed to keep silent while they ought to tell us of the various benefits they are said to receive from their civilizers? It would be highly flattering to the latter if the world is told about them by the former of their own free will. But it is a bad reflection upon the intelligence of civilized humanity to listen to and accept as true the noisy self-appraisement of the civilizers. And do we not know that not very long ago there was some revolt in Java, although the world is told about it as being fostered by communist propaganda? Why do the people revolt if

they are happy? Why should not the world be allowed to hear from them direct of the real causes of revolt? Java is a part of the East and the Javanese are the blood-brothers and cultural fellows of a good many Orientals. It is but very natural for them to maintain their close relationships in all the exigencies of life. Yet the country is even today as carefully isolated as the Philippines under the Spaniards. Are the Javanese being civilized in the manner the Filipinos have been? Are they also intended to be shadows of the Occidentals

Indo-China and the Malay Peninsula do not belong to any island group. They form the south-east border of the main land of Asia. Indo-China, as the name indicates, belongs both to India and China. This is especially true in the cultural sense, for the civilization which grew up here in ancient times still gives out in it the characteristics that are essentially Indian and Chinese. But it has been sliced out by an Occidental power and is, like Java, kept isolated by a strict immigration policy from any close contact with other Oriental countries. The world, however, is told by its civilizers that all is well with the people, that the country is rapidly progressing under their benign tutelage. If all is well over there, what could be the necessity of that permanent special tribunal of Saigon, called the Commission Criminelle created in the form of a Star Chamber? Why should so many simplehearted Annamites be victims of this tribunal. -being condemned to long imprisonment, deportation, forced labour, or death-for imaginary charges framed up by the ruling power and not allowed to be examined because "the security of the state demands it?" The curious Orientals may wonder as to the direction of the country's progress. News has not failed to leak out that about two years ago there was a popular outbreak in the country. As a result of this outbreak "on January 14, 1933 there were about three thousand political prisoners, and seven thousand have been sentenced since the Yen-bay affair, many of whom are old men, women, and children, guilty of having demanded a reduction of taxes, the suppression of corporal punishment in private undertakings, and universal suffrage." (Romain Rolland, in The World Tomorrow, September 14, 1933). The world might have been supplied with a customary explanation—something like communist agitation or native conservatism against progress and reform, but it is certainly difficult for the world to withhold a different conclusion

from what gave occasion to similar facts in many other places. An incident of this kind explains the direction of progress in Indo-China. And when it is said that peace has been restored, an intelligent outsider may take little time to wonder how many unfortunate natives have been restored to eternal peace.

There are some very ancient countries in the Orient, each with a distinctly glorious civilization of its own,—a civilization that has been going on since time beyond the reach of recorded history. For many thousand years each of these civilizations has been working to temper, refine, and sublimate the nature of the people who have, therefore, grown to love and to live by the ideal more than the real. The Occidentals have naturally found the good nature of these people to their great advantage and have been thoroughly successful in intrenching themselves in these ancient countries. But the task of carrying civilization to the people of these countries has not been a simple one at all. As elsewhere, the Occidentals have been working here also with their usual apparatus the Bible, the bottle, and the bayonet; but the expected result seems to be far from being realized. To deal a crushing blow to the great civilizations of these countries still remains to be their happy dream. They, however, are not discouraged. Their success in other places has served to stimulate their spirit to push on their self-imposed task.

Besides, what would the people of those countries upon whom the Occidentals have succeeded in imposing their civilization think of them, if the latter would stop their favourite work in an Oriental country because it happens to have its own distinct civilization? They

have been told and made to believe that the ways of the Occidentals are the only civilized ways and it is for the good of the world that every country should adopt these ways and none else. Would not those carriers of civilization be in an embarrassing position if they stopped their work in such a country and let its people live in their own ways? Would not that mean a tacit recognition of the fact that their ways may not be the only civilized ways? May not that lead those people who have been civilized by the Occidentals to question about what has been done in their countries?

Naturally, they cannot think of stopping their work. They may be told that the civilizations of these countries are the fruits of long experience, having passed through forty to fifty centuries of tests and experiments. They may be invited to see the profound truths that underlie these civilizations. They may be supplied with innumerable facts of great benefit derived from the application of these truths. They may be shown how their work invariably portends great confusion in the peaceful life of the people. Still they cannot help. They must carry on their work without paying any heed to the protests and entreaties of the people. These people may be right in their own way, of looking at things, but they have their own way, too, which is supposed to be always better than any other way. So they must impose their own way upon others. If the tactics they have used successfully in other countries do not seem adequate to realize their objective in this or that country, they must devise more clever ones and try them. They certainly have been trying all they can think of with the fond hope that it might help them realize their dream.



BRESLAU, THE CAPITAL OF SILESIA

By HETTY KOHN

In ninety-nine cases out of a hundred, the reader will have no very clear idea in his mind of the position of Breslau on the map of Germany; neither is this surprising, for Breslau, in spite of its undeniable interest, is rarely the destination of the tourist. It is a sufficiently important city to have consulates of the leading nations of the world, and yet, up to a few years ago, foreign travellers except from the neighbouring countries, were seldom seen in the streets of Breslau. Nowadays scientific and educational conferences are held there, and Indians, Persians, Chinese and Japanese study at the University of Breslau.

The railway journey from Berlin to Breslau—about five hours—is unattractive, but there is plenty to see and do when we get

there.

There is something very solid about Breslau.

• Breslau, though so often regarded as "off the map," holds a position of importance, situated on the river Oder, on the main highway from Germany to the countries of Eastern Europe. With its present-day population of 600,000, it is the seventh city in the whole of Germany, and as regards area it claims to come third, giving place only to Berlin and Cologne. It was the second city in the former kingdom of Prussia, inferior in population only to Berlin itself, and it is still the capital of the German province of Silesia.

Parts of Upper Silesia, forming the extreme south-eastern corner of Germany, notably the rich colliery district of Koenigshuette and Kattowitz, now belong to Poland (since 1921), and what was formerly Austrian Silesia, has now become Czechoslovakian (since 1919), but the rest of Silesia

remains essentially German.

Breslau, whose modern name is a contraction of the "Wratislavia" of its Slavonic past, has played its part in history. Somewhat before 1,000 A.D. it was chosen as the seat of a bishopric, one so rich that it came to be known as the "Golden Bishopric." A century later it was, with Cracow, an important centre of Polish rule. In 1241 the Mongolian (Tartar) hordes swept in from the east, but though successful, made no further incursion. From the devastation caused by the Tartars,

a new, well-planned German city arose, and the powerful German merchants, whose trading connections extended to Russia and Turkey. established the large market square (the

"Ring") still extant today.

Those were spacious days for Breslau. Trade prospered, industries throve, and in the 14th and 15th centuries the Guilds became influential. This prosperity is reflected in the beautiful Gothic architecture of numerous buildings, sacred and secular, especially the glorious Town Hall (Rathaus) on the "Ring."

In the 18th century, the proud city which had withstood repeated attacks from Poland and Bohemia, came into the possession of Frederick the Great of Prussia. He built a palace there. He won the hearts of the people. His general, Tauentzien, defended the city against outside attacks. The next invader was Napoleon I, at whose command the fortifications of Breslau were dismantled.

It was in Breslau that, in 1813, King Friedrich Wilhelm III of Prussia issued his famous exhortation "To my People;" and here it was that the volunteer army gathered, in their determination to free Prussia—and the world—from Napoleon's domination.

To commemorate the centenary of this event, a great hall was erected at enormoucost. Its dome is said to be one of the largest in the world, having a diameter of 65 metres. Near it stands the great Exhibition Hall, with its numerous buildings, also extant only since 1913. A special hall for Trade Fairs was constructed in 1924, the Fair (Messe) having been instituted during the war period on the lines of the famous Leipzig Fair.

We need not be connoisseurs to be able to appreciate the mediaeval Town Hall (Rathaus); it is a lovely piece of Gothic architecture, harmonious as a whole, and pleasing in every detail. The oldest parts of the building are over five hundred years old, but successive centuries have added to it without the slightest incongruity. There is the central gable with the beautiful coloured clock, and the graceful slender turrets and other ornamentation. One high and several lesser spires tower above the edifice. On the facade we find coloured pictures and statues representing allegorically personages of the Middle Ages, and vivid,



The University



Island in the river Oder with Churches



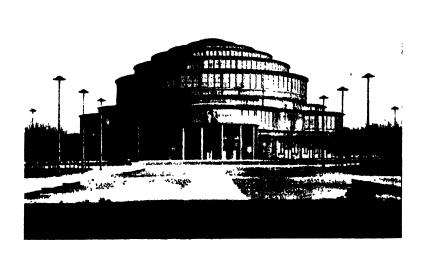
St. Elizabeth's Church, the scene of 'The Dance of Death'



The Schweidnitzer Strasse (Breslau's 'Main Street')



Statue of Emperor Wilhelm I.



Hall built in 1913 to Commemorate the Centenary of the War of Independence (against Napoleon)

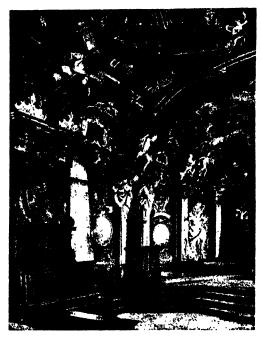
numorous scenes of the market and the chase, if fights between knights and peasants. The ceynote of all these representations is the joy of life (Lebensfreude) which made those mediaeval artists so cheerfully creative. The interior, with its dignified assembly and manqueting halls, is worthy of the exterior. The Breslau "Rathaus" is justly famed throughout Germany.

The imposing University on the bank of the Oder was built just over 200 years ago by the Jesuits as a college for their Order, on the ite of an ancient castle. In 1930 I accompanied a friend to several lectures on the history of Indian literature delivered by a German professor who had studied in India. It was the regular class for internal students of Sanskrit in their first year. The theme was the gods and goddesses of the Rig-Veda, the lectures being, of course, in the German language. I was surprised to see the large attendance, at least thirty students including a good many young ladies. The teaching and research work done by Breslau University is solid and thorough. Many scholars of international fame have been among its professors

The "Aula Leopoldina" is one of the most beautifully decorated halls in Germany, and is the assembly hall (aula) of the University. It is a magnificent specimen of the Barock style, characterised by the colossal size, heaviness and roundness of its forms (Barock=quaint, odd), which flourished in the 17th and 18th centuries. Every inch of the walls is covered with superb frescoes and sculptures, likewise the whole extent of the ceiling. The effect is that the hall looks far smaller and the ceiling lower than is in reality the case. The lavishness of the decoration literally took my breath away. It is almost overwhelming. It is a style to which one would have to accustom oneself by several visits. I regretted that though since my childhood I had paid several visits to Breslau. this was the only opportunity I had of seeing this unique hall. It is an unforgivable sin to allow oneself only a few minutes to view a place like this; but the beadle was waiting to lock the door. The University is rightly proud of this marvellous hall, and it is beautifully kept.

On two islands in the river Oder, the "Dominsel" and the "Sandinsel," which really form a town in themselves, we find the "Golden Bishopric" still in a flourishing condition. The cathedral (Dom) and a number of other interesting churches contain inestimable art treasures. An old monastery building now return the shroud. But soon it scented the shroud in the air. The skeleton, being unable to get through the door of the tower because climbed rapidly up to the top of the tower. The warder grows pale; gladly would he now return the shroud. Too late. The end of the

houses the State and University libraries. The beauty lies more in the picturesque grouping than in the actual architecture of the individual edifices.



The Assembly Hall in the University (Aula Leopoldina)

A grucsome legend is told in one of Goethe's ballads, "The Dance of Death" (Totentanz) about the high tower St. Elizabeth's Church (Elisabeth-Turm) in the heart of Breslau. As the warder of the tower looked down at midnight, he saw the graves in the churchyard open, and one after another the skeletons join hands and execute a dance.. Hampered by their flowing shrouds, the skeletons shook them off, and danced merrily in the moonlight. This struck the watchman as so grotesque that, yielding to a sudden temptation, he ran down and stole one of the shrouds and sped up with it to his tower to see what would happen. The dance ended, each skeleton again draped itself in its shroud. and disappeared into its grave. The one whose shroud was missing, went clattering to each grave to find out which of its companions had done it this injury. But soon it scented the shroud in the air. The skeleton, being unable to get through the door of the tower because it bore metal crosses and had been blessed, climbed rapidly up to the top of the tower.

cloth is caught on a sharp iron point. The warder's last moment has come. And as the mighty bell rings one, the skeleton is dashed to pieces below.

A second legend has nothing supernatural about it, and is only too well-founded. The Church of St. Mary Magdalene (Maria Magdalenenkirche) contains, in one of its twin spires, a great bell (Armesuenderglocke) cast in 1386 A.D. by Michael Wilde. The pathetic story of the easting of this bell has been mmortalised in a poem by Wilhelm Mueller ("Der Glockenguss zu Breslau")



Library of Frederick the Great

Palac

On the day when the great bell was to be cast, the founder, a master of his art and a much respected citizen, left the mould which was to receive the molten metal for the new bell, in charge of his apprentice for a few minutes, with strict injunctions not to touch the tap under any circumstances during his absence, on pain of death. One touch by an unskilled hand, and the patient care and skilled labour of months might be spoiled:—The lad was unable to resist the temptation. He opened the tap and allowed the metal to pour into the mould. When the master-founder returned, he knew at once from the boy's face what had happened. In his fury at the thought

that the work of art, into which he had put his heart and soul, and which was to have been his life's crowning achievement, had now almost certainly been spoilt, he turned on his apprentice and dealt him a blow which resulted in his instantaneous death. Immediately repentant, Wilde gave himself up to the authorities, and was duly condemned to death. Asked whether he had any desire he begged to be allowed to hear just once the sound of the new bell. He longed to know whether his work had succeeded. His wish was granted. The new bell—which proved to be absolutely flawless--tolled for the first time at the execution of its creator. The voice of the bell is clear and beautiful, but when people hear it, they remember the pathetic sacrifice of those two human lives.

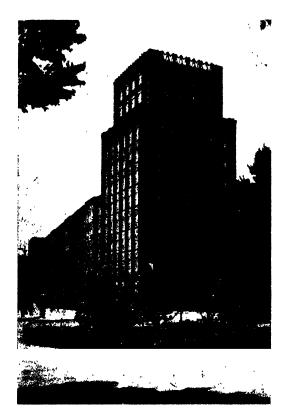
By way of contrast, there are the modern building of the Police Headquarters (Polizer-Praesidium) and the colossal ultra-modern Money-Order Post Office (Postscheckamt-Hochhaus) I was told that the business transacted by means of money-orders in Silesia is so enormous that the construction of this sky-scraper was a necessity.

Breslau is well-off for public parks and gardens, and the municipal authorities see to it that they are laid out and used to the full advantage. There are two large parks with fine trees, lakes and open-air cafes where on summer evenings the citizens may be seen in bundreds with their children, enjoying their glass of beer or delicious German raspberry syrup, and listening to the orchestral music

The "Promenade," forming, as it were, a green girdle round the old citadel, is still a favourite walk with the Breslauers. We walk along the bank of the deep, broad channel which in past centuries was the city moat, but which since Napoleon's time has become the "Stadtgraben," with swans swimming in it. Nowadays trees overhang its peaceful waters, and in the winter the citizens skate over its surface.

Further afield stand the castle of the exking of Saxony at Sibyllenort and that of the ex-Crown Prince at Oels. A picturesque old monastery with huge beech-trees in its grounds, is at Trebnitz, and it is only a morning's motor trip to Polnisch-Lissa, the frontier between Germany and Poland.

Several garden suburbs have come into existence of recent years. In the one all the roads are called by the names of flowers, so that residents have picturesque addresses like "Tulip Way" (Tulpenweg), "Carnation Way" (Nelkenweg) or "Lilac Way" (Fliederweg).



The Money-Order Post Office

In another the roads are called after birds, so that you might live in "Sparrow Way" (Sperlingsweg), "Robin Redbreast Way" (Rotkehlchenweg) or "Seagull Way" (Moewenbeg).

In order to encourage the cultivation of plants, the municipality of Breslau gives annually to many thousands of schoolboys instruction in gardening, in parts of the municipal gardens especially intended for teaching purposes. It also gives some thousands of plants in pots to young girls in the elementary schools with full instructions how to tend them.

The Art Gallery ("Museum") contains among other things, paintings by the German painters Boecklin (landscapes and allegorical themes), Lenbach and Menzel (portraits and bistorical subjects), and Steffek's charming picture of Queen Luise (consort of Friedrich Wilhelm III of Prussia, and revered as an ideal of German womanhood) with her two sons.

Among the municipal museums for special subjects is a "School Museum" (Schulmuseum) which cities in other countries would do well to copy. This is open on two afternoons a week. Everything pertaining to pedagogy is to be found there, including apparatus and



The Town Hall (Rathaus)

school furniture. There is a library of about 20,000 volumes. Advice is obtainable as to the purchase of apparatus, pictures, etc., for schools in Breslau and the province of Silesia. It speaks well for the culture of the municipality of Breslau that the "city fathers" realise, in so practical a manner, the vast importance of the proper education of the citizens of tomorrow.

The Observatory in Breslau is provided with particularly powerful instruments. There is a fine Zoo in the town The bridges, the market-halls, all are efficient. The many statues of famous men are pleasing—not the eye-sores that statues often are.

Breslau is a go-ahead city in practically everything; and it is rather interesting to consider that in the nineties of last century, when the city and suburbs of London had just made up their minds to try electric tramways, though financiers declared that the new-fangled means of locomotion could never prove a paying proposition, Breslau had already had a regular service of these same "trams without horses" for several years.

The theatres maintain a very high standard of artistic efficiency. Breslau audiences are ultra-critical, and nothing but the best will satisfy them. They insist upon having operatic performances all the year round at the Stadt-Theater (a fine building). In London, for instance, operas are staged only during a short season of each year.

Apart from the official concerts of the musical societies, excellent organ and vocal recitals are given in the various principal places of

worship.

For the student of German literature, Breslau is not without interest. The novelist Gustav Freytag lived and worked in Breslau, and made one of the old houses in the Albrechtsstrasse the scene of his famous novel of German commercial life in the nineteenth century, Soll und Haben (Debit and Credit). The alley called Weissgerberohle, with the picturesque wooden houses, is the former Jewish quarter, also immortalised in Soll und Haben Lessing lived in Breslau in the days when he was secretary to General Tauentzien.

Besides its being a great market centre for the agricultural and garden produce of Silesia, Breslau has notable cabinet factories and breweries, and the produce of the famous Silesian linen and damask looms is sold in

Breslau.

With regard to the breweries, we should not be giving the reader a true impression of Breslau, if we did not call his attention to the fact that, like Munich, though to a lesser degree, Breslau is a city of beer ("Bierstadt"). In the spacious cellars below the Town Hall beer is to be had day and night, and the municipality derives a handsome income from the rental of a small portion of these cellars where hot sausages—consumed along with a glass of beer—are sold to the public.

In the immediate neighbourhood of Breslau are various ranges of hills, varying in altitude from 2,700 feet to 4,500 feet above sea-level, culminating in the Riesengebirge (Giant Mountains) with their highest peak, the Schneekoppe. The main village industries are glass-blowing, hand-embroidery, painted pottery and wood-carving. Neither must we forget the famous damask looms of Upper Silesia, of which mention has been made above, and which have been immortalised by Gerhart Hauptmann in his drama Die Weber (The Weavers).

In Breslau, as indeed in all German cities, there is plenty of social life. The people work well and play well, in other words they have the art of making the most of their time.

Much might be written about the German custom of celebrating birthdays. Many a time have I seen a busy Breslau merchant rush from his office between 12 and 1 noon to one of the many beautifully arranged florists' shops to emerge five minutes later carrying a flowering plant in a pot, a rosetree or a tulip or violet plant, and thence repair with his wife to congratulate some elderly lady on her birthday. Assembled there he will find twenty or thirty other friends and relatives on a similar errand, and all the guests partake of coffee and whipped cream and enormous slices of delicious birthday-cake.

The Christmas season is very pretty in Breslau. Fir-trees come pouring into the city from the outlying districts in cartloads, to be sold as "Christmas-trees" and decorated with lights and gifts in the homes of the poor as well as the wealthy. One of the large squares in the city is transformed as if by magic into a forest of these fir-trees for sale.

Any description of Breslau would be incomplete without a mention of the great variety of German sweetmeats attractively displayed in the shops—chocolate cats and dogs and chickens, and marzipan potatoes, gingerbreads in funny shapes of men and women with eyes made of currants—the great delight of the children and dozens of other specialities.

Cities are often judged by the impression—the atmosphere—of their principal street.

The Schweidnitzer-Strasse (Breslau's "Main Street") is a well-proportioned, animatBreslau ed street with an indefinable air of homeliness and friendliness about it, and it is never ugly a-level, or depressing. Nowadays the lively Garten(Giant Strasse with its dazzling illuminations bids fair to outdo the Schweidnitzer-Strasse at least in glassthe evenings.

As has been remarked above, Breslau is not in the limelight. The best word to describe Breslau is the one used at the beginning of this article—solid.

Breslau is a solid, substantial city. Long may it remain so.



EMBROIDERY THE MAIN INDUSTRY OF KASHMIR

THE HISTORY OF THE NUMBA RUGS BY DIP CHAND VERMA

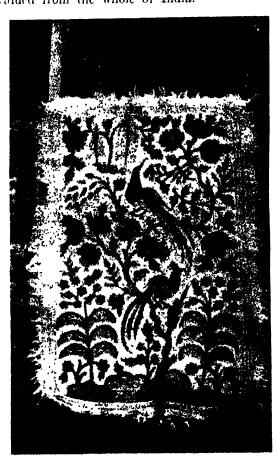
O the ordinary holiday-minded visitor, Kashmir merely means a spot of merrymaking, a place where mortal man forgets his mortal worries and enjoys a moment of 'eat, drink, and be merry.' - An equal, if indeed not greater, importance of this beautiful valley lies in its great art and industry, which is one of its greatest assets and an asset of India as a whole. To a backward and industrially downfallen India, provides a lesson as well as a warning. It serves her as a stimulant to regain her lost industries and also reminds her of the causes that led to the commercial degradation of The skill and refinement of the India. Kashmirian workers and artisans fill the beholder with wonder and admiration and bring back to the mind those forgotten chapters of past history when India was a veritable marvel in the sphere of trade and industry.

Kashmir has always been famous for its industries, particularly its work in embroidery, which has steadily held its own even in these machine-ridden times when hand work has come under a universal discount.

A set of causes has been responsible for keeping this ancient art of the country alive. The country being hilly, sheep-rearing is the most popular industry. The wool thus collected is used for the preparation of a large number of articles of wear, ranging from the most rudimentary blanket, costing next to nothing, to the most delicate and refined pashmina fabric costing more than its weight in gold.

Of late Kashmir has been invaded by the demon of machinery in the form of large-scale industry, such as for the preparation of silk and matches, but the bulk of the industries are still moving in their traditional grooves and with advantage, too—for the moment Kashmir takes to the modern form of industry, her most precious and valued treasure in the form of her artisans will meet the fate of their prototypes in the main land.

I have seen Kashmirian workers, busy in their embroidery work and for hours, I have gaped in utter dumbness, at the rapidity of their hands, the intricacies of their design, the barmony of their art, and the general excellence of their finish. The embroidery work is carried on in various ways, touching articles of extensive use, but it is done with perfection on the numda rugs, the chief commodity of export from this valley and one of the most valued from the whole of India.



A Typical Numda Rug

It would perhaps be of some interest to the reader to know a little history of this commodity which has now become so famous in foreign markets, notably America.

The so-called Kashmiri numda is not really indigenous, most of it being imported from the Chinese-Turkistan, where it is prepared from pure wool, particularly in the cities of Khutan,

Kashkar, and Yarkand. Some *numda* is felted in Srinagar also from native wool, but this is rather of a low kind. From Chinese-Turkistan heaps of *numdas* are brought by horse caravan *via* Ladakh, the time taken



An Artisan at Embroidery Work.

being from about two to three months. The whole journey is full of difficulties and the way is open only during the summer, the winter being impassable owing to snow.

On arrival at Srinagai, the caravan unloads itself at a specially provided serai, where the State charges necessary duties of import. The

serai itself is a very interesting place, full of queer merchandise and its strange Ladakhi merchants.

The plain *numda* thus brought Kashmir undergoes a set of processes before it is ready for export. It has to undergo dyeing, designing, embroidering, washing and finally baling before being shipped abroad. The whole process is extremely, interesting and it is delightfully executed by the expert Kashmiri artisans, all Muhammadans. The business is carried on by several concerns, both with Indian as well as foreign capital, and there are as many as ten or twelve big companies doing the numda trade. The one most popular is that of a rich Sadh from Farukhabad, doing brisk business.

The chief market of export is America where *numda* from Kashmir is consumed in a very large quantity every year. The number of *numdas* exported at times goes as high as 100,000 and sometimes even more.

It may be asked why America should be the only market for so useful a commodity as the numda rugs of Kashmir. The answer is that partly the Americans alone can afford to pay for it, and partly perhaps that the Americans have taken a great fancy to this great oriental art. Everywhere in America, the numda will be found at almost all ports and cities, its chief centres being New York. Boston, Philadelphia, San Francisco—in fact all the towns on the East and the West coasts.

It is no small credit to the great art of Kashmir which has held its own even in so machine-minded a country as America, particularly in face of the competition of substitutes like carpet. The Americans like the Kashmiri rugs so much that they decorate every nook and corner of their houses with this oriental product.

The numdas are designed in bewildering ways, which only a Kashmiri workman knows how well to do and the American buyer alone knows how best to appreciate. It would be extremely difficult either to imitate this art or to depict its excellence.

IN UNKNOWN SPAIN

By SHEIKH IFTEKHAR RASOOL

THE Spain of literature and legend is disappearing fast. Who wants to see flounced senoritas in high comb and mantilla will soon have to look for them on the films or at masquerades. The living Goyas to be seen at every step in Madrid and the living Murillos in Saville will soon live in museums only. They can be seen to some extent only if one goes to the north-western provinces—Asturias, Leon, Galicia, which, with Castille, form the nucleus of Oldest Spain. And there, (within three days' voyage from England), is a country of such exquisite beauty as to stand comparison with any in the world

In Northern Spain travelling is easy, though no one speaks anything but Spanish. The trains are slow but punctual, the hotels usually very clean, the people affable, and the fare abundant even if presented at strange hours—ten o'clock at night is the time for beginning a prolonged dinner.

RIBADESELLA

On the sea-coast, where the Spanish Pyrenees spread out like the fingers of a hand, are little towns, known only to a few, and each a paradise for all who fish or bathe or walk, or merely dream.

Perhaps Ribadesella in Asturias is the loveliest of all. • A salmon river pools itself in the harbour, and on the verge lies the little red-roofed town with characteristic glassenclosed balconies, as if tilted off the green hill, while beyond, on a tongue of land, from an eucalyptus grove, a single row of villas looks across yellow sands to the open sea. Inland, high mountains glow with soft shades of the blue and purple rare in southern lands. At every turn there is some view of startling beauty—the pattern of land and water, roof and hill, or a tuft of snapdragon, bright crimson against grey limestone, or eucalyptus trees, rising dark and tall from a vivid meadow of daisies and clover. It is a heritage of natural beauty which is the birthright of every Spaniard.

Like Avallon, Asturias is an apple-land. It is also a land of walnut trees, of limestone caves and trout-streams. Covadonga, on the mountain road between Ribadesella and Oviedo is a centre for excursions and a famous

sanctuary. A cathedral, lately built, rises proudly on the precipitous spur of a hill, in remembrance that this wild mountain place is 'the cradle of Spain.' For here, it is said, the Moors and Pelayo came in conflict and torrents ran with blood on both sides.

These mountains are rich in iron and other minerals, mined largely by British companies, and shipped from the port of Gijon—a bathing resort among Spanish and Germans. Here are spacious streets with a stucco sameness, ringing with trams, public gardens, ancient churches,

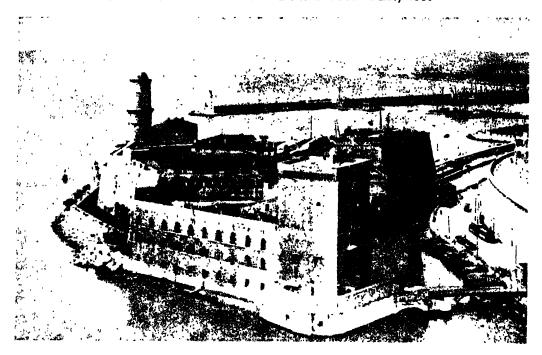


The Author.

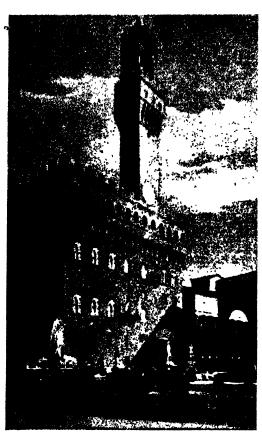
a University, and one of the most beautiful cathedrals in Spain—late Gothic, with towering pillars and glowing expanse of glass, and a vast carved reredos of many-coloured splendour.

LEON

Leon lies on the other side of a wall of mountains in a plain as flat as a marsh. Like so many towns of Northern Spain it is a strange medley of concrete skyscrapers; shops that,



A View of Ribadesella.



The Church of St. Isidore-Leon.

thanks to the untiring 'traveller,' differ not a penny from those of any country; and old houses on wooden stays, Visigothic walls where the yellow wall-flower grows in the crumbling mortar, and mediaval churches.

There is fine sculpture in some of the tombs; on one the paint lingers, a reminder of how mediæval sculpture was vivid with colour, and there are 15th century paintings, Italian and Flemish, of much beauty.

Older than other buildings is the Church of St. Isidore, in which 11th century Romanesque blends with late Renaissance. Its treasure is the 'Pantheon,' where many kings are buried.

GALICIA

Galicia is also very pretty with precipitous mountains, wild flowers and beautiful forests. It has many towns noted some for hot springs some for architecture and history, but Santiago surpasses all by reason of its great past. The days are gone when the flow of pilgrims from every country was so great that merchants grumbled at the obstruction of the road. Now much of the town has been remodelled, even the Cathedral itself. It brings to memory the days when kings and saints came here in reverent pilgrimage—Matilda of England. Edward II and his wife, Louis VII of France, St. Dominic, Brunetto Latini, Dante's master and many others. Nowhere sculpture figures

RAMMORUN ROY AND WESTERN EDUCATION

show such inwardness, such grave beauty, such harmony of composition. Even the expressiveness of Leon is here surpassed. Here is a poem in stone to stand comparison with even Chartres.

Beyond Santiago the sea-coast is a series of hill-born bays, each with a nebulous beauty that makes it seem the scene for some 'Embarcation for Cytherea.' To Villagarcia, with its island-studded harbourage, the British Home Fleet comes, and is made welcome, for traditions of the Peninsula War have left kindly memories among the Galicians. It is one of the world's most beautiful harbours, and grows yearly in importance—a sign of the teach, what is practical and what is amusing. awakening prosperity of Spain.

THE CHANGE

The republic has heightened and sharpened Spain's intense concern with ideas and changed her tastes in literary styles. The thousands of open forums in which all the problems of the universe were settled nightly now devote themselves largely to current events. They are held around every table in every cafemore than likely most of the night. They also occur in certain plazas and streets, for every

Spanish town has some such public meetingplace and, quite as in ancient Greece, citizens drift by and join whatever group seems most interesting. Most striking are the old women and girls at these parliaments, gesturing as vehemently and expounding as intensely as their lords, and being heard, too.

With all this change, one begins to wonder if it will do away entirely with the land of castles and gypsies and castanets and, rubbing out the glamour, leave a dark-eyed version of themselves. Hardly. Spain has some heir-looms that she has not put away at all. She is willing to learn from any one who has it to

Spain keeps her dances and music, her bullfights and her beloved theatre. Above all, she keeps her own rhythm of living. There is no such thing in Spain now as a solitary Spaniard.

Old people sigh and shake their heads, but the middle-aged are cheerful and the young exuberant. And they say significantly, 'The sun of today is better than the shadows of yesterday. We were a great nation once.... and we are on our way to being a great nation

RAMMOHUN ROY AND WESTERN EDUCATION

By G. L. CHANDAVARKAR, M.A.

■ N paying our annual homage to the memory of Rammohun Roy, we have to remind ourselves of the ideal he kept before his eyes and the many-sided movement he set afoot towards its realisation in the lives of his countrymen. When we remember how, with a clearness of vision and a prophetic insight into things as they ought to be, he foresaw that the future of India should be built on the foundation of unity among her people, our hearts are filled with shame to see that even after a lapse of two years and a century since Rammohun Roy was called away from this world, the ideal he placed before the succeeding generations to follow should still be hidden in the gloomy darkness of the future. Among the external causes that have united with our own inherent weaknesses in pushing away the achievement of the national ideal of a free and united India, the system that by official sanction has undertaken to educate India's rising generations for

the last hundred years, occupies a prominent place.

This year marks the close of a century since the powerful pen of that 'master of superlatives '-as an English educationist calls Lord Macaulay-brought about a distinct change in the course of events in this country. The firmness and vigour with which Macaulay, as chairman of the Committee of Public Instruction, advocated in his famous minute of 1835 the introduction of a western system of education and the adoption of the English language as the medium of instruction, left the course William Bentinck, clear Lord then Governor-General, who, by accepting Macaulay's recommendations, put a stop to the and bitter controversy between the Orientalists' and the 'Anglicists.'

It is generally known that Rammohun Roy was among the first to recognise the usefulness of a system of education based on European methods and including a study of the European sciences, for the advancement of Indians. He looked upon such a system as the only cure for the age-long ignorance and slavery to dead customs and habits that had kept the people in darkness for centuries, and eloquently advocated its establishment in the country.

While Rammohun Roy pleaded for the western system of education for the social uplift of his countrymen, Macaulay had in view the ultimate object of bringing about a complete transformation in the outlook and beliefs of the Indians. It was his "firm belief that if our plans are followed, there will not be a single idolator among the respectable classes in Bengal in 30 years."* He aimed at "casting aside all that is oriental and Indian in tradition." Naturally, therefore, in the system he recommended for introduction in India anything that was Indian in character and tradition was studiously kept out.

The last hundred years have been for our country a period of rapid progress in thought and ways of living, and no impartial student of history can fail to observe that the western system of education has been largely instrumental in helping us onward. It brought our minds into intimate contact with the ideas of the West. It gave us a language that made intercourse between the people of different provinces and speaking different languages possible and easy. By opening our eyes to our misdeeds in the past and to the futility of adhering to the old only because it is old, the new system created in us a living desire for march ing with the times. It has also given us a rational basis for thinking and taught us to recognise the importance of individual liberty.

But with the great blessings the English educational system has bestowed upon us, it has also brought in its train misfortunes as great. With all the benevolent features it possessed, the system was foreign in its entirety and essence. The master of superlatives in language was a lover of extremes in action. He sought to surround us on all sides with western modes, and his policy had the inevitable consequence of shutting out anything that was not English. In his enthusiasm to introduce what he thought was the best for the Indians, he completely—perhaps deliberately—ignored the claims of Indian culture to have a place in the education of the Indians.

Casting our eyes backwards on the events of the last hundred years, we notice that it is a destructive process that of weeding out the

unnecessary, the useless and the harmful—that has largely occupied our energies. As late as about six years ago, we have had to seek the help of Government legislation to remove one more social evil from our midst-that of childmarriage. The West has provided us with effective weapons which we have successfully used in this process of destruction in many directions. But, while the process of destruction has yielded the desired fruit, that of reconstruction still remains to be begun, and our hands seem to be not so effective in this and the more important part of the national task. The walls of ignorance that stood between one province and another have been demolished, but no unifying bond of love has yet been established to bring the people together under one common shelter of Indian nationalism. The old ideas of religion inspire us no more, but the efforts of the few to infuse new ideas of liberal religion have not reached the hearts of the vast multitudes.

The western system of education has done little to foster the growth of national consciousness-nay, it has, by deliberately excluding all that belonged to Indian tradition, which alone would have helped the growth of the national spirit, destroyed all possibilities of such a growth in the minds of the educated Indians. We have learnt from the system much that is valuable in the modern European movements and have turned it to good account in improving our material resources and contributing to our comforts. But we have not had the strength to combat the evils that have crept in our midst along with the good points of the European civilization, nor have we been able to adapt to our requirements and conditions what was found useful in other countries under different conditions. A national consciousness would alone have given us the necessary strength and the capacity to learn effectively from the examples of others what is exactly required for our betterment.

The best and the most effective way to rouse a national consciousness in the hearts of the people, is to bring them into living and intimate touch with what has made their country a nation, and what it is in the nation that makes them proud of it. At present, when we speak of India, we think of her only as a country labouring under a foreign domination, divided into heterogeneous provinces, and inhabited by people of different castes, religions and languages. But these are not the only, nor even the important features of the land. They are the ruffles that disturb only the surface beneath which flow the silent deep waters of

^{*} Trevelyan, Macaulay, II, pp. 209-10.

the stream. Even in the present times, when our minds are so fully occupied with the misfortunes of our country, there is nothing that rouses our spirits so much as when we turn the pages of history adorned with the heroic and noble deeds of Ashoka and Akbar, or Harsha and Shivaji; as we hear from the lips of our grandmothers the heart-stirring stories of Janaka and Nachiketa, or Seeta and Savitri; or as we drink at the fountain that springs forth with endless melodies of India's poets and saints like Kalidasa and Bhavabhuti, or Chaitanya and Tukaram. And then do our hearts in their ecstasy exclaim, "Ah! Here is the glory that was once ours!" and then our hearts yearn for the day when we might win back the glory which we have lost by our own misdeeds. All the spectacles of a feverishly struggling Europe cannot stir us to such activity as this yearning can. But how few and slender are the opportunities we have for creating such a yearning in the hearts of ourchildren or to make them feel proud of the national culture of the country? It must be remembered that when we speak of India's culture it is not something we merely dream of or find only extolled in the imagination of the bards. There are striking features of the Indian culture that are present in us even now, although they are allowed to remain dormant and rust away. Foreigners who have visited India from time to time have spoken with admiration about the great qualities of hospitality, honesty, disinterested devotion and the religious attitude that dominates everything, which an average Indian possesses. Even in this sorrow-stricken age, we have not failed to attract the wonder of the world by the display of our infinite capacity to suffer and sacrifice. These are the unmistakable features of our national culture, but our desire to make an organised effort to instil these into the minds of our children is rendered futile. The present system of education so engrosses their energies in assimilating the varied knowledge it gives them that it is almost an impossible task to inculcate in their minds a sense of pride for the ancient glory of India, and thus cultivate in them a national self.

Long before Lord Macaulay had ever of Rammohun Roy's life was spent in a critical dreamt that he would be called upon to give India an educational system that would determine her future, Rammohun Roy had already led a movement towards the introduction of a European system of education in this country. The initiative he took in the establishment of the Hindu College in 1817, the encouragement he gave to the educational

activities of the missionaries, and lastly the famous letter he wrote to Lord Amherst in 1823, protesting against the Government's proposal to have a Sanskrit college in Calcutta, -all these things are an unmistakable proof of Rammohun Roy's anxiety to bring the minds of his countrymen into direct contact with the progressive spirit of the West. As far as the introduction of the study of European sciences in the Indian educational system was concerned, and in his opposition to a system based purely on oriental learning, Rammohun Roy did not yield even to Macaulay in vehemence and firmness. But we should not fail to observe one striking difference between the ideal Rammohun Roy had in view and that which found a definite shape in Macaulay's system. While Macaulay aimed at the establishment of an alien culture by supplanting that which belonged to the land, the object which Rammohun Roy cherished in his heart was a harmonious blending of the two. Macaulay wanted the English system to suppress the Indian culture, while Rammohun Roy wanted its help only so far as the removal of ignorance and evil customs was concerned. To Macaulay, oriental literature was not worth the paper it was written upon; to Rammoliun Roy it was an everlasting source of strength and solace. This difference of outlook towards oriental learning in the two advocates of English education is of the greatest importance. Two years after he wrote his letter to Lord Amherst, Rammohun Roy founded the Vedanta college at his own residence, whose object could not be, as it is held by some of those who are recognised as authorities in expounding to the present generation the true significance of Rammohun Roy's work, merely to train the priests and missionaries for the preaching of the religion he had founded. If that and not instruction in secular education and imparting of a knowledge of the culture were his object, and if the Vedanta college were not intended to be a place for general learning, its founder would not have been anxious "to connect instructions in European sciences and learning, and in Christian Unitarianism—," as stated by his biographer Miss Colet. The whole of Rammohun Roy's life was spent in a critical and earnest study of the ancient shastras and other works in Sanskrit. His scheme of national reconstruction was founded on the best traditions that were preserved in Indian literature. All he did and preached was inspired by a supreme sense of national self-respect, although his nationalism was in no way

fellowship, which he had clearly perceived long before the nations of Europe had even caught a shadow of it. He was himself an Indian in the highest sense of the term—a product of all that was best in Indian culture, tradition and literature. It is not difficult to imagine that, had he been preserved to us but two or three years more, he, who had so advocated the introduction European sciences in our education, would have been the first to raise his voice against the system that was inaugurated by Macaulay's Minute of 1835. At the present time when the world has realised, as it never did before, that

enlightenment of the individual by proper and adequate education is the only and sure way to national progress, whether in politics, social life or material well-being, we need to remind ourselves of the duty we owe to the country as to that great countryman of ours who has truly been called the maker of modern India, and that duty is to have for our rising generation a system of education which, while reaching the remotest corners of the country, will cultivate in them a sense of nationalism by giving them an insight into our ancient glory and our great traditions.

ITALY AND ABYSSINIA

By D. S. GORDON, M.A., LL.B.

of Abyssinia, or Ethiopia as it is officially called. Some of these unique associations are no doubt due to references to that country in the Bible, but some are also due to ancient legends and reports of early travellers. "Can his skin?" is a quotation from the Bible which has long stood for things impossible. The eighth chapter of the book of Acts in the New Testament has another reference to Ethiopia from which it is guessed that Christianity was prothroughout the middle ages in Europe rumour John, in the interior of Africa, was widely prevalent.

But perhaps more familiar to the world at large are the legends connected with the names of king Solomon and the queen of Sheba, a province in ancient Ethiopia. It would appear that this beautiful queen administered certain intelligence tests to Solomon long before our modern psychologists invented them. An English poet, after describing one of these tests, concludes that the queen of Sheba departed in order to spread the news of the wonders she to be enormous but untapped as yet. Gold is had seen. But the Abyssinians accept no such plentiful, and it is being extracted from the tame and unromantic ending. According to surface by primitive methods. Silver, coal, them the queen was so thoroughly satisfied with iron, potash and the precious platinum are also

ROBABLY no country in the world Solomon's wonderful performance that she wantevokes such vague memories and mysteri- ed to reward him suitably. So she married ous associations of a remote past, in the him. And the present Emperor of Abyssinia minds of educated persons, as the land claims his descent from Menelik, the son of Solomon and Sheba.

Abyssinia is a vast plateau in the northeastern corner of Africa, 350,000 square miles in area, i.e., over three times the size of Italy, and four times the size of Great Britain. It the leopard change his spots or the Ethiopian rises to a height of 8,000 feet above sea-level, almost perpendicularly from the surrounding country; and although it is only ten degrees to the north of the equator, it has a most salubrious and cool climate owing to its great and almost uniform elevation. Its soil, on bably known in that country as early as the account of its volcanic origin, is exceedingly first century A.D. However that may be, rich. On the lower levels cotton, indigo, sugarcane and coffee are abundantly grown. The of a powerful Christian Kingdom of Prester last-mentioned article, coffee, is in fact said to derive its name from the province of Kaffa in South-West Abyssinia, where it grows in profusion. Wheat, barley and rye are the chief food grains. The forests abound in pine, eucalyptus and palm trees. Among fruit trees the fig, pomegranate, orange, peach and banana are the most common. In short, the Abyssinian soil and climate are suited for the cultivation of most products of the temperate zone and some products of the tropics.

The mineral resources of the land are known



The trade of the country is still undeveloped for the reason that no proper roads exist for the transport of goods. The land is interspersed by deep ravines and impassable gorges and river-valleys which render roadmaking extremely difficult. During the rainy season, i.e., from June to October, transport is almost impossible; and during the rainless months goods are carried on mule-backs. centre of Abyssinian foreign trade is Addis Ababa, the capital city, to which place commodities are brought from outlying regions and exported through the single railway line of about 500 miles in length, connecting that city with Jibouti, a French port in the Gulf of Aden. This railway, through which 80 per cent. of Abyssinia's external trade passes, has been constructed by the French under a treaty according to which the rolling stock should be handed over to Abyssinia in case a foreign invasion is threatened. Quite recently a few roads were made, altogether about 150 miles in length, in and around Addis Ababa; but the greater part of the country is untraversible to an invading army. Obviously Signor Mussolini is quite well informed about trasport difficulties, for among the war material he has despatched to Africa is mentioned certain road-making machinery which could make roads at the rate of 8 miles per day.

In the discussions that have appeared on the present Italo-Abyssinian question it is frequently stated that Abyssinia is the last and the only independent State in Africa. This is not quite true, for Liberia in the same latitude on the west coast, is still an independent Negro republic. It owes its existence, however, not to the oversight or self-denial of the European nations, but to the philanthropy of the United States, which created it as an outlet for her freed Negro slaves, so that they may develop along the lines of their racial genius, unfettered by foreign domination. It is interesting to note that Liberia is a member of the League of Nations.

But the independent existence of Abyssinia at the present moment is due to very different circumstances, not the least important of which are the natural difficulties of the region and the extraordinary fighting qualities of the people. A Russian Czar is reported to have said that he had two very trustworthy generals, namely, General January and General February, meaning thereby that the Russian winter in these months is so severe that it would effectively protect the country against foreign invasion. Napoleon in his famous march upon Moscow learnt the truth of this statement at great cost

to himself. He ruined a gallant army and made a disastrous retreat. The climatic protection of Russia, however, is only seasonal and perhaps not very effective under modern conditions, but the geological or physiographical protection of Abyssinia is more permanent. At any rate, it has contributed much to the preservation of Abyssinia as an independent empire until to-day.

Added to this one should also consider the character of the people. From time immemorial Abyssinians have been famous as warriors. The fact that they have so long preserved their territorial, national and religious integrity in the face of centuries of Moslem aggression and in the face of modern European designs, is ample proof of their patriotism and their fighting qualities. The population of Abyssinia. is about 12 millions. Of these less than onehalf are Abyssinians; the rest are Somalis in the east, a mixture with Arab races, and the warlike Gallas in the south and west, of pure Negro blood. This polyglot population has been welded together as a nation by the genius of the present emperor, Ras Tafari Haile Selassie.

Italian dealings with Abyssinia may be said to begin in the last quarter of the 19th century, about which time they began to establish themselves in Eritrea. But their present position and outlook in regard to teritorial expansion in Africa can be better understood by briefly reviewing the activities of European peoples in that continent during the past century. The 19th century in the history of Africa is essentially a period of partition among the various European states. England France seem to have been the first and to realize the value of territorial acquisi-Dark tion in the so-called Continent. Ivory traders, and big game hunters, explorers and even missionaries helped in this process by opening up the interior of Africa. In 1914, before the World War began, Great Britain had already established her claim over nearly 6 million square miles out of 11½ million square miles, which is the total area of the continent. In addition to Nigeria, Gold Coast, Sierra Leone and other possessions in the Guinea Coast, she got possession of Cape Colony in the extreme south and made it the starting point for a northward expansion which should end in Egypt, 7,000 miles away. Subsequently, after the construction of the Suez Canal, she acquired control over Egypt and made that country the base for a southward expansion. In this manner she worked from both ends, and it was for long the dream of Englishmen to have unbroken British territory from Cape to Cairo. ambition has now been realized, after the Great

War, through the acquisition of the former

German East African region.

Meanwhile, France did not keep idle. She had already secured the large and fertile island of Madagascar, and was busy subduing a huge area of about 3½ million square miles of land, north to the Congo in the south, and from the sea-coast in the west, right across the Sahara Desert, to British Soudan in the east. At one time it even appeared as if there would be a war between England and France over Fashoda in the Soudan which both the nations claimed, but fortunately France withdrew her claim at the last moment. Meanwhile, the other states of Europe wanted to have a finger in the pie. Portugal secured Mozambique and Angola and certain minor areas; and Germany got possession of Togoland, Cameroons and the former German East and South-West African provinces. Even little Belgium came in for a share, and she got a million square miles of the Congo basin, the best-watered territory in the whole of Africa.

One would think that in this general scramble for Africa those European nations who lived nearest to that continent would secure a fair share of the plunder. But this was not so. Spain seems to have been absent-minded when these happenings went on; and Italy was still struggling towards her own unification. result was that when in the last decades of the the 19th century Italy began to look about for an outlet for her surplus population, she could only find waste lands and desert places. All the juicy pieces had already been swallowed. present, therefore, Italy possesses half a million square miles of only desert and semi-desert land in Libya, Eritrea and Somaliland, none of them fit for European colonization.

There is no doubt that fate has been unkind to Italy in the matter of Colonies. But the French have aggravated this general discontent in one particular instance. The Tunisian coast of north Africa is less than 100 miles from Sicily and over 10,000 Italians had already settled in Tunis before the French came upon the scene in 1882. Yet the latter took possession of the country, forestalling the Italians, who had already intended to do so. To Italy this portion of Africa is almost sacred ground owing to ancient historical associations; for it was here that Carthage stood, and it was here that some of the most glorious victories This behaviour ancient Rome were achieved. of France still rankles in the minds of Italians, although by recent treaty the French have

attempted an amicable solution.

In view of these past dealings between these two nations it is difficult to understand France's attitude towards Italy in the present Abyssianian crisis. France and Italy seem to be very good friends. At any rate, there is a general belief that France is willing to allow Italy a free hand extending from Morocco and Algeria in the in Abyssinia. Moreover, she has recently made certain territorial adjustments in Eritrea in favour of Italy besides handing over 25,000 shares in her Abyssinan railway. It is difficult to explain these concessions. Possibly France has certain plans in central and eastern Europe for the success of which she is willing to show favours to Italy, elsewhere. Possibly also France is annoyed with Great Britain in connection with the recent naval treaty of the latter with Germany.

> Whatever the cause may be, Italian newspapers seem to have singled out Great Britain as the object of their wrath. They seem to believe that Britain is the arch-enemy of their ambitions in Africa. It was probably as a reply to this attack that a statement was recently made in the British Press to the effect that Britain had no special interests in Abyssinia. But this is a travesty of facts. The great lake Tsana in Northern Abyssinia is the source of the Blue Nile, without whose life-giving waters British Soudan will be an arid desert. Even far-off Egypt owes her fertility to the silt and mud brought down by that river in its annual flood. Therefore Britain, with her usual foresight, has already concluded an agreement with Abyssinia to the effect that the waters of the lake shall not be tampered with in any way to the detriment of British interests in the Soudan. There was also an understanding about the construction of a barrage near the lake by the British, but the latest information goes to say that the contract for this dam has already been given to an American firm of Engineers.

But apart from the protection of the Soudan the British have other interests as well in Abyssinia. For nearly 2,000 miles British and Abyssinian frontiers march together and it is not unnatural that Britain should desire to have a peaceful and friendly neighbour. But the Italian allegation that Britain herself wants to grab Abyssinia may be dismissed as without foundation, for if she had wanted to do so, opportunities have not been lacking. The frequent depredations of unruly Abyssinians into British territory would have provided ample excuse for such action; but as it is, Britain has contented herself with mere protests. She does not aim at anything more than greater or less influence over Abyssinian politics.

Italy's designs upon Abyssinia have a

history behind. The Wal Wal incident, just like the Serajevo assassination which started the Great War, is but a trivial affair by itself. It is important only as providing an excuse, although not a very reasonable excuse, for putting through certain plans of the aggressor nation. Italian relations with Abyssinia began sometime previous to 1885, when the former had consolidated her position in Eritrea. that year, however, she established friendly relations with Abyssinia. Within five years after this, she followed up with a new treaty establishing a protectorate over that country. emperor of Abyssinia obviously did not understand the political status of a protectorate, and for some years he was too much pre-occupied with internal affairs. But in 1895, Menelik of Shoa, the new emperor, informed Italy that the Abyssinian version of the treaty differed from the Italian version, and that there was no intention of establishing a protectorate. War Italy invaded Abyssinia from her Eritrean possession in the north-east, but after some minor successes her army was utterly annihilated at the Battle of Adowa in 1896. A writer in the Round Table for June, 1935 says of this battle: "No rout so complete, no such humiliation of a white power had been known in modern times". Italy had to pay a war indemnity of £400,000 and agree to certain other terms securing the territorial integrity of Abyssinia. Italy still remembers this disastrous episode; and it was to this that Signor Mussolini referred when he spoke the other day about "a dramatic, bloody and unforgettable experience". It is even said that the name "Adowa" was written in bold characters upon the troop trains which recently carried Italian soldiers to ports of embarkation for Africa.

The Battle of Adowa is an important landmark in the history of Abyssinia. It enhanced the prestige of the nation just as the Russo-Japanese War raised the prestige of Japan in the eyes of Western peoples. Foreign legations were established on a larger scale at Addis Ababa, and foreign nations vied with one another in securing Abyssinia's favour with a view to economic concessions. The rapid growth of foreign interests in this part of Africa led to the conclusion of a tripartite treaty in 1906, between England, France and Italy, agreeing to respect the territorial integrity of Abyssinia. In 1908, another treaty was concluded, fixing the boundary between Abyssinia and Italian Somaliland on a map accepted by Italy. It is not a little surprising, therefore, that the present dispute between the two nations should be in regard to this frontier. In 1928, a treaty of conciliation

was concluded between them agreeing to settle mutual disputes by arbitration. But the fact of the matter is that these successive treaties fettered the freedom of Italy in dealing with From this irksome situation she Abvssinia. now desires to escape by one supreme effort of determination and defiance. So in December, 1934, while the Anglo-Ethiopian Boundary Commission was trying to demarcate upon the ground at Wal Wal the frontiers that had already been marked upon the map, its escort, composed of Abyssinian troops, was fired upon by an Italian outpost without warning and 170 men were killed. This unfortunate incident took place fully 60 miles within Abyssinian territory, and yet Italy claims the land and has demanded an indemnity of 200,000 thalers together with the dismissal and punishment of the persons concerned. Abyssinia was taken aback, and direct diplomatic relations assumed a serious turn. Italy threatened war and sent out a huge army and enormous quantities of war material. Abyssinia appealed to the League of Nations, of which she is a member.

One of the grounds on which Italy has tried to justify her intended occupation of Abyssinia is her so-called civilizing mission. She accuses Abyssinia of inability to maintain internal peace and order, of being a source of danger to her neighbours, of not fulfilling certain treaty obligations and of not having abolished slave trade within her domain. Italy therefore concludes that it would be to the interests of the world at large as well as to the advantage of Abyssinians to be ruled by Italy. Such an argument, however, not only carries no conviction but it also does serious injustice to the not inconsiderable progress of Ethiopia under her present enlightened emperor. It was in 1916, that Ras Tafari came into prominence as the heir-apparent to the Abyssinian throne and as regent to his aunt who had been chosen queen in place of the then emperor, deposed on account of his pro-German sympathies. To this little olive-complexioned man Abyssinia owes much of her present position and prosperity. remarkably shrewd and far-sighted man, he managed to get his native country enrolled as a member of the League of Nations in 1923. In 1924, Ras Tafari made a tour of Europe and carefully studied the political, social and material conditions of the principal nations there. On his return, after an absence of five months, he started the modernization of his homeland. He sent several promising youths to Europe and America for higher education. He granted a liberal constitution and created a feeling of national consciousness.

He made free use of foreigners in the service of his country; and nowhere is his shrewdness and intelligence more manifest than in his dealings with foreign nationals. He seems to have carefully avoided the great powers of Europe with territorial ambitions. He built hospitals and staffed them with Norewegian doctors and nurses; he established schools and appointed an American as his chief educational adviser; he reorganized the army and called in the aid of Belgians and Swedes; he reformed his legal system and had for his guidance a Jurist from Switzerland. Obviously he had no love for Italians. But for the Japanese he had unbounded admiration. He sent a nephew to their country recently on a political mission, and there was some talk of a marriage alliance; but the idea had to be given up owing to political pressure from other quarters. However, industrial and commercial experts from Japan have been welcomed, and lately it was announced that 2.000,000 acres of cotton-growing land had been allotted for Japanese enterprise. All this may account for the outburst of indignation in the land of the rising sun at the attitude of Italy towards Abyssinia.

It would now appear that international interests in Abyssinia are too wide and too complicated to permit Italian occupation. Neither England nor even France can afford to see Abyssinia in Italian hands; while distant Japan and the United States may seriously resent such aggression. Moreover, in the present negotiations Abyssinia's case is in good and sympathies of the Manchukuans. clever hands. A French man and an American,

who are the chief advisers of the emperor in this matter, have already succeeded in mobilizing public opinion in his favour. The moral conscience of the world has been stirred. Mere might may not triumph over right. Nor is it quite certain that in case of a war Abyssinia will fall an easy prey. It is true that the Abyssinian army is not completely modernized, but this is being rapidly done. Large quantities of munitions of war, latest model rifles and machine guns, have already arrived from Belgium and Czechoslovakia and 20,000 gas masks are reported to have been received from Germany. Whatever deficiency there may still be, is likely to be compensated by the difficult nature of the country over which the enemy will have to pass. Military experts opine that if Abyssinians took to guerilla warfare Italy's success would be very problematic.

The Italo-Abyssinian tangle has once again brought to the forefront the question of the present usefulness of the League of Nations and its future prospects. We are reminded that the League was unable to stop Japanese aggression in China, and that probably Abyssinia will prove to be another Manchukuo. But the similarity of the situation holds good only up to a certain point. Sometime ago a cartoon appeared in the press depicting Manchukuo as a young lady swooning into the arms of her lover. There is probably some truth in this. It is not unlikely that the age-long misrule and corruption of Chinese administration have alienated the

17th August, 1935.



SONG-HARVEST FROM PATHAN COUNTRY

By Prof. DEVENDRA SATYARTHI

III

all the neighbours unite together to undertake the various agricultural operations, such as ploughing, seeding, weeding, and the reaping of the harvest, etc., unitedly in each member's fields. It is generally known as "Ashar." Here is an interesting picture of the harvest-Ashar:

> The wheat crops are being reaped, Lo! here is an Ashan, With joy sway the peasants' hearts At the sight of golden wheat-ears

There may be seen the bangle-sellers during, the harvest days and the peasants who do not possess ready cash may exchange bangles for sheaves. Here we see a peasant belle anxious to buy new bangles:

Lo! the wheat-harvest is being reaped, O throw a few sheaves on to me.

Lo! the bangle-sellers approach here. O I wish to get some for my arms.

A peasant belle's love for Pezwan (nosering) is the theme of some of these songs. Here is a song which they sing a little before the Kharif-harvest:

> O if Allah blesses us With a rich Kharif-harvest, My love'll get me a gold Pezwan O he has promised it.

To the poor peasants fried maze is a form of refreshment. The maze is thrown in a burnmg hot can whereupon they begin sprouting in white flowerlike shapes as they dry up. A fried maze is a symbol of a heart, blossomed up in joy, in the following song, which is sung when the maze crops are expected to be rich:

Lo! O the maze-cones have appeared in pairs; Lo! the peasant-women look like the fried grains.

As the harvester is engaged in the hard labour he may just dream of her mistress who hould come to him to make an offering of a weet kiss. Here is a glimpse into his dreamand:

Lo! the wheat crops are being reaped, Lot a belle proceeds towards the field to offer a small kiss to her sweethcart.

BOY-DANCER'S SONGS Lakhtais or boy-dancers, who belong to the Dooms, form a figure of considerable importance

T is customary with the Pathan peasants that in the arena of Pathan song. The majority of the songs, sung by the Lakhtais, are common to the masses, and can hardly be put under a separate head. But some of their songs which bear a clear stamp of their personality may be placed in a class by themselves.



A Pathan Minstrel:

He is the genuine song-bird of his mother-land. It is the very soul of Pathan Muse that appears on the scene beautifully whenever his fingers touch the strings of his Rebab.

Some of the Lakhtais, gifted with a poetic heart, are the song-smiths of a considerable order, one of their songs itself bears an evidence of the fact:

- O thou hast stolen my heart, O LAKHTAI,
- O thou art a poet since thou singest new songs everyday.

The Lakhtais are hired to perform a variety-dance of rustic standard during the various ceremonies like that of marriage and circumcision, etc. Again they may be invited to the rich harvest-feasts too. Here is a glimpse of their contribution in the harvest-joy:

The peasants are reaping the wheat crop and the Lakhtais are displaying their dance. Follow me, O bride, let's proceed thither.

Again:

Let's proceed, my dear, to attend the Lakhtaidance

The song-airs come to our ears with the rhythmic beats of the drum.

MARRIAGE-SONGS

With an adorable ease moves the genius of the Pathan women, who assemble to celebrate



Pathan Peasants.

The smiles and tears of the Pathan Muse are the warp and woof of the peasants' songs

the bridals with a variety-entertainment. The authorship of all the marriage-songs, known as 'Da Wada Sandra' goes to the daughters of the Pathan soil. There is perhaps no contribution in this direction from the male sex. Thus these songs are fresh and soft as women's heart itself. 'To sing song after the marriage' is the Pathan proverb used to under-rate a thing that comes too late, but it may by the way give us an idea of the importance, generally attached to the marriage-songs. It costs nothing to the women to sing marriage-songs, but a difficult task it is indeed to spend a lot of money. Thus there runs a proverb among them: 'Marriage is easy but its Bandobast is rather difficult.' All the women take a great interest in the song-feasts at the bridals. Among them may be one who may prove to be the song-queen of the occasion. She leads the rest who may amuse her, calling her 'a dancing doe' in the words of a native proverb: 'the doe was

already full of sport but the tinkle-bells round her neck made her leap and dance all the more.'

A sister's love for her brother who is about to be married is one of the constant themes. Here is a specimen:

O that will be an auspicious hour,

When my brother'll wear the flower-cascades of his wedding.

Again:

O present of my life I'll make, O Al'ah! When my brother'll walk in front of his bride's palanquin.

She may even like to suggest him a new mode of wearing the wedding-turban:

Beautify thy turban, dear brother, with two tufts instead of one,

So that the breeze may play with them as thou walkest in tront of thy bride's palanquin.

When the girls from the neighbourhood come to congratulate her on the happy occasion of her brother's wedding, she asks them to beautify the courtyard with the native flowers:

O clean the court-yard with the broom and then strew it with flowers,

The palanquin of my dear brother's bride is just to approach.

Here is a bridal-scene:

Lo! my dear brother is about to sit on the wedding-couch,

O blow some ILAICHI-powder towards him which may make it fragrant all round.

Choupan is the name of a particular palanquin, used to carry the bride, but the bride-groom's sister likes to use it for her shy brother's dressing and breaks forth in a suggestive tone:

O we'll adorn the bride on the threshhold Let's dress the groom in the Choupan palanquin.

Sher Alam is the name given to the bridegroom in some of the marriage-songs. Here is a specimen sung in chorus by the girl's comrades just after her bridal-bath:

May you bless our bride, O morning breeze, through Allah's grace.

O the bride, who is our comrade, is given away in marriage.

Now who'll bring, O Sher Alam, the news of her welfare?

May you bless our bride, O morning breeze, through Allah's grace.

Now comes the hour for the doom's wife to comb the bride's hair along with the little tuft, known as Urbal, which she wore so far as a mark of virginity. And the women sing a chorus-song in a comic tone on the bride's helpalf:

Set dogs on the doom's wife so wretched,
O she seeks to make a way through my Urbal,
I kept so far fondly and beautifully.

Then comes the turn of the bridal coiffure. The bride's seven comrades come forward for the auspicious performance of the braiding of seven plaits: each one, as she braids, joins in a chorus-song, which is sung again and again.

O lay out seven bridal couches for the bride, Soon we'll finish the braiding of her seven plaits.

After this performance is over they begin a new song. How poetic is their invitation to the breeze:

O gladly we may make our lives' present for the bride's braids,

Come here, O breeze, and just pass over her braids The bride herself, too, may braid some of her plaits. Here is a coiffure-scene:

O the mass of her black hair has she loosened,

O her face, with love-locks has she adorned,

With her fingers, delicate and rosy, She braids her locks gracefully,

All the while rejoicing,

The bulbuls graceful singing.

Now the parting of the bride's hair isadorned with vermilion. It brings its own pathos, too, when tears appear in the bride's eyes with the idea of her departure from her parental home soon. Her comrades come forward to sing a song in chorus:

No good of shedding tears, O bride, O the silvery parting of thy hair is already blazoned with vermilion.

But in her heart of hearts she must enshrine the joy of the wedlock. Thus the women sing:

The girl is being married—O she is glad; O her eyes shed tears, but her heart is not sad.

The Pathan romance of Adam Khan and Dur-i-Khani, toq, is beautifully knit in some of the marriage songs. There runs a native proverb: 'Neither all men can be Adam Khans nor all the women Dur-i-Khanis.' Love between Adam Khan and Dur-i-Khani is believed to be quite spotless, as evident from a short piece:

O Adam Khan and Dur-i-Khani's love for each other was true,

O each other's hands they held even after death

Adam Khan's name stands for the bridegroom, and Dur-i-Khani's for the bride when the women join in a choral song:

Dur-i-Khani's Urbal is combed for the coiffure. O when will Adam Khan, the bridegroom, approach here?

Again :

Lo! our bride looks like Dur-i-Khani, The bridegroom, who sits on the horse-back appears to be Adam Khan.

Pathetic indeed is the wedding-scene when the bride is asked to bid her parents adjeu to leave them for her new home. Here is a short

song, sung by the women in chorus, on behalf of the bride. Wet with tears seems the whole atmosphere, when the palanquin-bearers, who









Company of the second

Singing Caravans: These free souls have their own interesting songs.

follow the mariage-party, carry the bride away, leaving the women to sing again and again:

O why don't you bear me up a bit higher,

O ve, the bearers of my palanquin? Oh, behind the dark hills sinks my father's house,

O as the caravan moves on.

The Afridi women in the Tirah valley compare their bride to a Kashmir beauty, and celebrate her palanquin as the golden one:

Lo! Tirah's bride is like a Kashmir beauty, O to her father-in-law's house she goes in a golden palanquin.

But she is to lead a rough life soon after

the wedding life and can no longer remain a bird of ease. Here is a post-bridal mood:

To the ruins may go this (hellish) custom of the Afridis,

A bride is she brought home to-day and to-morrow sent out for collecting fuel!

Love-Songs

Mina is the Pathans' popular word for love and they have a variety of love-songs. known as "Da-Mine Sandre." Song-smiths from both the sexes have shared alike in the harvest of love-songs that has survived to the present-day Pathan country.

Here is a song from some minstrel who addresses a gallant who happens to be a composer of love-songs:

O all thy songs will be smeared in thy blood, Whoever picks the flowers is wounded by the thorns.

If the songs from the lover are smeared with his blood, it is the same in the case of the Pathan beloved. It is evident from the following song, which is most probably from a woman song-composer who could not turn a deaf ear to the call of Cupid:

O bring me pen and inkpot.

I'll write to my love a pair of blood-red songs.

The names of Laila and Majnun stand for the beloved and the lover respectively in some of these songs. Here is a popular specimen.

O everyone is mad after Laila.

O fortunate is he for whom is mad Laila herself Again:

Laila is like a golden song-bird,

Among the garden-flowers of Kabul is she sporting Majnun is like a silver-cup,

O brimful is he with the wine of love.

Love is like a fish with beauty as its river, is one of the most interesting themes:

Lo! in the sweet waters of beauty. Love flits about gracefully like a fish

Love is like honey and the beloved's eyes are always in search of it, is another theme of a marked interest:

O thine eyes are like the bees, in the garden of the world.

Making honey out of the blossoms of love

Sometimes the beloved's heart is compared to a honey-comb:

Thy heart is like a honey-comb, so brimming; O how can I win it, my darling!

Here is a song in praise of the fair-sex:

O there is no way up into the heavens

the youthful belles soar up climbing into the; swing of love.

of her mistress adorned with her flowing locks. to the Rebab (the native violin):

He who has not seen the Rebab may have a glimpse of it now-

O my sweetheart's breast is like the REBAB with her locks as its strings.

Again the lover may like to sing in another strain :

May Allah turn thee into a Rebab my love, So that I may carry thee about in my arms.

The commemoration of Pezwan (nose-ring) is one of the most popular themes:

Why shouldn't my sweetheart's lips be so smooth and fresh?

constantly under the shade of her Pezwan when they remain throughout the summer and the winter.

The heart is compared to the pearl:

O the heart is but a pearl-once broken, broken for ever.

Then none can patch it with shallow smiles.

A Pathan belle compares her heart to the nest where lives the pigeon of love, and she makes its offering to her beloved's eyes, which are compared with eagles:

Certainly would I sacrifice the pigeon that lives in my heart,

For my beloved's eyes, which are no less than the eagles.

The eagle has become an emblem of a gallant:

O come and be an eagle on my hand;

O I'll feed thee on my heart

Again:

Oh, my captive eagle has flown away.

O everywhere I'll spread out the net of my tresses.

Nevertheless, some of these specimens of Pathan love-song, and many others of this variety, are not exactly the outcome of the folk-heart. Directly or indirectly they are touched by the soul of a poetry which is never the wild flower of Pathan soil.

WAR-SONGS

These are known as 'Da Jang Sandre' in the native terminology and are naturally plentiful with a warlike people like the Pathans. Many of them are really compositions of marked interest and their study is necessarily of great importance as they are a window into the martial personality of the Pathans. Some of their glimpses are given elsewhere as the specimen of Landai and Char-beta patterns.

COMIC SONGS

Such mirth-provoking hours, when one's Sometimes the lover compares the breast personality cannot but ripple like a mountain-



Singing Caravans: These free souls have their own interesting songs

brook, are not rare among the Pathans. A war-worn greybeard and budding warrior alike can enjoy a laugh when the professional minstrel or some amateur sings comic songs, known as 'Da Toko-Takalo Sandre' by the Pathans themselves.

Here is a specimen:

Uncle elephant's wedlock is being performed, Lo! the buffaloes are dancing and the donkeys are playing on the pipe.

ODES

Madah is the word which denotes 'praise and glorification' in Pathan country, where several songs, known as 'Da Madha Sandre' or Odes, generally addressed to the living or deceased heroes and warriors of high order. Here is a specimen which celebrates some minstrel's love for Mir Afzal, who have been a great hero:

To thy free self, O Mir Afzal-Didst thou ever entertain,

A rifle on thy shoulder and across thy chest, Didst thou ever have a well-becoming cartridge belt, Like a prince of blood, Q hero, didst thou rest, From mountain to mountain.

To thy free self, O Mir Afzal---Didst thou ever entertain.

SATIRES

Opposite to Madah (praise and glorification) comes the word Hijo (lit. satiric treat-

brook, are not rare among the Pathans. A ment) and it has its own significance. Thus war-worn greybeard and budding warrior alike several satires, known as 'Da Hajve Sandre' can enjoy a laugh when the professional have come to live.

Dalavar Khan (lit. a hero chief) is some coward warrior's name, which is in itself a satire upon Pathan chivalry. Thus it has become a constant theme in the arena of satires. Here is a short specimen:

O behold Dilayar Khan's remarkable chivalry; From a mongoose he fled away in a fallow-field.

BALLADS

A long story or romance, knit in rhythmic song, is a thing of great interest with the Pathans. Professional minstrels and amateur singers alike are sure of a large audience in the song-feasts held in the village-Hujras or under the open sky, whenever they set some popular story to rhythm and tune. Such a song is said to be known as Badla among the people living in Tirah. But according to Maulana Abdur Rahim, the Arabic and Pashto professor of Islamia College, Peshawar, the word Badla is a synonym of Sandra (song) in the Marwat and Gandapur side of the Pathan country. Thus there must be some other common name for this important branch of Pathan song.

The following old ballads which have been recently printed at Peshwar for local circula-

tion, are noteworthy: (1) Adam Khan-Duri-Khani, (2) Jalat-Mohbuba, (3) Musa Khan-Gul Makai and (4) Nimbola. These are of great length. There are many others, which still live on the living lips of the Pathan minstrels, and are not so long. Two such ballads about Mamunai have appeared in the first article as specimens of Char-Beta type.

ID-SONGS

Akhtar which originally means a star in Persian, has come to live as a popular word for 'Id' in Pathan country. Thus the songs, sung during the Id-festivities, are known as 'Da-Id Sandre.'

Here is a song in praise of some beautystar seen in the 'Id-fair':

O never have I seen a belle Thee in beauty who can excel In any Hazara-village, my love,

O I saw my love standing gracefully in the Id-fair With her tulip-neck, so sweet, fresh and fair.

O never have I seen a belle

Thee in beauty who can excel In any Hazara-village, my love O how cool-black looked her eyes,

O now cool-black looked her eyes, Her little hands with benna she always dyes.

O never have I seen a belle

 Thee in beauty who can excel In any Hazara-village, my love

ATAN-SONGS

These are dance songs. The Atan dance is said to be as old as the history of the gala days in Pathan country. Absolutely confined to the women's song-feasts, it is, as a mater of fact, in no way exposed to men. The women may assemble to perform it on any occasion, but generally they do so during the national festivals and some other hours of inspiration. If performed on a full-moon night, the golden beams falling on the faces and other parts of their bodies may lend a new colour to its atmosphere and background. Its scheme is as follows: almost all the women, assembled for the occasion, form a ring, and then clapping their hands gracefully to mark the time, they move in a circle with rhythmic steps. Thus the Atan dance goes on. They may even sway to and fro gracefully. There is indeed a feast of grace, simplicity, and charm intermingled together in the movements of the Atan-dancers. The colour-variety in the dancers' garments, simple and rough but all the more endeared to them, may create a pleasing sight. But there is no audience, each and every woman takes part in the performance of the dance itself. There is a variety entertainment of songs throughout the dance. Some of these well

illustrate the movement and colour of the

Here is a song, which bespeaks the scheme of Atan dance during the marriage-festivities:

O come, we'll perform the Aran-dance for the spring has come to us:

Keep the bride within the ring, ye youthful virgins and move in a circle clapping your hands all the while.

Each maiden may appear to be a Dur-i-Khani (the heroine of a romance mentioned above) in the Atan-dance, performed during the spring:

- O come, let's perform the Atan-dance; for lothere approaches the spring season:
- O like a Dur-i-Khani looks each maiden to-day.

SWING-SONGS

Though the Pathan word for the seat slung by ropes for swinging is Penga, its popular synonym from the Yusafzai dialect is Tal Thus the songs, which the girls and young housewives sing while enjoying the process of swinging, are known as 'Da Tal Sandre.' These songs have their own airs rapt in the fresh atmospheric effects, and, as regards their themes, they may furnish us with the sentiments and feelings of swingers, seen against the pictorial background.

When many girls engage themselves in the Atan-Dance, some one may like to enjoy the swing:

All the youthful virgins have given themselves to the Atan-Dance.

O come, my love, let's jump together into the swing.

Some of the girls may have a swing under the cool shade of the mulberry tree:

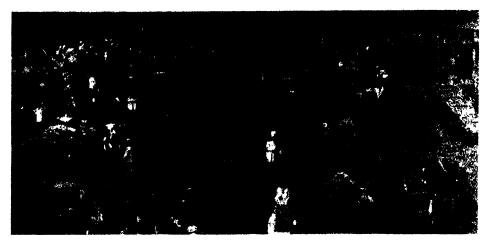
Lot the mulberry has been fitted with a swing, O come, my dear, we'll enjoy it together.

Here is the simple call of Cupid:

O come, my sweetheart, let's climb into the swing. The swing'll only be a pretext to press our bosoms together.

SPINNING-WHEEL SONGS

The girls and women of the neighbourhood generally assemble in different parties at particular houses for the spinning-competition. Bandar is the word for the spinning-party. Thus the songs, sung by the young and old women alike while spinning, are known as 'Da Bandar Sandre.' The music of the spinning-wheel has its own significance and the fair sex in Pathan country tries its best to harmonize the traditional airs of their spinning-wheel song with the simple rhythm produced by the spinning-wheel.



A Camel Market:

Songs, too, find their own place whenever these people enjoy their hours of ease. There may be interesting sole singing alongwith the immemorial Chorus Music.

Here is a song from some spinning-queen who happens to be the leader of a party:

The festive-gathering in thy Hujra is over, my

O I am still gathering the maidens for a spinningparting.

To ask the poor husband not to leave his country for India is a popular theme:

- O don't bid me adieu, my love, to leave thy village for India.
- O I'll spin yarn and 'll feed thee.

SOME MORE VARIETIES

There are some more varieties of the Pathan song, too, of which the following are noteworthy:

- (1) Circumcision-Songs. These are known as "Da Sunnatuno Sandre."
- (2) Songs of the boy's first shaving, known as "Da Sar Kalai Sandre."
- (3) Rhythmed Riddles. One specimen of these about the spinning-wheel appears elsewhere in this article.
- (4) Cradle-songs and Nursery-rhymes (specimens given elsewhere).
- (5) The dirge and other chants of mourning (specimens given elsewhere).

But with due regard to the classification of the song-harvest in the Pathan country, it will not be irrelevant to note that the average Pathan does not care much to draw hard and tast lines of demarcation in this realm, and men and women alike in their respective songfeasts may sometimes intermingle songs of diverse nature, originally separated from one another according to the occasions they are meant for, and the themes, they are knit in.*

* The credit of being the pioneer in introducing a considerable number of Pathan songs and poems to

the wide literary world belongs to Prof. J. Darmestater who published them in his Chants des Afghans in 1888. giving the texts along with their French translations.

But the present survey of the song-harvest from Pathan country is the humble result of my independent attempt in this realm. Almost all the specimens of Pashto folk-songs are collected from living lips.

It was first of all in 1926 that I made a little collection of these songs through the co-operation of some Pathan students at Lahore. But it proved to be in no way worthy of its name. Then came the turn of new additions, of a great merit indeed, in my poor collection, after a long time in April, 1934, at Santi-Niketan (Bengal) when I was fortunate enough to achieve the worthy co-operation of Mr. Abdul Ghani Khan, the son of the famous nationalist leader Abdul Ghuffar Khan. Mr. Abdul Ghani, who is a Kala-Bhawan student at Santi-Niketan, while discussing the subject with me, put an interesting picture of the Pathan countryside before me, and inspired me thereby to go to the very home of Pathan song for its proper study. Thus I approached the door of the Pathan country for the fresh collections With my headquarters at Peshawar I spent a period of five months -from January to May, 1935—in collecting the texts of the Pashto folk-songs and studying them properly. Again the months of June and July were spent at Rawalpindi and I engaged myself absolutely in giving the finishing touches to the material for the press.

My cordial thanks are due to the worthy staff and students of the Peshawar Colleges-Islamia College and Edwards College-for their heart-pleasing co-operation in my mission, and especially to Maulana Abdul Mand, the Persian professor at the Edwards College, and Maulana Abdur Rahim, the Arabic and Pashto professor at Islamia College, without whose help it was totally difficult for a non-Pathan like me to go into the depths of the origin and development of the Pathan-song. Again I take the liberty to express my humble admiration for Nawab Sahibzada Sir Abdul Qayum Minister, N. W. F. P., and one of the pioneers of the modern education in his country: not only by his great sympathy for my mission, but also by telling me the story of his early life when he himself, too, was making an atempt to study the native folksongs, he was always an inspiration to me. —Author.

THE POET-PHILOSOPHER—HIS MISSION IN LIFE

By P. R. SRINIVASAN

"No man was ever yet a great poet, without being at the same time a profound philosopher." ---Samuel Taylor Coleridge

I

B. Yeats, in his introduction to the Gitanjali, associates with India a 'tradition where poetry and religion are the same thing'. The union of poetry and philosophy has been in evidence all through the ages in this country. It is in songs of a philosophical and religious character that the nation has 'deposited the profoundest intuitions and ideas of its heart'.

India is therefore a land of poet-philosophers. The writers of the Vedas and Upanishads were true seer-poets. The saints of medieval and modern times,—Kabir, Tukaram and others—who sang themselves in the poetry of spiritual joy, were all poets and philosophers. Rabindranath Tagore, the poet of the Indian Renaissance, is the latest and the most glorious addition to this noble galaxy of poet-philosophers to whom India has given birth.

Poet-philosophers however are not the monopoly of one country or one age. have flourished in all ages and in all countries. From time to time there have arisen in the world men who have combined in themselves the roles of the poet and the philosopher, and who have bequeathed to the world rich legacies in the shape of philosophic poetry-men, therefore, 'to whom Mankind is indebted for revealing beauty, and men to whom the world also owes much insight into the facts and principles of the moral world.' Aeschylus and Sophocles were, as Carlyle points out, poets and priests as well. The psalms of the ancient Hebrews which voice the deepest feelings of that 'chosen race'. were written by men who were true poetphilosophers. Dante, Goethe, Blake, Wordsworth, Shelley, Browning, Emerson, Francis Thompson, and A.E., are some of the poets of medieval and modern times who have kept alive in western countries the tradition of philosophic poetry and made glorious contributions to it.

The poet-philosopher, therefore, has his own place in the scheme of things. He has a distinct mission to fulfil and a unique contribution to make to the stream of human progress. The appreciation of the few great world poets

who are the finest embodiments of moral wisdom is a clear evidence of a recognition of the significance of the poet-philosopher.

II

The poet-philosopher is a true, a great poet. Who is a poet? What is the aim of poetry? It must be admitted at the very outset that the aim of poetry is not truth or edification. 'Didactic poetry,' says Shelley, in his Preface to Prometheus Unbound, 'is my abhorrence'; and didactic poetry, as Richard Aldington observes, is now almost universally recognised as an impertinence. The presence of a conscious moral aim in a poem will certainly detract from its worth as poetry. Poetry should not be used as a mere vehicle for conveying certain philosophic truths or moral ideas, and the poet should never assume the role of a mere propagandist or moralist. The functions of the poet must never be confused with those of the preacher or homilist, because 'their business is to instruct and guide,' whereas his is to stir and vivify, to inspire, energise, delight. The poet should follow the advice of Lowell, who wrote in The Origin of Didactic Poetry:

> Put all your beauty in your rhymes, Your morals in your living.

His only moral duty therefore, as Springam says, is to be true to his art, and to express his vision of reality as well as he can.

Poetry however must not be mere empty music, and the poet must not be the 'fitful singer of an idle song.' Poetry must embody ideas and the more lofty and the more edifying they are, the greater also will be its power and appeal. Poetry, the most purely emotional form of literature, says a writer, is to be measured always very largely by the amount and quality of thought which underlies its emotion. 'Art,' according to Jones, 'is never at its best except when it is a beautiful representation of that which is good.' The true business of a poet, in the words of Frederic Harrison, is to enshrine fine thoughts in exquisite melodies. If poetry is to be something more than 'an idle toy, a mere plaything,' and if the spirit of humanity is to find in it its 'consolation and stay,' then it must offer what Matthew Arnold called 'a criticism of life'.

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That the presentation of a philosophy of life will enhance the value of poetry is beyond doubt. Many critics and poets have gone so far as to maintain that great poetry must be rooted in a profound philosophy. 'The poet,' says Thomas Carlyle, 'is one who has penetrated into the sacred mystery of the universe; is a man sent hither to make it more impressively known to us.' The poet must, according to Wordsworth, be gifted with 'the vision and faculty divine and must see into the life of things. 'The poet', says Shelley, 'participates in the eternal, the infinite and the One.' 'Poetry,' in the words of Emerson, 'is the perpetual endeavour to express the spirit of things.' Robert Browning declares poetary to be 'the presentment of the correspondency of the universe to the Deity, of the natural to the spiritual, of the actual to the ideal.' Poetry is to Collins 'the revelation of ideal truth'. It is to John Bailey 'the spiritual radium which has enabled man to pierce behind the outer shell and husk of things into their inner life and essential truth '. All these definitions point to the conclusion that poetry must embody a philosophic vision and offer an interpretation of life. They bear testimony to the enduring conviction 'that the poet has not only emotion and utterance, but insight; that he is, in some way, a revealer of the deepest truth.' They stress the idea that the poet must accept the challenge of life's greatest problems, ponder over 'fate and destiny ' and unravel the mystery of man's place in the scheme of things.

It is, of course, going too far to say that philosophy is one of the essential elements of poetry, because that would be restricting very much the scope of poetry and banishing very many from the realm of poetry. We can how-ever say that poetry will become a thing of power, if, instead of merely enrapturing us by its luscious music or haunting melody or delighting us by its lovely phrases and catching expressions, it also tries to edify or exalt us, by offering a true vision of life. Philosophy. therefore, instead of being a hindrance to poetry, can enrich it, lift it to a higher plane, and make it 'capable of higher uses and worthy of higher destinies,'

The view that poetry should not be didactic does not mean that it should steer clear of philosophy. It only means that poetry should not be subordinated to philosophy, should not become a mere hand-maid of philosophy, true picture of a poet-philosopher, because he Poetry should be true to its aims and objects, is one whose faith is founded on the bed-rock and must be poetry, first and last. This how- of experience. 'The poet', says a writer, 'is ever does not imply that philosophy is outside not sure of a truth because he has proved it,

embark on the business of philosophy is to outrage some fundamental principle of poetry." This only means that a poet must deal with philosophy in a poetical manner, or embody philosophic ideas in beautiful poetry. W. H. Hudson observes, "We do not quarrel with any poet who offers us philosophy in the fashion of poetry. We require only that his philosophy shall be transfigured by imagination and feeling; that it shall be wrought into true poetic expression; and that thus in reading him we shall be keenly aware of the difference between his rendering of philosophic truth and any mere prose statement of it." Didactic poetry is poetry in which philosophy is not intensified by emotion and clothed with the vesture of poetry; and true philosophical poetry is poetry in which philosophy is transmuted into the stuff of poetry and provided with an imaginative and emotional garb. The poetry of the poet-philosopher is didactic in a higher sense of the term. While satisfying fully all the requirements of the art of poetry, while being beautiful and emotional, it also has a higher appeal and discharges a higher mission—the mission of 'interpreting life, of applying ideas to life.'

The poet-philosopher is not, therefore, as he is considered to be by some, one who uses poetry for unpoetical purposes, who brings together two irreconcileable elements—art and philosophy. He is, on the other hand, one who, by uniting these two elements, by making poetry the vehicle of philosophy, exalts both and shows that, instead of being incompatible with one another, they are really complimentary to one another. He gives the lie to the misconception that poetry and philosophy—the one of the heart, and the other of the head-can never co-exist. His works clearly demonstrate that poetry can be the vehicle of philosophic truth without sacrificing anything of its essential poetic qualities and graces. His is the glory of being a poet and a philosopher and of achieving thereby the most difficult and the rarest of combinations.

 \mathbf{III}

The poet-philosopher is a true philosopher. 'The true philosopher', says a writer, 'makes his philosophy out of his experience. The philosopher is a philosopher, because he can communicate to us the convictions which he has got from his own experience.' This is a the sphere of poetry and that for a poet to but because he has seen it. Indeed in some

moments of rapture, he has experienced it.' This is true of the poet-philosopher. He does not arrive at truth through a laborious process of reasoning but perceives it in the lightningflash of a moment of afflatus, and therefore, 'speaks', to quote the words of Sneath, 'by inspiration, by illumination.' He is a true seer, endowed with 'the gift of genuine insight.' To him 'belongs a faculty for discovering those precious yet subtle truths, which the net of reason is too coarse to touch.' He is, therefore, one 'nurtured by solemn vision and bright silver dream.' He is the 'hierophant of an unapprehended inspiration', one who 'soars to the pinnacle of truth on the wings of intuition.' He can therefore sing with the poet, Rabindranath Tagore.

> I have seen, have heard, have lived; In the depth of the known have felt The truth that exceeds all knowledge Which fills my heart with wonder.

It is therefore given to the poet-philosopher to enjoy the true bliss of realisation—to see and grasp truth with the whole of his personality, to lose himself in its splendour and to fill himself with its light. The realisation of truth brings him spiritual freedom and he lives, moves, and has his being in a world radiant with joy and beauty, and dwells always, like the seer depicted by A.E., with morning in his heart.

IV

"The utterance of the poet-philosopher springs from realization, not from thought; from conception in the deeper life; not from hences and therefores that crawl along the surface of the mind."

· It is therefore the joy of realisation that urges the poet-philosopher to express himself in poetry. The joy and the laughter of the soul make him break out into song and he becomes a singer out of an inner necessity. His poems are spontaneous outpourings from a soul that cannot contain the feelings surging within. He is a poet, not because he wants 'to give the world ideas, or teach it lessons, but simply because he is moved by an inward compulsion which urges him to creative art.' 'Sing I must; else life's not life'—these words can be put into the mouth of every true poet-philosopher. His mission in life—if he can be said to have a mission—is to 'sing hymns unbidden'. The following verses from Gitanjali sum up beautifully this mission of the poet-philosopher;

"I have had my invitation to this world's festival, and thus my life has been blessed.

My eyes have seen and my cars have heard.

It was my part at this feast to play upon my instrument, and I have done all I could.

In thy world I have no work to do; my useless life can only break out in tunes without a purpose."

Great poetry has this as its chief characteristic—that it is inevitable; it is born of a lofty passion and is the expression of profound feelings. The true poet is an inspired singer, full of the divine glow and fire. The poet-philosopher fits in with this description and his poetry has the marks of great poetry and satisfies the criteria of true poetic excellence. Though he is a philosopher, his poetry is not mere versified philosophy. He is not a versifier who casts into verse certain accepted philosophic ideas but is a genuine poet who sings rapturously of his ecstatic experiences and who shares with us the joy of true realisation. He speaks of truths he has seen and lived and therefore he presents them with great fervour and enthusiasm. 'What poetry has to communicate', says Henry Sidgwick, 'is not ideas but moods and feelings and this is what the poet-philosopher does. He communicates to us not merely certain ideas but also the joy which the discovery of those ideas has brought him. He gives us not merely truth but also, what Matthew Arnold called "the emotion of seeing things in their truth." His poems carry with them the soul of poetry in their rapture and spiritual exaltation.

Genuine philosophical poetry thus brings to us ideas, vitalised by feelings. The poetphilosopher gives us thought, suffused with feeling and permeated with emotion. Philosophy in his poetry is assimilated into the stuff of poetry and clothed with the garb of emotion. He presents to us "truths, exalted by the joy of discovery and experience and charged with feeling." "If a philosophical poem is unpoetical," to quote Henry Sidgwick, "it is not because it contains too much thought, but too little feeling to steep and penetrate the thought." Those who have failed to write good philosophical poetry, have failed because they were dealing with ideas which they did not feel intensely. Says John Drinkwater,

"Poetry proclaims life; that is all and it is everything. Didactic poetry does not necessarily fail. It generally does so, and because it generally comes not of conviction, not of that urgent experience, but of the lethargic acceptance of this or that doctrine or moral attitude that is not the poet's own delighted discovery, and so we respond to it with no more than lethargic acceptance on our side. It is always a question of the poet's sincerity and conviction."

Pope's Essay on Man is a failure as a philosophical poem, because, as a critic points

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out, "he did not attempt to expound in verse a philosophy which did move him deeply. The spirit in which he held his philosophic creed was calculated to sterilise emotion." True poetphilosophers have succeeded where others have failed; they have enshrined lofty thoughts in beautiful moving poetry.

The well-known philosophic idea that the world is penetrated and vitalised by one Divine spirit and there is one principle of unity underlying all the infinite variety of life is the theme of some of the most beautiful passages in the works of the poet-philosophers. Rabindranath has sung of this intuitive or experienced conviction of the oneness in all things.

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

The idea of re-incarnation, the idea of a man passing through a series of lives, has been treated most poetically by poets like A.E. and Tagore. A.E. writes of incarnation, not as a philosophic idea or theory, but as an experience.

> Dream faces bloom around your face Like flowers upon one stem; The heart of many a vanished race Sighs as I look on them. Your tree of life put forth these flowers In ages past away; They had the love in other hours I give to you today.

This idea has inspired these beautiful lines from Rabindranath Tagore:

'You made me open in many flowers; rocked me in the cradles of many forms; hid me in death and found me again in life."

The citation of individual passages is liable to engender the misconception that the poetphilosopher offers us only certain lofty ideas, and that we ought not to look for anything like a system of thought in his works. The poetphilosopher does not develop a coherent philosophy in his poems, as a philosopher does. He speaks by hints and writes under inspiration. Ideas shoot forth in beauty and splendour from within him and apparently stand distinct from one another. No attempt is made to give the connecting-links, that is, to indicate the logical connection binding together the various ideas. Still, there is and must be in the works of great poet-philosophers a unity underlying the apparent diversity of ideas. It must be possible parent diversity of ideas. It must be possible the philosopher merely convinces him of great to build out of them a real fabric in the form truths, he makes him 'feel them, realize them

George Santayana, is not poetical for being short-winded or incidental, but, on the contrary for being comprehensive and having range. The true poet-philosopher is therefore one who has seen "truth steadily and seen it whole." His poems must embody a complete picture of truth, an ordered view of life. Poets like Rabindranath Tagore, Robert Browning, and A.E., offer in their poems a real philosophy of life. It is possible that even those who have received only gleams and flashes of truth can write poems that thrill and move. As a writer says,

"Those who have felt, even as it were in fragments, a sense of the last and largest problems of human life, those who have caught a glimpse, whether in the temple or in the tavern, of the universe as a whole, all these may write something -however inadequate their attitude, however confused their representation of it—that will move us with a force akin to that of poetry truly philosophical.'

The greatest philosopher-poets are however those in whom Vision has been unified in a philosophy of life, and in whose works, the scattered beauties are strung together by a single thread of serious thought running through and colouring the texture of the whole. They are those who give us not 'a mighty maze of walks without a plan 'but a view of life, founded on their experience.

The poet-philosopher is thus one 'who clothes in words of flame thoughts that shall live within the general mind.' He is one who 'drapes naked thoughts, good thoughts,-thoughts fit to be treasured up,-in sights and sounds.' He gives us not merely truth or wisdom, but 'the rose upon truth's lips, the light in wisdom's eyes.' He makes truth live in forms of beauty by the magic of ordered language.

The poet-philosopher's great achievement is that he humanises philosophy. He invests the dry bones of philosophy with flesh and blood and imparts to them warmth and colour. Philosophy in his hands ceases to be harsh and crude, and becomes, as Milton says, 'divine. as musical as is Appolo's lute.' It is lighted up, kindled, and heightened by emotion and conveyed through an artistic medium.

The poet-philosopher wields an instrument of great power and potency. While the philosopher merely appeals to the intellect, he appeals to the moral and spiritual nature of men; while of a philosophy of life. Poetry, observes in imagination and so have the emotions they

as a writer says, 'carries truths not into the understanding, but into the heart, where they can be vitalised and issue in conduct.' 'Who himself by a kind of spiritual contagion.'

wake the listless pulse to livelier speed. spiritual force in life.

are fitted to produce.' 'Philosophical poetry,' He can stir men to their depths, transport them beyond themselves and throw them into a state of rapture and enthusiasm. He can make men glow with his own warmth and throb with his shall enable another', asks J. C. Shairp, 'thus own feelings. He can quicken them into an to feel truths which may be to himself the life emotional sympathy with his thoughts and make . of life? Not the reasoner. He at best convinces them burn into their consciousness and sink into the understanding, does not satisfy the spirit. their inner nature. The poet-philosopher thus The inspired thinker, poet or other, can do more. wields an influence which the ordinary philoso-He can touch others who are lower sunk than pher can never wield. He awakens and stimulates; he creates an enthusiasm, a fire that will The poet-philosopher can thus 'touch the burn and spread. He thus makes philosophy a heart, or fire the blood at will,' can thing of power, an instrument of good, and a

THE WIDOW

By SITA DEBI

ABADURGA became a widow, when youth had long been past. was too terrible to be understood all at once. But he had saved some money, and had also She, was the second wife of her husband and built a house in Calcutta. These he intended the house was full of the children he had by to leave to his second wife by will. But fate his first wife. Still, she had spent the thirty had ordained otherwise. The old man died years of her married life in ficrce independence, suddenly of an apoplectic attack without if not in happiness, because she was much having made any will. favoured by her husband. She had never had to look up to anyone. On the other hand, the stepsons, Nabadurga's heart trembled within rest of the family obeyed her like servants. She was quite an autocrat over her small kingdom; even her husband, never dared to oppose her in anything. He felt it very much, that the disparity in their years, stood in the way of Nabadurga's marital happiness. So he never tried to restrain her even when she was unjust and tyrannical. If she could forget her misery anyhow, he would be content.

His daughters, once they were married off, never returned to his house any more. But his poor sons got more troubled and uncomfortable after they had married. They had to listen to abuse from both sides, that is, from the stepmother, and from their own wives. They had no answer ready. They were dependent on their father. So they could not quarrel with his favourite wife. They had to grind their teeth and bear all her stinging words. Their only hope lay in the fact that Nabadurga was childless. The old man could not last for ever. Then their turn would come. They only feared lest the old man should leave her a good portion of his property by will.

The old man intended to do so. He knew The he could not deprive his sons of his paternal calamity left her quite stunned;—it property as they were legally entitled to it.

> As she looked at the jubilant faces of her her. Even the death of a father had not been able to cast a shadow over their cruel glee. But even in the midst of her dire misfortune, she had to own to herself, that it was she who was the cause of such unnatural conduct on their part. If she had behaved a bit less like the stepmother of fairytales, they, too, would not have behaved like devils at this time.

> But was she alone to blame? Why did God frustrate all the young joyous dreams of her maiden heart? She was married off at the age of sixteen. She was the daughter of a widowed mother, and her relatives got rid of her somehow, by giving her away in marriage to an old man. At the time of the "auspicious look," the bride's eyes filled with tears. But nobody noticed it. She feigned illness and fled from the nuptial chamber, unknown to anyone.

> So some one had to suffer for her frustrated hopes. Her husband's children bore the brunt. All the accumulated hatred of a bitter woman's heart was showered upon them. They were not guilty of any offence towards her, but there is no fair play anywhere. The innocent

suffering for the guilt of other is a very common sight in this world.

The days of mourning passed off somehow. She remained prostrate on the bare floor of her room, and no one enquired even whether she took any food or drink during twenty-four hours. The other mourners were stuffed with milk, sweets and fruits, but not a particle of these delicacies ever found their way to Nabadurga. It was, technically, a period of mourning, but to all intents and purposes, it had been turned by the rest of the family into a period of festivity.

The Sradh ceremony too was over at last. It was performed with befitting splendour, as the dead man had been wealthy and much

honoured in the village.

Next morning, the eldest daughter-in-law stood at Nabadurga's door and spoke from outside: "Are you up, younger mother?"

Up to this, the daughters-in-law had addressed her simply as mother, though the sons did not do so. Now she was no longer "mother" to any one of them here. But Nabadurga did not mind. She had no eagerness to be called a mother by other peoples' children. "Yes, I am up," she replied quietly.

"Your son was saying, that it would be better for you to go to Sankhrail for a few days," said the young lady still from outside. "You will feel better for the change. We, too, are thinking of going away for some

time."

Sankhrail was the village where Nabadurga's cousins lived. She had no reason to believe that she would be welcome there. But she must keep up appearances before these creatures. So she said, "Yes, I am making arrangements for going away as soon as possible. You need not remind me of it."

The woman would rather break than bend. The daughter-in-law pulled a wry face and

went away.

had to make preparations for going away. She sent for a bullock cart and began to pack upher things. She did not know whether she would ever be able to return here. So it would be better to take away everything, she could consider as her own. What she could not carry away, she must leave with the neihbours, as otherwise she would never get them back

But how could she know what was her own and what not? The clothes and ornaments she wore were the only possessions of a Hindu

had no daughter who could wear them, and no son who would ever marry and bring home a wife. She would rather throw all these costly things in the fire than give them to these wretched things, she had to call her daughters-in-law. Let these remain with her-She could give them to the womenfolk in whichever home she lived and thus curry favour with them. As for ornaments and jewels, she had worn quite a lot of them up to this, but had she any right to them? Instead of having new. ornaments made for her, her thrifty husband had given her all the ornaments she needed from his first wife's huge stock of jewellery. He thus saved a lot of money as making charges. His sons resented this bitterly, but they could not say anything. Their wives, too, would burn with anger, when they saw Nabadurga wearing those ornaments. But they, too, could only lay their grievances before their husbands who would ask them not to be so envious. "You have got enough jewels of your own," they would say. "Let that woman die: then everything shall belong to you."

The woman did not die. Lest she should escape with the ornaments, the three daughtersin-law became unusually wary. The eldest one had tackled the mother-in-law once. So she refused to go again. "If we get the ornaments, they won't belong to me alone," she said, "so why should I take all the responsibility?"

So the second daughter-in-law had to go this time. She took her courage in both hands and advanced straight inside the room.
"Have you finished packing?" she asked.
"I have done as much as is possible,

single-handed," replied Nabadurga, trying to suppress her anger.

But nobody cared about her anger now. "Your son asks you not to take the ornaments with you," said the young lady. "The roads

are not safe and you are going alone."

Nabadurga had been fearing just this As she had committed herself, Nabadurga thing. So her stepsons really had decided to to make preparations for going away. She turn her out empty-handed? From her own family she had got only some gold hairpins and a pair of ear-rings. She had been a goodlooking young woman when the old man married her, so nobody had thought of spending money, buying gold ornaments for her. All the gold she had worn up to this time and they had been considerable in value, had been given her by her husband. If he had had them made specially for her, no wretched creature would have dared to say anything now. But these widow. She had clothings enough—her husband things had been the property of the dead had never denied her anything in that way. man's first wife. So Nabadurga had no real But what use would those be to her now? She claim on them. If she tried to take them

away by force, she would only be insulted. What would be the use of that?

She took the jewel box, out of her big trunk and put it down on the floor with a thump. She picked out her own flimsy trinkets and said, "Take them away. I don't want anything that belongs to you. Guard them with your life. As I have lost my husband. I have no more use for the wretched things."

Her daughter-in-law picked up the box and left the room, nearly bursting with joy. They had not dared to hope for the recovery of the jewels up to this time. The three sisters-inlaw became busy over the division of the booty. Their husband, too, came in, to join in the work. While they were thus engaged, Nabadurga left the house. Her stepchildren were too much clated at getting back the jewels, so nobody came to see whether she was

running away with the pots and pans.

Nabadurga returned to her uncle's house after quite a long time. Her husband had taken her away after the marriage and had never thought of sending her back. She had become the mistress of a big household and could not afford to pay frequent visits to her uncle's home. It was not even her father's home. So Nabadurga thought it beneath her prestige to come here too often. Her mother was nothing but dependent here. After much altercation, she had only once been permitted to come to this house. That was on the occasion of her first cousin's marriage. She remembered that her aunts and cousins had evinced some envy at the sight of her splendid dresses and jewels.

But then, both her mother and her grandmother had been living. Now she was going practically to a strange household. She had seen the wife of her eldest cousin only as a small bride; the second one's wife she had not seen at all. Now one was the mother of children and the other, of Nabadurga did not know what sort of reception awaited her. Till then Nabadurga had bewailed her childless state, but now she thought that God had been merciful to her in denying her children. How could she have brought up the fatherless things? Again she thought that, had she borne even a single child, nobody would have dared to turn her out like a beggar.

But she was received well on the whole. Everyone cried and lamented in the proper manner. Even the ladies of the neighbourhood came and joined in the lamentation. The children stood in a circle round them, watching. Thus passed off one hour.

Then the neighbours left. The children too dispersed in search of food and brighter recreation. Nabadurga's trunk and bedding were taken to the store room of the family and she too went and sat down there. She had hoped for a separate room for herself, but found that was not to be. Her mother had always lived in the store room. But then her grandmother had been alive, and they had the use of her room also, so they had never had to suffer from want of space. The store room was big in size and had a wooden bedstead in one corner. It had more light and air than the other rooms. Still she felt the ignominy of it. She had given her eldest cousin's wife a pair of heavy gold armlets as wedding gift. She had not been present at the second one's marrige, but had sent a hundred rupees for buying a present. She had sent fifty rupees to help them at the time of her grandmother's death. They should have remembered all these facts and shown her a little consideration. But even a frog kicks at the old lion's mouth. Ill luck had befallen her. So she could not expect good treatment from anyone.

She had taken her lunch before she had started, so she had no cooking to do that day. At evening she took some fruit and sweets and went to sleep. In the merciful lap of slumber.

she forgot her misfortune for a while.

But they returned to her with redoubled force in the morning. She had spent all these years, ordering a lot of servants about and scolding her daughters-in-law. She had never done a stroke of work herself. But now she knew that she must do all her own work, as well as some of the work of the household This would naturally be expected of her. A widow's own work was considerable. Fetching all the water necessary from a tank was enough to kill her. The tank was not very close to the house either. She panted and had to sit down in the course of washing the room. Her cousin's wife looked in and remarked with a smile. "You have become quite unused to work, sister. But you will grow accustomed to it after a while."

Nabadurga feared that she would die before getting accustomed to so much work Her body ached all over and she could scarcely move, after the day's toil. She had an aunt at Calcutta. Though she too was a widow. yet she was the mistress of her own household If she would give shelter for a few days to her unfortunate niece, Nabadurga could have some rest. So she wrote a letter to the aunt. full of lamentations.

The aunt in reply invited her to come.

She sent no money for train-fare. Perhaps asked, "How long are you staying here she did not understand that Nabadurga could ever want money, as she was known to be a very rich man's wife. Nabadurga had only a few rupees in her hand. Out of that she prepared to spend some for going to Calcutta. A brother-in-law of her cousin was a virtual dependent in the house; he promised to take her over being eager to see Calcutta.

Her cousins' wives had no objection to "Yes, go away for a few days," they The change will do you good. It is said. "The change will do you good. difficult to settle down soon, at a new

place."

Nabadurga travelled third class and arrived at Calcutta. Her aunt's son-in-law came to the station to receive her. This man had made his wife's home his own. He was a favourite of the mother-in-law, to whom he would run to complain, if ever his wife upbraided him.

As Nabadurga got down, the young man Rajlakshmi stopped at the sight of the came up to her and bowed down. "I was sari and asked, "Whose is this sari, sister? It looking for you in the second class," he said. "How should I know that you are travelling third class?"

Nabadurga was displeased at this stupidity. "My good days are over, as you know," she

The young man showed his want of sense n. "Shall I call a hackney carriage again. then?" he asked.

"Yes, do," said Nabadurga.

She had once before come to Calcutta, but that was long, long ago. This was her second visit to the city. It was a most wonderful place. So totally had it changed, that she found nothing that was familiar. She looked at the varied sights of the mammoth city and even forgot her own misfortunes for a time.

· Her aunt received her cordially, though she did not lament overmuch about her misfortune. Nabadurga was grateful for this. The house was good and there was no dearth of water. There were many good things to eat and her tired body and mind gradually got soothed. She bathed and had to wash her own clothes only. Though old, her aunt was yet active and could do her own cooking. There was another widow in the house, who also helped with the cooking. Nabadurga had a good breakfast and a good sleep afterwards. At evening too, she made a sumptuous meal of milk, sweetmeats and fruits.

A few days passed off very well. She went all over the city, visiting all the holy shrines and places of interest.

Suddenly, one day her aunt's daughter

sister?"

"I have not decided yet," said Nabadurga. Her cousin Rajlakahmi was about to say something again but she checked herself. But Nabadurga began to feel nervous. Why such a question, so soon? Had her aunt said anything? She could not sleep well, thinking over it, at night. As soon as it was morning, she took out a beautiful sari, with large checks of gold on the ground and entered Rajlakshmi's room.

Rajlakshmi had just got up and was busy, beating her youngest child, which was a son. She had a daughter too, who never went near her. She preferred the grandmother's company and remained with her. The son had yet to depend on the mother, for his supply of food. so he had to stick to her. But it was a miserable child and never let the mother sleep with its howling.

is very beautiful."

"It is mine," said Nabadurga. "I have worn it only once. I thought this would suit

you very well. If you don't mind-"

"Why should I mind," interrupted Rajlakshmi. "You are like my own sister to me and I can very well wear things that you have worn once." She almost snatched the sari out of Nabadurga's hand. Nabadurga then tried to make the baby's acqaintance, but he was in a bad temper from the beating. He kicked and struggled and would not let himself be touched. "Don't touch the wretch, he is scarcely human," said his mother. "Have you got a large number of saris, sister?" "We are countryfolks and not accustomed to spend much on dresses," said Nabadurga, still I have got some."

"I shall go and see them, after breakfast," said Rajlakshmi. "I am very fond of good saris. But such is my luck, that I never see any. It is enough that I get my food. I got a few saris at the time of my marriage. and these are all I have got."

Nabadurga had no desire to open her trunk before anyone. What was the use of showing her poverty to others? They all thought her very rich, let them go on thinking so, at least for some time.

But Rajlakshmi appeared punctually at mid-day. The wretched child had just gone to sleep, so she was at leisure for some time. Nahadurga got up, she had been lving down. "Why do you get up?" asked Rajlakshmi. "Give me the keys, I shall see, whatever I

want to see." Nabadurga was extremely talk, while the child is dying of thirst! " he said reluctant to hand over her keys to anyone. reprovingly to his wife. She got up herself and opened the trunk, Rajlakshmi flared up at once, "I shall taking out the saris, one by one. A childless talk, whenever I like," she shricked "I eat woman, she had taken very great care of the no one's food and I am not going to obey anycloths. There was quite a number of them, of every colour and texture, silk and cotton. him in the bedroom." They were from Benares, Dacca, Santipur, places. various other Bishnupur, and Rajlakshmi's eyes glittered with avarice.

"To whom are you going to give these?" she asked abruptly. "You have no child of

"Why on earth shall I give anything to those burnt-faced women?" asked Nabadurga. "What are they to me? They have behaved was clear that Nabadurga's daughters-in- the time. law were not going to get the saris. But it was not clear, who were to get them.
Rajlakshmi sat still for a while, then asked again, "Where have you left your jewel box, sister? That seven-stringed necklace and those bracelets of yours, I saw at cousin Chhidam's marriage, are still floating before less sumptuous. It consisted only of fruits and my eyes: Were not they just lovely?" sweets. There was no sign of milk or luchi.

Nabadurga could have easily answered with a lie. But her heart revolted within her. What was the use of fooling people with lies? she was a poor woman, let people know her as such. "I no longer possess any jewels," she "They have been taken over by their said.

rightful owners."

Rajlakshmi's eyes nearly started out of their sockets in dismay. "Goodness gracious." she exclaimed, "So the wretches have taken day."

away even the ornaments you wore!"

Nabadurga felt like running away. This sort of talk seemed to burn her ears. But she something. "Those ornaments belonged to his first wife, so why should her children give up their rightful inheritance?"

"Then how had the old man provided for you?" asked Rajlakshmi point-blank. "Has

he left you a beggar."

Nabadurga's aunt and the other widowed lady had arrived on the scene in the meanwhile. Rajlakshmi's question had been overheard by her mother, who too shrieked out at the same time, "Has not he left you anything at all? Oh Lord! So the old dotard cheated you into marrying him all for nothing? Then what is going to become of you?"

Nabadurga bowed her head and remained silent. Just then Rajlakshmi's husband created a diversion by coming in with the howling brat. "You are enjoying a good

Rajlakshmi flared up at once, "I shall one. If you cannot look after the child, leave

Her husband looked at the mother-in-law, with an air of grievance and said: "Look at her, mother, she always takes everything

amiss."

But the mother-in-law was not in a good your own. Are you going to leave them to mood. "It is your fault, my son," she said. the wives of your stepsons?" "The poor girl was just beginning to enjoy her short rest when you appeared with the squealing brat. She is made of flesh and blood, after all." With these, she left for her room. abominably to me, in my misfortune." It Rajlakshmi too left, talking at her husband all

> Nabadurga picked up the saris and thrust them in a crushed and untidy heap into the trunk. She felt no mercy for them now. It was an evil moment, when she had gone to present Rajlakshmi with a sari.

This night, the supper offered to her was

Next morning, as soon as Nabadurga had finished her bath, her aunt came in and said, "Tara is not feeling well. Why don't you

undertake the cooking today?"

Nabadurga went to the kitchen with a grave face. She cooked well, but for herself she had lost all taste for food. "Why don't you eat?" asked the aunt. "We, wretched creatures, can have only one square meal in a

"Oh, that does not matter Nabadurga, "I am not feeling well." that does not matter,"

"A widow's health matters little," said her aunt. "But the few days you live you must put something in your stomach. You are not accustomed to hard work, and your husband has not left you anything either, I wonder, how you will manage."

"If I live, I will manage somehow," said Nabadurga. "Many people live on their own

earning, I will do the same."

"That's true," agreed the aunt. "Many people work for their living. Look at Tara, she does all my work and she is quite comfortable here."

That night Nabadurga lay on her bed and thought and thought. Why did she desire an idle life so much? What was the use of being turned away from door to door? But what work could she do? She had not learnt anything, except ordering people about. Could

-he make up her mind to work as a cook? Would she be able to live at Benares? Many destitute Hindu widows lived there. If she sold her ear-rings and hair-pins, she could easily pay her passage to Benares. Rajlakshmi's husband would gladly escort her, if she asked

This morning, too, the aunt was ready with some job for her. "Tara has got too much to do," she said. "Why don't you take charge of the family deity?"

"What is the use?" replied Nabadurga. "I can but take charge for a day or two.

won't be here always."

"Why cannot you remain here always?" asked her aunt rather displeased. "You have got to remain somewhere, have not you? Would it be beneath your dignity to live in my house?"

"I am thinking of going to Benares," said

Nabadurga.

"Don't think it is such a fine place," said the old lady. "You will have to live in the midst of a crowd all the time and listen to their jabbering. Those old women over there are awful. It is better to work for your living, than to live amongst them."

Nabadurga entered the room which contained the family idol and began to pray. "My god, show me my way. If there is no place for me on your earth, remove me from here." The idol of stone remained dumb. Nabadurga made all the arrangements for the

morning worship and left the room.

It was customary for the widows to fast completely on Ekadasi day (eleventh day of the moon) in this family. They may not take even a drop of water. Nabadurga's aunt and Tara were rolling on the floor. Nabadurga had to follow suit, though she felt like dying of thirst. Her aunt noticed her condition and said, "If you find it impossible, take a sip of Ganges water."

"If you all do it, then I can do it," said

Nabadurga.

"No, my dear, I cannot do it," said her aunt, turning away from her. "It would be causing him harm."

Nabadurga wanted to laugh out aloud. Causing him harm indeed! Nobody bothered about any harm done to them, though they had. yet a body of flesh and blood which suffered so bitterly.

So the days passed on. Discomforts went on increasing. Tara was unwell one day. Next day her aunt had invited her to go over to her house. Nabadurga's cousins had written urgent letters to her to come away immediately One of the ladies were going to her father's house and the other was unwell. There was nobody to look after the household. So Nabadurga must come and take charge.

Rajlakshmi wanted a new sari every day. She went on despoiling Nabadurga systematically. Nabadurga's aunt too had rheumatism and wanted to be massaged continually. Between them Nabadurga was

leading a dog's life.

It was Ekadasi again. The aunt lay in her room, groaning. Tara had gone to wash herself. From the bathroom, she passed into the kitchen. Suddenly she rushed back, helter skelter, into their bedroom. "Go and see what your precious niece is doing," she shouted.

The old lady sat up in consternation. "What has she done?" she asked.

"She is sitting in the kitchen, stuffing her-

self with rice and fish curry."*

"Oh Lord! What is that you say?" cried the aunt and rose up with surprising alacrity. She rushed into the kitchen and dealt a kick on her niece's back, crying, "What is this you are doing, you wretched creature? You have brought disgrace upon us all."

Nabadurga went on eating calmly as she said, "Since nobody bothers about me, why should I go on bothering about everyone?"

"Go your own way, my dear," said the aunt. "In my house, such conduct will never

be tolerated."

Nabadurga got up, after leisurely finishing her meal. "Yes I am going my way," she said. Since, I must work to live, I must eat so that I can work. If anyone had provided money for me to sit idle, I could have fasted for him. She rose and went into her own room and began to pack up.



^{*} High caste Hindu widows in Bengal fast completely on Ekadasi day, and they do not take fish or meat or eggs on any day.



BOOK REVIEWS

Books in the principal European and Indian languages are reviewed in The Modern Review. But reviews of all books sent cannot be guaranteed. Newspapers, periodicals, school and college text-books, namphlets, reprints of magazine articles, addresses, etc., are not noticed. The receipt of books received for review cannot be acknowledged, nor can any cnquiries relating thereto answered. No criticism of book-reviews and notices is published.—Editor, The Modern Review.

ENGLISH

THE REFORMS SCHEME: A Critical Study. By D. N. Banerjee. Longmans, Green & Co., Calcutta, Pp. V, 189.

Ever since the imperialists started the shadowfights about the London Round Table confabs, the agents of the British press bureau have been circulating the notion in America that India is to have a home rule, a dominion government, a democratic constitutional administration. Now at last, the cat is out of the bag. In the Indian constitution which has just emerged from the London Parliament, Americans find no guarantees of individual rights and liberties. There are no provisions of free speech, free assemblage, or due process of law as understood in the United States. An Indian who disputes whatever is "official" has no rights in law or equity. All the old gabble about the dominion government is proved to be mere hot air.
The Reforms Scheme by D. N. Bancriee considers

the new Indian constitution mainly from the economic angle. He deserves favorable mention for stressing the point. He brings out the fact that while the new scheme seems to offer a few crumbs of concessions, they are far from being of the kind to disturb the pillow of the Governor-General. Moreover, the Indian nation is now to be subjected to a more severe and extended economic discriminatory competition than before. The Indian legislature is not only to be deprived of the fundamental control over the army, navy, foreign relations, banking and currency, but by a vicious system safeguards" the most important economic interesta of the nation will be subordinated to those of the British Isles. Even the attempt to introduce a bill in legislature for the development of the coastal traffic in India will be ultra vires, as it may interfere with the privileged interests of the foreign shipping companies. All this will be done, with neatness and dispatch, under a so-called consitution. Professor Banerjee rightly concludes that under the new regime of a Governor-General, who is to be armed with absolute veto, the economic position of the nation will be even worse than it is today. It is a screaming burlesque upon representative government. Such a document is sure to appeal to the bully type, the chest-slapping type and all the other Kiplingomaniacs.

To be sure, England under relentless pressure hayielded a little, but it has not given up anything to endanger the profits of its investors and exploiters India will still be under the domination of alien profitmakers and privilege-hunters. Poverty, exploitation and stagnation will hold the mass of the Indian people in a vice.

There are many quotations in Professor Banerjee's treatise from the great MacDonald, Hoare and Company which indicate that none can excel the British when it comes to dressing the world's show-window with moral platitudes. They interest and enchant the boobery. They even captivate a few timorous weak-lings who posture as Indian "leaders". But if and when the spell is broken, they will discover that India is still under the hoof of J. Bull—a part of the imperial commonwealth of kneebenders and marchers in parade

The chapters in Bancrjee's book are somewhat scrambled, because they were originally delivered as public addresses or written as magazine articles Moreover, they were prepared before the final enachment of the India Bill (1935) and were based upon the findings of the White Paper and the recommenda tions of the Joint Parliamentary Select Committee A revision would help to improve the book. Even as it is, the author has produced a competent brochure on economic imperialism in India.

SUDHINDRA BOSE

THE DEAD-SEA APPLE .- A View of the Indian Reform Bill: By A Harijan, The Book Company Ld. Calcutta. Pp. XXIV + 102. Re. 1.

The author traces the sources of the "Safeguards" which are an outstanding feature of the constitutional reforms, in the main part of the book in a manner which shows how very wide is the culture of the writer who chooses the hardly appropriate nom de plume 'A Harijan.' It is only in the preface, which takes up almost exactly one-fourth of the entire bulk of the book, that he devotes himself to his other object. namely "to open the eyes of the present generation of his politically-minded countrymen to the impracticable and unreasonable character of their aims." He holds, and many will agree with him, that we Indians are not yet "fully qualified to take over immediately the

sovereignty from the British hands and to govern the country as an independent state." He thus tacitly admits that some "safeguards" are inevitable under the circumstances.

High English authorities are quoted to prove that the Sepoy Mutiny was crushed, not by "prodigious heroism of the English," but by "turning the races of India against each other," and the Queen's Proclamation is held to be the reward for the help rendered. The author has, of course, easily proved that the Proclamation has not been acted upon either in letter or in spirit—in short it has been treated as a "mere scrap of paper." The safeguards are then shown to be the natural results of the policy steadily followed by the men on the spot, supported by the Home Government, in contravention of the promises held out in the Proclamation.

Knowing human nature, as it unfortunately is, one should hardly be surprised at it. The Proclamation was not like the Magna Charta, extorted by the powerful barons from an unwilling sovereign, who and whose successors know well that if they did not abide by the Magna Charta their thrones would grow shaky. In India there was no shadow even of possible compulsion for compliance in the background.

That the people of even an independent country get the government they deserve is a truism. The mere fact that the races of India allowed themselves to be turned against each other by the foreigners must have convinced the latter what kind of stuff they would have to deal with after crushing the revolt. The foreigners no doubt highly appreciated the help given by the Indians but they could never have deluded themselves into the belief that the Indians were their equals and so deserved equal treatment. In the prehistoric age Ramchandra too had highly appreciated the help given him by Sugrib and Bibhisan and must have called them "dear allies," but could not have the same regard for these royal brothers as he had for Lakkhan or Bharat. The English deemed it necessary to utter a few honeyed words, never meaning seriously to act up to them. This is my reading of the situation, which, I know, may not be acceptable to all.

In every society as in every state those, who have been exercising any sort of authority, are, it must be admitted, invariably loath to part with it, and they reluctantly submit to be slowly shorn of authority as they find the pressure growing stronger and stronger, be the pressure moral or physical or alternately both. India has been passing through this experience.

The author has tried to charge Christianity, because of its Semitic origin, as being the root cause of race prejudice, race arrogance and colour prejudice. Like all highly developed religions Christianity has surely its strong as well as weak points, but the weak points can hardly be held responsible for these most unpleasant and unfortunate traits in the white followers of Christianity. It is well known that the Christians as well as the Moslems have no love lost for their spiritual ancestors, the Jews, in spite of their belief that the Jews were "the chosen people of God." As soon as a man embraces Islam, whatever may be his race or colour, he is treated as a perfect equal, but the Teutonic races are utterly incapable of such catholicity. On the other hand the Latin races are not so exclusive. The superiority complex" is due to racial characteristics and quick acquisition of power over the coloured people of the world, and not to religious beliefs. We must not forget that it was the Aryans in India who established "Varnashrama dharma," based on the colour of the skin.

Let us hope that with the growth of higher moral ideas and spread of true culture these bad traits will at least partially disappear.

The book under review is written in a very attractive style and it is sure to find many readers.

B. GANGULI

A MANUAL OF HINDU ASTROLOGY: By Dr. B. V. Raman. Published by the Author. "Suryalaya" P. O. Battahalsor, Bangalore.

The book is an elementary treatise on Hindu astrology intended for the beginners who desire to have some idea of the mathematical calculations involved in the process of preparing horoscopes. Both the Hindu and the Western methods have been described. The process of calculation of the time of sunrise and sunset at different latitudes and longitudes could have been presented in an easier way. The datum on which the calculation of the 'ayananshas' for different years has been based by the author is however still under dispute. We hope that the recent astronomical conference announced to be held under the presidency of Pandit Malaviya will give a definite lead in the matter and settle once for all the age-long controversy with regard to it.

The get-up of the book is excellent but the price of the book (Rs. 4/-) is rather high. The book contains a Foreword by Bangalore Suryanarain Rao, B.A. M.R.A.S., F.R.H.S. etc., Editor of the Astronomical Magazine.

SUHRIT CHANDRA MITRA

THE ESSENTIALS OF FEDERAL FINANCE: By Gyan Chand. Oxford University Press, 1980. Pp. 419. Price Rs. 7-8.

This is a book on Indian finance written before the long series of commissions and committees deluged the country with reports and recommendations. It was brought out two months before the publication of the first volume of the Simon Commission Report. It is naturally now considerably out of date.

It opens with a fairly long chapter on the evolution of provincial finance in this country. The survey though rapid is compact and replete with essential facts. The author then takes us through the proposals of Mr. Montagu and Lord Chelmsford to the appointment of the Meston Committee and the financial settlement which it chalked out. The system thus introduced is examined meticulously province by province and so far as the province of Bengal is concerned Prof. Chand notices the injustice that has been done to it by this Award. "Bengal has," he observes, "since the auguration of the scheme of decentralization, received far less than its due..."

The author by way enlightening the readers as to the financial arrangements in other federal states gives us a rapid survey of the systems in vogue in the U.S.A., Canada, Switzerland, Australia and Germany. In the light of the experience which has already been earned in India and in the light of the systems which obtain in other federal countries, the author proceeds in Chapters VI and VII to recommend a re-allocation of sources and the redistribution of revenues between the central and the provincial authorities.

A special feature of the book is a number of tables that have been inserted in the book. From these tables one gets at once an idea as to the comparative financial position of a particular province. For an

instance it may be pointed out from these tables that if in 1927-28 the Government of Bengal was financially in a position to spend only Rs. 100 per one thousand population for education, that of Bombay could spend Rs. 345 and for medical purposes if Bengal could spend Rs. 100, Bombay could Rs. 141.

The printing of the book is too close for the general reader and neither in treatment of the subjects nor in the marshalling of facts the author has allowed himself to be very lucid and smart. In this respect the book compares unfavourably with Prof. Adarkar's volume. But none the less it is a useful companion to all students of Indian finance.

NARESH CHANDRA ROY

DHARMA AND SOCIETY: By Guartherus H. Mecs, M.A., LL.D. Published by N. V. Servire--The Hague. Luzac & Co.-46, Great Russell Street, London W. C. I. Pp. XV + 206.

Sociologists all over the world have always been deeply interested in the social organization of India. Some have, however, tried to understand it before distinguishing clearly between the actual organization and the ideals of organization which Indian social leaders set before themselves. By failing to do so, they also failed to understand Indian society and came to the helpless conclusion that it was not at all possible to do so. But a few scholars like Risley or Nesfield went down to actual facts and tried to frame a history of Indian social development as best as they could. They disregarded the social theories of the Hindus, and thus underrated one of the factors which was intimately concerned in social evolution. This school of "realists" was followed by another who gave more importance to the theoretical speculations of Hindu sociologists. Among these, the names of Bhagawan Das and Ketkar deserve special mention. Das was not so much concerned about the history of Hindu society as Ketkar was; and so we find more of historical facts, and comparison between theory and practice, in Ketkar's book than in that of the former.

The present book by Dr. Mees belongs to the second category. It is his principal task to explain the Hindu conception of varna and the different meanings attached to dharma in connection with varna organization.

In order to do that, Dr. Mees has constantly had to compare varna and caste; and draw out the distinctions between them. He has complained that the later Hindu lawgivers often made a confusion between varna and caste. We believe Dr. Mees is not justified in this remark. If Hindu lawgivers changed the meaning of varna from its original one to what Dr. Mees means by caste, then it is our business, as scientists, not to complain against it; but to note the fact and search for the causes which led them to do so.

Originally varna organization may have meant an organization of society in which men were divided into 'natural' classes marked off by differences of character, both mental and spiritual. But it is sure that in the actual work of social organization, when newly conquered tribes had to be incorporated, legislators did not discover their varna by a dispassionate examination of habitual actuals and inner temperamental character, but went by the simple rule of birth. There was also a decided tendency in them to relegate all conquered or foreign tribes into the fourth and last varna. Manu's theory of heredity is too well known to require recapitulation.

Dr. Mees has not duly emphasized the historical events of conquest and subjugation which led to a change in the meaning of varna. Moreover, the economic aspect of varna or caste organization hanot also received adequate treatment from his hand. Just as varnas were marked off from one another by differences of spiritual abilities and moral codes (p. 151), so, we should not also forget that there was difference in their estimates of purity or otherwise. And these estimates were made on the basis of occupation Manual labour generally, and many occupations in particular were looked upon as impure. Dr. Mees says that varna has had nothing in common with economic class divisions as in the West. That may have been so in the very earliest times; but varna-organization in the time of Manu, was certainly another form of class division, which secured more leisure and honour and privileges to the upper three varna-and less of them to the Sudras or the working class.

We must say that Dr. Mees has brought out the original meaning of varna very clearly; but he has not been equally successful with regard to its subsequent development. His examination of Indian social theories has been more intensive and less based upon an extensiveness of facts than it might have been. And that is why he has been more successful in the interpretation of dharma, which was less subject to historical changes then were

to historical changes than varna.

In any case, Dr. Mees's book will remain a valuable addition to the understanding of Indian social theories.

NIRMAL KUMAR BOSE

LIFE AND SPEECHES OF SIR VITHALDAS THACKERSEY: By Hiralal Lallubhai Kaji with a Foreword by Sir M. Visvesvaraya. Pp. XVI and 566 D. B. Taraporevala Sons & Co., Bombay.

Sir Vithaldas Damodar Thackersey was an all-India personality. Born in 1873, he became a Justice of the Peace in Bombay at the age of 24, a member of the Bombay Municipal Corporation at 25, a member of the Bombay Legislative Council at 30. President of the Bombay Corporation at 34, a member of the old Indian Legislative Council at 37, and a member of the Indian Legislative Assembly from the very beginning. His merit was recognized by the Government by a Knighthood at 35. At one time or another he held most of the important public position ordinarily open to an Indian of his day. He was President of the Indian Merchants' Chamber. President of the Mill-owners' Association, Chairman of the Bombay Back Bay Scheme; and a member of the Bombay Port Trust. He died early at the age of 49 in 1922. His uncommon business ability, his rapid rise in public life and the high standard of industry, self-discipline and public duty which he set before himself deserve to be more widely known and better appreciated. Mr. Kaji has discharged his duties well. The value of the Life has been enhanced by the inclusion of the Speeches, and an index. It is indeed an addition to the none too large number of Indian political biographies. The printing and get-up are of that excellent standard we have come to associate with Messrs. D. B. Taraporevala.

PANDIT MOTILAL NEHRU—HIS LIFE AND WORK: Published by Modern Book Agency. Calcutta. Price Re. 1-8.

This is a nicely printed volume of 176 pages giving, in the words of the compilers, "in a handy form a brief account of the life and work of Pandit



Motilal." The life proper is given in the first 25 pages. Chapter II and Chapter III describe the last scenes and funeral rites and the Sradh Ceremony and Motilal Day. Chapter IV describes the feeling in the country on his demise. Chapter V and Chapter VI give the leaders' tributes and press appreciations. This finishes the book proper; and in two appendices are given the Pandit's Presidential address at the Calcutta Congress and the Indian Constitution as drafted in the Nehru Report.

The idea of getting together leaders' tributes and press appreciations in a permanent form along with the life proper is an welcome one. It gives one an idea as to how Pandit Motilal's activities appealed to men, competent to judge of men and things, in various spheres of life; but to enable the intelligent reader to make his own estimate the life ought to have been a fuller and more detailed one. The sketch of life as given is in some places obscure, and a little care would have made it more intelligible. For example, at p. 7 it is said:—"When the Jehangirabad Amendment relating to communal representation came up for discussion before the Council, he boldly spoke out his mind although the Opposition included such names as Pandit Madan Mohan Malaviya and although the Press and the public in one accord were loud against him." Apart from too lavish use of capitals it does not say who moved the Jehangirabad Amendment, what it was about and what was the original motion, or when it was moved. Of the various leaders' tributes and press appreciations in Chapters V and VI if dates were given when those appreciations appeared it would have lightened the tasks of a future biographer and made the perspective clearer. The book is illustrated with several blocks depicting various scenes from Pandit Motilal's life, but in these days of high class block printing one would have expected much finer pictures.

JATINDRA MOHAN DATTA

THE COBBLER AND OTHER SHORT STORIES: By M. Fathulla Khan. Published by the New Hyderabad Press, Station Road, Secunderabad, Deccan, India. Price As. 10.

The book under review contains eight short stories chiefly meant for boys and girls of tender age. The stories have a peculiar pathetic touch specially appealing to the young readers. As an illustration may be mentioned the story of "The Purple Book" which is highly interesting. The stories are written in a simple style well-suited for students of high English schools. It would have been of greater interest if some of the stories were illustrated. While going through the book, one wishes that the proof-reading was better and several printing mistakes that have crept in would not have marred the beauty of the book. The get-up and printing are good.

BOOK OF RAM BY MAHATMA TULSIDAS: Rendered into English by Hari Prasad Shastri. Published by Luzac & Co., 48, Great Russell Street, W.C.I., London. Price 3s. 6d.

The Ramayana or Book of Ram sets forth the life-story of Ram Chandra, known as the Eighth Incarnation of God upon earth. The teachings of the Ramayana are well known to the masses of India. These teachings were put in an epic poem by Mahatma Tulsidas who was one of the mediaeval Hindu saints. His "Ramayana" is read daily by millions of souls

and has been a source of inspiration to a very large number of people during the nearly four hundred years since it was written. Only such extracts from Tulsidas' Ramayana as contain the ethical and philosophical teachings are translated in this book. These translations are meant for those who have no acquaintance with the Hindu literature of India. The translator thinks that the teachings of the Ramayana should be read by people all over the world, as the teachings of the mighty and compassionate world-teacher Ram are India's contribution to the dawning day of peace on earth and goodwill amongst men. We cannot, however, predict how far the translator's ambition will be fulfilled, but it must be admitted that he has presented in a good readable form the principal teachings of the Avatara before the English-speaking public. The translations have preserved the charm of the original and have been a faithful rendering. To make the cited texts more intelligible to non-Indian readers, the translator has introduced foot-notes and remarks under almost all the difficult passages. The printing and get-up of the book leave nothing to be desired.

DIRECTIONAL ASTROLOGY OF THE HINDUS: By Dr. V. G. Rele. Published by D. B. Turaporevalu Sons & Co., Hornby Road, Fort, Bombay Price Rs. 3.

This is an exposition of the Astrology of the Hindus as propounded in Vimsottari Dasa. It consists of two parts; the first part gives the theoretical rules and is an effort to find out the basis of Vimsottari Dasa which is mostly used by Indian Astrologers for predicting future events; in the second part its applicability to the horoscope is worked out in detail mentioning at the same time the principles of prediction, according to the Indian System, so as to save the trouble of hunting after them in the mass of Sanskrit literature on the subject. In the first part the author gives the methods of directing and describes the Vimsottari Dasa System; he also shows how different periods are assigned to the Planets and by way of comparison mentions the applicability of Vimsottari Dasa to European Horoscope. In this connection the author gives a chart to explain the periods of planets. But the important work begins with the second part where the author gives the precessional quantities and shows how to cast a horoscope and what the houses and their peculiarities signify; he describes the peculiarities of different planets, what the different planetary periods signify and how to judge them. He also gives in detail the general effects of periods and sub-periods of planets according to their position in the horoscope. The subject is treated in an interesting and illuminating manner and will prove a very good handbook for ready reference to those interested in Hindu Astrology. The printing and get-up are excellent.

SUKUMAR RANJAN DAS

THE PAISA FUND SILVER JUBILEE NUMBER: Published by D. H. Ranade, B. E. Secretary, Paisa Fund, 626, Shanwar Peth, Poona. Pp. 108.

The book is a history of the Paisa Fund which was meant to be made up of contribution of a pice each per year, from at least half the population of India. The money thus raised was to be used for fostering different industries in the country. But rules

of simple mathematics have a habit of going astray when human factors are involved. We therefore find the organisers faced with the difficult problem of translating into action a noble idea with the modest resource of a couple of thousand rupees instead of the anticipated lacs. Activities are consequently narrowed down to one field, which by accident happens to be the Glass Industry. Nevertheless the efforts are laudable.

However much we may differ in opinion as to the method applied for attaining the end, we must pay our tribute to the organisers for their pioneering zeal; and a determination to succeed in their enterprise in the face of great odds. Their efforts have produced the experimental glass plant at Talegaon which is turning out skilled glass workers, whom the plants located in the Western Presidency find profitable

to employ.

The book is useful as a review of the Indian Glass industry. It would have been of greater value if it had dealt more with the facilities for scientific investigation on glass which exists at Talegaon, and avoided the cynical remarks about other Indian industries and the sarcasms on insignificant personages not connected with the glass industry. The presenta-tion of the subject-matter has somewhat been impaired by the loose use of scientific terminology. We find ourselves in agreement with much that have been written about the causes of the present deplorable state of the Indian Glass Industry. But the evidence of a bold initiative on the part of the industry, to put its house in order, is lacking. One cannot help wishing for the rise of a Jamshedji Tata for this industry, who will have the vision to realise that mass production of commodities and the application of scientific method in their manufacture are the surest ways of cutting down the cost of production.

H. K. MITRA

THE FATHER OF MODERN INDIA: COM-MEMORATION VOLUME OF THE RAMMOHUN CENTENARY CELEBRATIONS, Compiled and Edited by Satis Chandra Chakravarti, M.A., on behalf of the Rammohun Roy Centenary Committee. Office of the Rammohun Roy Centenary Committee, 210-6 Cornwallis Street, Calcutta. Royal Octavo. Cloth. More than 800 pages. With a frontispiece in colours and 12 other illustrations, and 'i Facsimile copies. Price Rs. 5 per copy; packing and postage Re. 1 extra. Members of the General Committee of the Centenary Celebrations will get the book at a concession rate of Rs. 4; packing and postage extra.

Mr. Satis Chandra Chakravarti has done his work carefully and with great industry. The result is a very valuable volume, which is indispensable to all lovers of India who want to know Rammohun Roy from the points of view of numerous Europeans and Indians acquainted with his many-sided personality and

achievements. It contains:

(a) Addresses, Papers, Articles and Messages in connection with the Centenary Celebrations of Raja Rammohun Roy in 1933 by such eminent persons as Rabindranath Tagore, Mahatma Gandhi, Sir J. C. Bose, Sir P. C. Ray, Prof. Sylvan Levi, C. F. Andrews, Rev. J. T. Sunderland, Rev. F. C. Southworth, Rev. W. H. Drummond, Rev. W. S. Urquhart, Sir B. N. Seal, Sir C. V. Raman, Sir S. Radhakrishnan, Dr. R. C. Paranjpye, Mahamahopadhyaya Pramatha Nath Tarkabhushan, Pandit Sitanath Tattvabhushan, Sir Bhupendra Nath Mitra, Sir Albion Banerji, Rt.

Hon'ble Srinivasa Sastri, Sir Shanmukham Chetty, Sir P. Sivaswami Iyer, Prof. Ruchi Ram Sahni, Mrs. Sarojini Naidu, The Dowager Maharani of Mourbhanj, Hemlata Devi, Rajkumari Amrit Kaur. Madame L. Morin, T. L. Vaswani, Sir Syed Ross Masood, Maulavi Abdul Karim, Sir Abdul Qadir, Ramananda Chatterjee, C. Y. Chintamani, Dr. Naresh C. Sen-Gupta, Dr. V. Ramakrishna Rao, Mr. Pramatha Chaudhuri Prof. Kshiti Mohan San, Dr. Kalidas Nag. Chaudhuri, Prof. Kshiti Mohan Sen, Dr. Kalidas Nag, Dr. Saroj K. Das, etc.

(b) Reminiscences and Tributes by Maharshi Debendra Nath Tagore, Keshub Chunder Sen, The Abbe Gregoire, The Earl of Munster, Max Muller. Madame Blavatsky, Sir Gooroodas Banerjee, Dr. Mohendra Lal Sircar, Sir Surendra Nath Banerjea. Mahadev Govind Ranade, Bipin Chandra Pal, Dr. Heramba Chandra Maitra, Sir R. Venkata Ratnam Naidu etc.

Naidu, etc.

(c) Full Reports of Meetings held in connection with the Centenary all over India and in various countries of the West, a short Biography of the Raja, a Bibliography, a Catalogue of his relics, tri-colour and monochrome portraits, facsimile copies of the Raja's handwriting, etc.
(d) Mr. Amal Home's Rummohun Roy, the Man

and his Work, the Publicity Booklet of the Centenary, which was so well received at the time of its publication.

The book supplies the need of a comprehensive and exhaustive study, from all points of view, of the "Inaugurator of the Modern Age in India" and the "Universal Man." It is a unique record of an Indiawide homage which had its counterpart in England, France and the United States of America.

The get-up of the book is commendable

SILVER JUBILEE VOLUME OF THE POONA SEVA SADAN SOCIETY, containing Review and Report of the Varied Activities of the Society at its headquarters in Poona and its outside branches. Price Rs. 10. Postage Re. 1-4 extra.

This nicely got-up volume gives one a clear idea of the great and very useful society known as the Poona Seva Sadan Society, whose beneficent influence has been felt even outside the scene of its philan-thropic activities. It consists of 10 sections: (1) A short account of the Society; (2) Album containing sub-sections I to XII, in which are to be found numerous portraits of celebrities connected with the Society in some way or other and photowith the Society in some way or other and photographs of the Society's multifarious activities;
(3) Extracts from Reports of Indian and Bombay Educational Departments and Royal Agricultural Commission; (4) Speeches, Remarks, Tributes, etc. by the Viceroys and the Vicereines of India and the Governors of Bombay; (5) Extracts from Books, Reports and Newspapers, relating to the Society; (6) to (9) Remarks of visitors from foreign countries and of visitors from the Control and Provincial and of visitors from the Central and Provincial Governments, the Indian States and from British India; (10) Supplementary. There are, besides, index of visitors in sections (6) to (9) and index of visitors in section (10).

C.

THE UNIVERSITY OF NALANDA: By H. D. Sankalia. Published by B. G. Paul & Co., Madras. Pp. XXVI+269. Price Rs. 5.

A complete and detailed cultural history of ancient and medieval India is yet to be written. Unfortunately materials for such a history are not abundant and what materials exist have not been fully

exploited. In this valuable contribution to such a history Mr. Sankalia tells us the story of Nalanda. Nalanda was one and perhaps the greatest of the Ruddhist viharas and sangharamas which for more than a millennium were the centres of Indian culture in all its varied aspects. Their story would be the story of the cultural life of India in all the centuries extending from the beginning of the Christian era up to the time of the Mohammedan conquest.

Mr. Sankalia has mainly depended upon the descriptions of the Chinese pilgrims for the materials of his history. He has also freely used the results of excavations carried on the site of Nalanda by the Archaeological Department. The outcome has been excellent. His book can be looked upon as the most authoritative history of Nalanda that has been published

up till now.

Though a specialist Mr. Sankalia has successfully avoided the usual defects which often creep into the works of specialists. Their books have a tendency of becoming too technical, dry and lifeless stringing up of historical facts. But Mr. Sankalia's book will be read with interest not only by historians but also by laymen interested in the story of Indian culture. To students of education this book will be particularly welcome because, here, perhaps for the first time, we get a connected and detailed account of a great Medieval University, its life, and students and the subjects they studied under some of the greatest teachers of India.

THE LEAGUE OF NATIONS' COVENANT: By K. R. R. Sastry. Published by the Devi Press, Madras. Pp. 133+4. Price Rs. 2.

This is an excellent juridical study of the Covenant of the League of Nations by a sympathetic student of International Law. Just now the League is in disgrace and it is not fashionable to champion it. Yet we cannot doubt that the League of Nations, however imperfect and rudimentary it be, has been so far the first international organisation of importance working for world peace. Whether or not the League will survive the onslaught of warring nationalistic and imperialistic interests of today its history and ideology will always be worth our study. Mr. Sastry has ably discussed the juridical aspect of the Covenant and has incidentally given a short account of the origin of the League and some of its achievements in the field of international law.

The book is a reprint of two lectures delivered by the author before the Madras Law College. As such it shows some of the detects common to lectures. There are perhaps too many quotations. But on the whole the author has succeeded in maintaining his thesis and giving us a readable book on the League

and some of its activities.

A. N. BASU

POVERTY AND PLENTY: By W. R. Lester, Hogarth Press. Pp. 31. Price 1s.

This pamphlet is one of the well-known Day to Day Pamphlets; it deals with an interesting subject, but unfortunately, in an uninteresting manner. That the present "times are out of joint" is usually admitted, and most of us are only too thankful that we do not have to complete Hamlet's phrase. It is natural therefore, that various remedies, some old, some new, should be brought forward, and it is desirable that each suggestion or theory should be camined. Mr. Lester is an ardent follower of the late Henry George, who traced all our difficulties to These ideas are more modern than those of Henry George, and are more modern than those of the Canadian elections for example, the Social Credit Henry in Alberta completely in pointing out certain weaknesses in the arguments, and also some of the difficulties in the way of the theory being put into weaknesses in the arguments, and also som

the monopoly of land rent by private individuals. "The monopoly of land rent by private individuals is the greatest of all the mistakes of civilised society" (p. 28). If land values are created by the community, then they should belong to the community, and this would enable the community to carry on without needing any other source of income. The present depression can therefore be ended by first using the value of land as public revenue; second by abolition of the taxation of industry; and third the promotion of Free Trade. The whole idea has the merit of simplicity, but though it might have had some advantages in the past it has none today. Henry George was trying to bring about what might be termed "Capitalism without Tears," and in the nineteenth century when he wrote his celebrated "Progress and Poverty" rent was certainly a proportionately larger item in the costs of production than it is today. The increased mechanical progress of the present century, has made machinery a more important factor, and has also enabled the manufacturer to avoid the more congested areas for the situation of his factory. Any attempt therefore to apply this theory would result in the scattering of manufacturing institutions, and the land values would as a result fail to rise. Another set of critics have also pointed out that land monopolists are not the only ones who exploit the needs of the community, and especially in America the exploitation of the cities by the "public utilities" companies, (electricity, water, gas, etc.) is being increasingly resented. The second theory dealt with in this pamphlet is known as the Douglas Social Credit Theory. During the Great War Major Douglas was struck by the way in which money was forthcoming for production when in times of peace the same productions were held up by lack of money. In short it seemed to him that production was dependent on money, and that as the banks controlled the money by the issuing or refusing of loans, credits, or overdrafts, therefore the banks were the rulers of the communities. His ultimate aim therefore is that the banks must be controlled, so that the amount of money is dependent on the amount of production. The Social Credit analysis of how this comes about is interesting, and put briefly it is as follows: production can continue only so long as the Selling Price is equal to the Cost of Production; secondly the Cost of Production always exceeds the purchasing power of the community, because part of the Cost of Production represented mainly by loans, credits etc., instead of being used for the purchasing of commodities is invested again for the purposes of further, or increased production; therefore only a part of the money spent in producing is available for purchasing, and there must always be a surplus of unsold commodities, unless the amount of money is deliberately increased, thereby increasing the purchasing power of the community. The dangers of uncontrolled inflation are realised, and a formula is suggested by which increased production can be continually absorbed by increased creation of money. These ideas are more modern than those of Henry George and are more popular. In the recent Canadian elections for example, the Social Credit Party in Alberta completely captured the legislature. Mr. Lester has no difficulty in pointing out certain weaknesses in the arguments, and also some of the difficulties in the way of the theory being put into practice, and above all the fact that the present scheme

Social Credit will solve the social problem "without asking anyone to give up an atom of his wealth.

Now whether one agrees with either of the above outlined theories or not, it is obvious that both theories ere based on a realisation of existing injustices and inequalities. The Social Credit schemes in England for example, are strongly supported by many sociallyconscious clergy such for example as the present Dean of Canterbury. They seem to promise a pain-less solution of the Unemployment problem, and are also entirely constitutional in the sense that propaganda, and ultimately success at elections is the policy to be followed,—no talk of Class War, or Violence. Unfortunately it is doubtful how far such dreams can come true, especially if one considers for a moment the implications of Mr. Lester's remark, "the present monstrous inequalities of fortune." Some of the Social Credit writers—who are agreed together about as much as the economic experts-think that the destinations of increased Social Credit money can be controlled, but even if this is possible, still the monopolies will remain, and it is becoming increasingly clearer that the progress of civilisation means that the big establishments gradually absorb the smaller, and come to terms with their cquals, until the whole field of production is parcelled out. After that comes Rationalisation, which means reducing the Costs of Production, practically always, either directly or indirectly, by reducing wages.

The weakness of the present pamphlet is the fact that it is uninteresting. The matter itself is all right, but the manner in which it is stated is dull; it is like good food, badly cooked. A pamphleteer must remember that he is not writing a book, and that his object is to arouse interest, to start people thinking. Lack of space prevents him from writing conclusively or exhaustively. Lightness of touch is essential; satire and epigram should enliven his pages; the rapier is the weapon to be used, not the bludgeon. Unfortunately an enthusiast is usually so much in earnest, that he becomes tedious except to the already converted. Such is the case with Mr. Lester. In all his thirty-one pages the one really effective and interesting point he makes is contained in a footnote on page 23 when he quotes from the British Inland Revenue Report for 1934 giving some idea of the distribution of wealth in the nation.

CHRISTOPHER ACKROYD

INDIGESTION AND CONSTIPATION: By 1. C. Basak, P. O. Dayalbagh, Agra. Pp. 410. Price Rs. 2-0-0.

Most people after their prime, specially those living in cities, are victims to the disorders which form the scope of the book, and they will find practical suggestions for keeping fit in the pages of this volume. The companion volumes on care of the nose, teeth, mouth, eyes etc., show that thorough care and attention must be the price with which we may buy that rare commodity, health, and this particular volume may safely be recommended to seekers after "a sound mind in a sound body."

P. R. SEN

SANSKRIT-ENGLISH

HATHA-YOGA-PRADIPIKA MARAMA SVAMIN: Part I & II. (Oriental Series No. 15). Published by Theosophical Publishing House, Adyar, Madras.

The name itself is an announcement of the contents of the book. Part I of the book is an English

rendering of Part 11 wnich is in Same translator feels that all occult practices cannot be rendering of Part II which is in Sanskrit. But the made public without any risk whatsoever. The translation of some portions of the original has,

translation of some portions of the original has, therefore, been omitted, "as the same may be considered obscene" (Part I. p. 63). This is not a compliment to the Science of Hatha-Yoga.

In Hatha-Yoga, we are told, "the least mistake may end in death or insanity;" and "it is absolutely necessary to have with us a Guru who has passed successfully through the course" (Part I. p. 8). As we have no such Guru to lead us to light, we refrain from making any further comment. But we connot from making any further comment. But we cannot overlook the fact that the book is published by the Theosophical Publishing House.

U. C. BHATTACHARJER

HINDI

YASKA-YUGA: By Chamupati, M.A. Published by Bhimasena Vidyalankuru, Aryapratinidhisabha, Lahore, Punjab. Pp. 108. Price Annas 8.

It is quite clear from the Nirukta of Yaska that in and before his time the interpretation of Vedic texts was not definite, there being different views held by different teachers. Gradually there came into being different schools of interpretation, which could not be ignored, and Yaska has referred to them in his work. The present treatise is concerned with the method or methods of interpretation attended to above, and as such is an interesting study showing considerable labour and thoughts of its author, though one may differ from him on certain points. Yaska often speaks of akhyana 'legend,' or

akhyana-samaya 'agreement of those who are wellversed in legendary lore,' and Aithusikas 'Historians.'
Mr. Chamupati in his book deals with these two schools and the school of the Nairuktas 'Etymologists.'
Events of nature in the Veda are often described

in a legendary form, and Yaska says that Rishis were delighted in doing so.

It appears that the Aitihasika school owes its existence to the akhyanas or legends. Our author has gathered some passages from Yaska as well as some mantras on which they are based containing legends and has discussed as to what they actually mean. His interpretations, however, appear in some

cases to be very fanciful and farfetched.

That the Vedic mantras are eternal (nitya) is a very old view. This can be proved even by the statements of a Brahmana. It has strongly been established by Mimamsists meeting all objections that can be put against it. One of these objections is that in the case of eternality of the mantras there can be no mention of things in them, which are not eternal, but in fact mention is made of such things in them. For instance, names of particular Rishis are to be found there. Certainly those Rishis are not eternal Mimamsists have, however, attempted to explain it away in their own way (see *Mimamaasutras I. 1. 31*; II. 10. 39 with sabara). Mr. Chamupati does not refer to it, but accepts the view maintaining that Yaska, too, is of the same opinion. It seems, however, that the latter is not so definite on the point; for while he actually says that mantras are visioned (drsta) by Rishis, it can equally be shown from his own words that a Rishi is the author (literally 'maker,' karta) of mantras. Mr. Chamupati would explain it away saying that the word author (karta) means here 'revealer' (aviskarta). According to him there is originally no proper noun as a name of a person, all

being common nouns which afterwards became proper ones.

It is well known that in accordance with Yaska the fight between Indra and Vrtra is in fact the fight of wind and the cloud, the former meaning wind and the latter the cloud. Similar legends also represent the different events of nature. The author points out that the commentary on the Nirukta by Skandasvamin (properly speaking, by Mahesvara and Skandasvamin) helps one much in this matter. It is true that Yaska interprets the mantras in

the light of nature, but he has not confined himself only to it, for his explanation is sometimes also adhyatma or with reference to soul. For instance, he expounds (X. 26) the meaning of Rigveda X. 82. 2 first with reference to the sun and then with reference to soul (atman). The author has shown that it is

not a solitary case.

Indra is not, according to Nairuktas, lightning, as says the author (pp. 14, 16), but Vayu 'wind.' His interpretation of the mantra on p. 29 (tritah kupe 'vapatitah') seems to be fanciful. Here the word avahita does not mean 'careful' (savadhana), but 'placed into' or 'fallen into,' as Sayana rightly explains (patita). The discussion on the word explains (patita). The discussion on the word Priyameda is not sound. It may be pointed out that the word in the original is not in the plural number, as the author says.

VIDHUSHEKHARA BHATTACHARYA

GUJARATI

GATA ASOPALAV: By 'Sneharashmi'. Published by the Prasthan Karyalaya, Ahmedabad (V.S. 1990), Cloth bound. Pp. XII + 243. Price Re. 1-8.

Sjt. Zinabhai R. Desai, better known by his pen-name 'Sneha-rashmi', has already won himself a name as an accomplished poet and patriot. Here, in the book under notice, we meet him, however, in a new role, that of a story-writer, and we welcome Gata Asopalav, a collection of his seventeen short stories. 'Sneha-rashmi' remains essentially a poet even when he takes to story-writing.

Mr. Desai is labouring, it appears, under certain limitations. Eight of the seventeen stories either end in, or centre round, somebody's death. The plots, as also their developments, are such as would appeal to the more speculative type of readers, to those who live, move and have their being in urban atmosphere. In some places, however, the author strikes an entirely original note, characteristic of the poet in him, which will make a universal appeal. On the whole the book will certainly enhance the reputation of Mr. Desai as an ingenious story-writer.

Bhawanishanker PADADHVANI: By Published by Urmi Prakashan Mandir, Karachi (V. S. 1990), Cloth bound. Pp. 234. Price Rs. 2.

This is a collection of eleven stories by Sit. Bhawanishanker Vyas, who seems to be conscious of the world that he describes, and is wide awake to the grim realities of every-day life. A sensitive and sympathetic observer of the tragedies occurring in the lives of ordinary folk, Mr. Vyas gives us his life-like reflections in these stories and he writes mostly in the sarcastic mood. One would wish his technique would be more perfect and that the book would contain fewer mistakes of spelling.

MANILAL PAYEL

ISVARNO INKAR: By No Patel. Published by Prasthan Ka Rupee One only.

This is a treatise (No. 5) included in the serie known as Vrihad-granthaveli, and discusses an old businteresting question in an interesting way. Is there a God? Did He create this world and does He still guide it, listening to our prayers? If not, why have generations of men, and among them the best and the holiest, offered their homage and worship to Him? then, had the primitive man any religion or dog Is it not truer to say that man made God in his image? These are some of the questions with w Sj. Patel deals, and deals in no uncertain manner as a man who has been seasoned by years of states and thought and who writes from conviction, not for the love of display. The work is published in the 60th year of the author's life, and so can claim to be the expression of his mature opinion.

One is however tempted to remark that such an opinion, maintained carefully through years of youth and age, has grown for the author into a habit which it is difficult, if not impossible, to remove. Secondly, the well-known lines of Omar Khayyam rise to the readers' lips, though without any cynical association. The beautifully expressed ideas are nevertheless enjoyable, because evidently they are prompted by the desire

to seek truth.

P. R. SEN.

FANSIGAR: By Namaksar. Published by Manilal I. Desai, B.A., Bombay. Pp. 190. Thick card board. Full page coloured illustrations. Price Rs. 5/- (1984), Part I.

Col. Medows Taylor's "Confessions of a Thug" has been translated into Hindi, Marathi and Gujarati. The Gujarati translation was made more than a generation ago and was merely a translation. The present work (translation) by Manilal has many novel and attractive features. Not only is the translation free and therefore the rendering more natural but the Introduc-tion and the several footnotes disclose a deep study of the subject from a historical and psychological point of view. The Thugs come from both communities, Hindus and Mussalmans. They both took a vow at the altar of the Goddess Bhavani, and were given to understand that they were conferring a boon on humanity by killing men without shedding blood. Thus a religious background was given to this cruel practice of strangling unsuspecting travellers with a handkerchief and robbing them. Col. Sleeman's work in this connection is well known; it has been studied by the writer. Social conditions obtaining in India about a hundred years ago also are brought out prominently by him in his observations. In short it is an intelligent work accomplished from a scholarly point of view.

RAS KUNJ: By Mrs. Shanti Bar Printed at Mir Khadayla Printing Press. Ahmeilabatl. Paper cover, pp. 204. Price Re. 1-4 (1934), Second edition.

RAS RAJANI: Publised by Nandalal Mohanial Thakkar, Princess Street, Bombay. Cloth bound with illustrated Jacket. Pp. 314. Price Re. 1-8 (1934). Second edition.

NANDINI: By Janardan Nanabhai Prabhaskar. Printed at the Anand Printing Works, Bombay. Thick card board cover. Illustrated. Pp. 100. Price As. 8 (1984).

RAS NIKUNJ: By Muljibhai F. Shah. Printed at the Anand Printing Works, Bombay. Thick Card hoard cover. Illustrated. Pp. 82. Price As. 8 (1934).

The very fact that we have to notice at one and the same time, four books on the subject, shows how popular Ras composition and Ras singing has become in Gujarat. The fact that the first two which are well made selections from Ras poems have run into two editions. The first is a selection from his other Ras poems by the author, and the fourth is a collection of original writings. Ras songs and poems now deal with a wide range of subjects and are confined to the love of Radha and Krishna only. Mrs. Shanti has been fortunate enough to secure two fine forewords, one from N. V. Divatia and the other from

Mr. Meghani, who has now made, considerable-progress in his study of this and allied subjects. We repeat what we said in reviewing Mrs. Shanti's first attempt, viz., Ras Rajni, that the compilation is one of the best of its kind. Ras Rajni presents a relaction of 285 senses all worthy of selection it has selection of 285 songs all worthy of selection; it has hardly left out any deserving composition. Ras Nandini shows how well the composer of these 72 pretty songs has entered into the spirit of the subject and produced attractive work. Ras Nikunj contains a short introduction from the pen of Mr. Ramanlal Desai, a rising novel writer of Gujarat, and the contents show Mr. Muljibhai at his best,

K. M. J.

GOVERNMENT OF INDIA CIRCULAR LETTER ON EDUCATIONAL RECONSTRUCTION

By K. S. VAKIL, M. ED., I.E.S. (Retired)

Bureau and the Central Advisory Board of Education on the recommendation of the Inchape Retrenchment Committee in 1923, the Government of India have publicly recognized the genuineness of public dissatisfaction with the present system of education in this country and invited opinions on the subject from Provincial Governments. Notwithstanding the transfer of Education to the control of the Provinces, the Government of cannot divest themselves of their responsibility for the direction of the general policy in Education in India, since India is one federated unit whose general advance depends largely on the extent and quality of the education of the people of the provinces federated in it. India is represented, treated, and judged as one unit in all international educational organizations, committees, and conferences, such as those of the League of Nations Committee on Intellectual Co-operation and the World Federation of Educational Associations. The children of the people of the provinces are as much potential citizens of India as they are of their respective provinces. The Indian citizenship of the people is completion of the secondary stage of their indistinguishable from their provincial citizen- education. The Conference appears to have ship. The provincial Departments of Public left out of consideration the educated un-Instruction were all organized on the general employed standing below lines indicated in Wood's Education Despatch matriculation, e.g., passed boys and girls who of 1854 and still retain much of their original are turned but by our primary and middle

T is, indeed, gratifying that after a period character. Further, as the Auxiliary Comof inaction dating from the abolition of the mittee of the Indian Statutory Commission (p. 277) observed,

> "Education is a subject in which fresh advances are being constantly made and India cannot afford to remain behind other countries in educational progress. New and more efficient methods of teaching are constantly being introduced all over the world. Moreover, it is essential that each province should be kept constantly in touch with the experience and progress of other provinces. The Annual Review published by the Government of India and the Quinquennial Review are quite insufficient for the purpose."

The first resolution of the last Univer-Conference at Delhi recommended, as a practical solution of the problem of unemployment of the educated and as a means of enabling Universities to improve their standards of admission, "a radical readjustment of the present system of education in schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions." This resolution implied that in the opinion of the Conference, diversion of pupils unfit for literary education should take place on the level

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schools in larger numbers every year than are matriculates by our secondary schools. If the problem of unemployment of the educated is to be effectively attacked, it appears necessary to take into account not only the unemployed graduates and matriculates but the much larger numbers of the unemployed primary and middle school pupils, for it is unemployment of these latter that drives a not inconsiderable number of them to secondary schools and swells ultimately the number of those seeking admission to the Universities.

Further, if a radical readjustment of the present system of education is to be attempted, the readjustment should proceed from the bottom upwards, i.e., from the primary stage to the secondary and from the secondary to the University; not from the top downwards, as appears from the wording of the second resolution to have been done by the Conference. The Conference first laid down the minimum period of study at the University for the Pass degree; and then the normal length of the total period of instruction at school and college. This contrarywise treatment of the question of educational readjustment by the Conference is exactly what was done by the builders of the present system of education in India. They built from the top and began with the establishment of colleges and universities and thought of organization of the primary stage of education at a much later They worked on the "downward filtration" theory that the higher education of the few would in course of time filter down to the bottom and be the means of education of the masses of the population. It is, however, satisfactory after all that the Conference included the Primary stage in its consideration and restored it to its proper place in the division which it indicated of the total period of instruction.

Lastly, one cannot help remarking that the consideration given to the question of radical readjustment of the present system of education is so scrappy and so inadequate (Dr. Paranjpye who moved the first Resolution in the Conference did not himself consider the Resolution "satisfactory" or "of great immediate practical use") that the resolutions, as they stand, can be used only as basis for further and fuller discussion of this very important subject, as they have been used by the Government of India. To do full justice to the subject, it appears desirable and necessary for the Government to treat "Education" as an organic whole, including in it all its stages from the lowest to the highest,

and to make it the subject of detailed sideration by a body of educationists not only primarily in University but in Education as a whole from start to finish as a means of progress and uplift of the entire population of the country. For such comprehensive consideration, nothing less than a Royal Commission on Indian Education appears to be needed at the present juncture. The Indian Education Commission of 1882 considered the primary and secondary stages of education; the Indian Universities Commission of 1901 considered only the University stage; and the Calcutta University Commission considered largely the problems concerning the Calcutta University. The question of Education in all its stages has not yet been considered in a public and comprehensive manner.

The Conference recommended that the total period of education should in no case extend beyond 15 years and that it should be divided into four stages called Primary, Middle, Higher, and University. Proceeding more or less on the basis of these recommendations Provincial Departments of Public Instruction would be well advised to readjust their present systems of education as indicated below:—

(a) Primary stage consisting of standards I-IV and covering a period of 4 years, with the vernacular as the medium of instruction and with literacy and simple manual training as its main objectives. It is pertinent to note in this connection that the Bengal Government have proposed in their recent scheme a four years' course for the Primary School stage.

(b) Middle stage consisting of standards V-VII and covering a period of 3 years, with the vernacular as the medium of instruction. Its objectives should be to give a fair knowledge of the mother-tongue, elementary arithmetic, provincial history and geography, elementary physiology and hygiene, drawing, light wood-work, needle-work for girls, and, where there is an effective demand for it, English and prevocational training in agriculture, industry, or commerce.

(c) High stage consisting of standards VIII-X and covering a period of 3 years, with the vernacular as the medium of instruction in all subjects except English. Its objective should be to give general school education corresponding to what is given at present in our high schools and, where there is an effective demand for it, vocational training in agriculture, industry or commerce, and, for girls, in home economics.

Education in this stage should close with a School-Leaving Examination to be held by Divisional Examining Committees under the direction of the Department of Public Instruction and to be recognised by Government and other public bodies as qualifying for admission to lower branches of the colleges, and to industrial and technical institutions. Recognition and inspection of schools up to the end of this stage should rest entirely with the Government Department of Public Instruction. The University should have nothing to do with enabled to free themselves from the domination of the University Matriculation Examination.

(d) Higher stage consisting of a course of 2 years for High School pupils Examination and who desire to prepare for the University Matriculation Examination. The medium of instruction in this stage should be English in all subjects and its objective should be preparation for the University Matriculation Examination. It should give instruction of a higher grade, than is at present given in our High Schoools and by our present school teachers, in subjects leading to the Arts courses or Mathematics and Science courses of the University. The Higher School course should close with the University Matriculation Examination which would be held either in Arts subjects or in Mathematics and subjects. The proposed Higher School would be a higher type of secondary school between sity. Inspection and Recognition University. The Government Department of Public Instruction should have nothing to do with it.

(e) University stage covering a period of 3 years, offering bifurcated courses in Arts and Mathematics and and Science from the first year.

The scheme of educational readjustment outlined above provides for practical training as well as for intellectual training and is calculated to meet the present insistent demand for a practical turn being given to education. If education is to be divested of its present literary character, a beginning in this direction should be made in the school by inclusion of practical work in its curricula public service, to primary training for the different stages. Under the scheme cutlined above, the Primary school pupils would do drawing and handwork. The Middle school pupils would do drawing, practical geometry, light wood-work, and needle-work, and would also be given agricultural, industrial, or commercial training of a pre-vocational character, if there was an effective demand for it. Thus would High Schools be it. The High School pupils would in addition to their ordinary instruction, receive agricultural, industrial, commercial, or domestic training of a vocational character if there was an effective demand for it.

In the Philippines, after the first four who have passed the School-Leaving years of the Primary course, three alternative Intermediate courses, each of 3 years, viz., a General Course, a Farming Course, and a Trade Course, are provided to suit different needs and aptitudes of pupils. Again, at the end of the Intermediate Course are provided 7 alternative Secondary Courses, each of 4 years, viz., (i) a General Course, (ii) a Home Economics Course, (iii) a Farming Course, (iv) a Trade Course, (v) a Commercial Course, (vi) a Normal Course for those who would be elementary teachers, and (vii) a Nautical Course for sons of sea-faring people living on the sea coast.

The 'Mittelschule' which is a post-war development in education in Germany and is based on the four years' course of the 'Grundschule' is both cultural and vocational in aim and offers vocational (industrial, commercial, domestic economy, and other) as well as general courses of instruction.

Even in England, the Education Comthe present-day High School and the mittee of the London County Council has University likely to produce a better recently suggested "the establishment of a quality of recruits for the Universystem of post-primary education which will function as an integral whole rather than of the Higher schools proposed in separate departments or types of school like should rest entirely with the the present system of senior, central, secondary,

COMMENTS AND CRITICISMS

and technical schools which are now they have pursued for such a long time which would be large enough to provide within pupils considered unfit to proceed to the high its four walls most of, or all, the activities now carried in existing types of post-primary School." It is considered that "more fluidity between all types of post-primary schools is desirable in order to secure that every pupil gets the type of education most suitable to his ability and particular bent." This new type of school would, it is expected, "help to break down any prejudices which may exist regarding the relative merits of one type of post-primary education as compared with another."

The suggestion that vocational training should be ordinarily provided in separate vocational institutions after pupils completed the proposed shortened secondary course does not appear likely to produce the desired result. Pupils who have been nurtured on literary instruction for 9 years are hardly. likely to turn back from the literary course

administered under different sets of regulations" take willingly to an altogether different tipe of and the organization of "a new type of school course in a separate institution designed in secondary course and, by so doing, get themselves damned as 'inferior' in public estimation. The history of industrial and technical schools in the country bears witness to the fast that because of their general treatment as inferior, they are not able to attract the same quality of pupils as ordinary secondary schools.

> According to the scheme above vont lined, there would be only two examinations:

- (i) The School-Leaving Examination to be conducted by the Department of Public Instruction at the end of the 10 years' course and
- (ii) the University Matriculation Examination at the end of two years." instruction in a Higher school.

COMMENTS AND CRITICISMS

"What the West can learn from the East in Hygiene"

After explaining the necessity of washing the part after attending a call of nature and other matters Dr. S. L. Bhandari has, in the July number of this journal, concluded by saying that "in spite of Kipling, East and West combined can bring out the salvation of the world much quicker . . . " May I suggest that these remarks apply very well in case of personal cleanliness after attending a call of nature. That is, if paper is used first and then the part is washed (preferably with Carbolic soap and water) it will avoid the unpleasant feeling of touching foul matter with one's own fingers and at the same time secure thorough cleanliness.

Another matter that the doctor could have mentioned

is the clean and hygenic habit of all the upper class: Indian ladies and many (unfortunately not all) Indian gentlemen of washing the part after urination.

Western doctors and thinkers have lately realised the necessity of washing on these occasions, vide Ideal Marriage by Dr. Van de Velde and Practical Birth-Control by Mrs. Hornibrook.

In big cities, where a tooth-stick (datuna) is not easily available everyday, I think we can reduce the disadvantages of a tooth brush to a minimum by purchasing a good sterilised one, holding it under a tap, at various positions after use and drying it in the sum besides washing it with Carbolic soap or a solution of permanganate of potash, after cleaning the crevices with a fine stick, daily or occasionally.

NIBMAL CHANDRA DAY.

ERRATUM

June, 1935, page 635, column II, line 6 for Sailendra Sen read Sailendra Chandra Bannerjee



FOREIGN PERIODICALS



Culture and Religion

Do Culture and Religion go hand in hand? Mr. S. Walter Yeomans is of opinion that a learner's years in a University are wasted. In Blackfriars, September, 1935, he puts the situation thus:

Love of learning, or learning itself? Culture, or the acquisition of specialized knowledge? This is the great problem which faces every university in the modern age. Some, indeed, claim to have solved it to their own satisfaction. Others are still grappling with it.

The problem has been created with the passage of time and the opening up of fresh fields of thought and knowledge. Applying equally to both the old and the new worlds, it is of universal importance, inasmuch that on the solution of it depends the future, not merely of our educational systems, but of our civilization itself....

Culture does not necessarily mean the accumulation of large quantities of uncorrelated knowledge. Any system of education that aims at being cultural must consider both sides of the question. The acquisition of a certain amount of knowledge may be, and is, important, but equally important is the knowledge of how to use our leisure. Modern education makes no attempt to train the growing mind to use the time of leisure profitably—in fact, the student of to-day has no time left for mental leisure, so great is the demand and the necessity for the acquisition of more and still more knowledge. No provision is made for that wide reading which is so essential for a true conception of life.

This is the one great handicap that the university graduate has to overcome when he, or she, goes out into the world. The university man may have a far more extensive knowledge of his subject than his less fortunate brethren, but he lacks the experience necessary to apply it.

In one respect the universities are worse off to-day than they were in the Middle Ages—they lack the ideal that religion used to give them. Religious thought at the modern university is in a state of chaos. It lacks co-ordination and unity. No attempt is made to link up education and religion. While admitting that a return to the old religious conditions of the universities is impossible, they could at least insist on a greater degree of religious instruction, based on fundamentals, and avoiding controverted dogma.

AE

Aodh de Blacam pays the following tribute to the famous Irish man of letters, Mr. G. W. Russell (Æ) in The Irish Monthly, September. 1935:

Few men of letters in our time have made a bigger stir than Mr. George W. Russell ("Æ"), who died in July. The many tributes paid to his memory, by men

of different lands, races, creeds, callings, tastes interests, tributes which had the ring of grief, prove the range of his influence. He had become a legend, even while he lived, like Dr. Samuel Johnson, with whom he may be likened—not as to nature, indeed, but in this: that he wrote little that will live of its own merit, yet was the centre of a circle of writers, and a leader of many.

He expressed his nature best in his paintings of sunsets and dawn on the sand-dunes of Donegal, great sweeps of coast, light spilt through trees, flashing water, dim, glimmering twilight scenes. He resembled Turner in his intoxication with light and many hues. He was made to be a sensuous painter of landscape. It was a pity that he lacked the discipline to turn his gift to perfect use. The best impression of him can be got from the bust in the Municipal Gallery, Dublin: a great leonine, meditative head among the images of many other men of distinction, whom no land but Ireland could breed. This was the man, denied the art that he loved, and working with words that he never had mastered, who yet was a mover of his time, admired and even loved by many. How did that mind affect so many others? By the gift of talk. Æ was the greatest talker of the times. . . .

Where Æ was at his best with the pen was in those remarkable essays week by week, in the Irish Homestead, in which he dealt with the co-operative system, and with rural life in general. . . . He developed a plan for a co-operative commonwealth which amounted to a draft constitution. Many thought his scheme Utopian, but it was more practical and sound than many schemes which have come into actuality in Europe since the World War. His book on Co-operation, and that fine volume The National Being, set forth his ideas on these matters, and deserve study. Perhaps some part of his proposals will be embodied in an Irish constitution yet. . . .

It is needless to discuss his doctrine, his pantheism, which made gods of us all and denied the transcendent God of Heaven. He declared that Prometheus was just as historical as Christ—that Christ Himself was simply another symbol, raised by man's myth-making mind. In facile, highly-coloured verse, he sang of our supposed journey home to a heaven from which long ago we descended into the earthen world. He believed in reincarnation, and once in youth told Mr. Yeats that he was resigned to wait until his next life on earth for the realisation of his desires in art or poetry.

His influence lives, perhaps, in many disciples of his co-operative docrtines, but yet more in the many whom he helped and encouraged, who were stimulated by his mental eagerness, differed from him, yet went farther in more orthodox paths than they would have gone if he had not set them thinking hard.

Lancashire and India

Under the caption 'Lancashire Looks at Missions,' Mr. Cecil Northcott presents the

following pen-picture in The International ever, if not bolder. With the League of Nations prostrated on a sick-bed from which it is doubtful whether it will

The great weaving section of the cottoh industry in north-east Lancashire was almost wholly dependent on its enormous trade with India. The simple, white dhotis poured out ceaselessly through the Liverpool docks. Repeat orders came almost automatically every six months, warchouses emptied, weaving sheds rattled, money was saved and the magic phrase 't' boom' went round. Then came Mr. Gandhi's boycott, difficulties in the silver market and increased Japanese competition in the Far East. The bottom fell out of the industry, manufacturers went penniless in a night and thousands of workers were thrown on the unemployment dole.

In 1931, Mr. Gandhi stood in the centre of Darwen—a typical east Lancashire cotton town—and watched the people as they passed him in the street. He had been brought from London by a well-known Congregational family, deeply interested in the work of the London Missionary Society, in order that he might see for himself the state of a Lancashire town. He watched the people pouring from a matinee at a cinema and noticed that most of them were well dressed and well fed. He could hardly believe that they were unemployed, and asked how much relief they got. He gasped at a figure like twenty-eight shillings a week for a man and his wife, fifteen shillings for a single man and thirteen for a woman. Some of his Indian brethren were only getting that a

That visit of Mr. Gandhi was a revelation to many Lancashire people of the real state of the people of India. For the first time many realized in their own terms that had though the slump and unemployment were, the permanent state of villagers in India was indescribably worse, and that their great industry had grown up and boomed on trade with people infinitely worse off than themselves. For the Lancashire mind at its best is international in its thinking, and its great doctrines of individualism, international peace and free trade have been practical ideals as well as practical politics and good business. The little figure of Mr. Gandhi in his robe by the tram-track was a sign to the town that their religion and their industrial prosperity were international.

There has been little resentment against India as far as I have noticed in Lancashire, although here and there one has heard of decreased support of misssions because of the Indian situation. There is resentment and bitterness against Japan as the arch-villain in the piece, and many monstrous stories about slavery in Japanese mills, low standards of living and unfair competition are readily believed. But the ordinary man is reasonable enough to see that Japan is passing through a period of industrial expansion similar to the British expansion of a hundred and more years ago, and that she is able to take over en bloc the gifts to industry of science and discovery which have made her growing-pains less arduous and her achievements more spectacular.

So, Mars has Staged a Comeback

The following observations on the doom of disarmament appear in *The People's Tribune*, October, 1935:

Several years ago the fact was joyfully proclaimed around the world that war had been outlawed by all civilized nations, but it is now very evident that Mars has "staged a comeback," as the sports-writers say, and the outlaw has returned to his former haunts as bold as

ever, if not bolder. With the League of Nations prostrated on a sick-bed from which it is doubtful whether it williever get up again, recent events at Geneva have very clearly shown there is no prospect of anything practical being done in the direction of disarmament for a long time to come. It did not need the Italo-Abyssinian crisis to make this fact clear. Four years ago a certain "incident" at Mukden indicated the coming of a storm which would wreck all hopes of any international agreement in the way of reducing armies and navies and air-forces. What has happened in various parts of the world between mid-Septebmer 1931, and the ninth month of 1935 has made it only too painfully clear that until there is a very considerable change of heart all round, disarmament is doomed. As Britain's Prime Minister recently said:—"The only defence is in offence, which means that you have to kill women and children more quickly than the enemy if you want to save yourselves."

Thus it is not surprising to read of a handbook being published by the British Government for the guidance of its citizens as to the most effective precautions to be taken in the event of air-raids upon England. It is seriously stated, in this official publication, that every house and every business establishment should have at least one room to which all inmates could retire in the event of a gas-attack from the air. To provide effective home precautions against gas attacks would mean setting up gas-proof shelters for the entire population of Great Britain at an estimated cost of between 1,000 and 1,500 million pounds, which even the British Government cannot afford to lay out in these hard times. But according to the Home Office handbook, every house in England should have one room selected beforehand and suitably equipped to meet the emergency.

Naturally nervous people have not been made less so by the result of a recut "raid" on Portsmouth, Gosport, and Southampton, conducted at the request of the naval and military authorities who wished to test the plans they had made to defend Britain's great naval base. For nine hours the three towns were completely "blacked out"—not a light was allowed to be seen save the rays from fifty searchlights trying to "spot" several squadrons of heavy bombing-planes, which succeeded in dropping hundreds of "bombs" upon vital spots in the naval base of Portsmouth and the shipping port of Southampton. If the attack had been a real one, the enemy would have destroyed his objectives with much the same success as attended an earlier "raid" on London, when the "enemy" reached the places he desired to bomb with a facility which showed that progress in planning effective defence against air-attack has not kept pace with the increasing powers of attack. And in the event of a real enemy hovering overhead the only thing for non-combatant men, women, and children to do is to make tracks for the nearest bomb-proof, gas-proof shelter, where they may meditate at leisure upon the fact that mustard gas and Lewisite lie on the ground in liquid form and may continue to kill for several weeks after a raid, and that boiling may be necessary to free clothes from contamination, and that anyone who walks in a street which has been contaminated with poison-gas may have to take his leather boots to be treated at a special depot, and if a concrete surface has been soaked with liquid mustard gas it may be necessary to break it up and relay it. Of all forms of death known to man there are few more painful than that which results from the effects of mustard gas, though some of the new gases, which are being kept in reserve in various countries as the "surprise weapon" with which every army hopes to win the next war, are said to produce even more intense agony.

All of which shows that Mare today is more malevolent, as well as more powerful, than ever. Not only are soldiers and sailors to be blown to bits, blinded. maimed for life, and shell-shocked, but civilians of all ages and both sexes are to be exposed to the most fiendish torments which can be devised by the devilish ingenuity of chemists.

Exclusiveness of European Clubs in India

In an open letter to His Excellency the Viceroy, Sir Chimanlal Siatalvad of Bombay has raised the question whether official patronage should be extended to the clubs which excludes Indians. The Australian cricketers who are now in India have refused invitation from such a club at Karachi. Philip Morrell discusses this 'very delicate question' in The Asiatic Review, October, 1935, and says:

I know the argument for not admitting Indians, even when highly cultivated and intelligent men-the sort of men whom we meet as friends in England-to English clubs in India. A club, it is said, is a purely private affair, and if Englishmen in India like to have their clubs to themselves, so as to preserve the home atmosphere, what right has anyone to object? But the answer is, I think, that a club composed almost entirely of people in official positions can never be a purely private affair, and the existence of these exclusive clubs tends no doubt to make social intercourse between Englishmen and Indians far more difficult than it would otherwise be. It is a pity that the admirable example set by the present Viceroy in the founding of the Willingdon Club at Bombay has not been more generally followed.

I now come to the second difficulty: that Indians themselves are often over-sensitive and therefore unreasonable; but here again there is a bad tradition to be overcome. If Indians are sensitive, it is because too often in the past they have had their feelings hurt, and because they are not yet convinced that in social matters, as well as in political, the English, who have so many social advantages in India, are ready to disregard differences of race and creed and what is called the colour bar. In the Indian States these troubles hardly exist. In Mysore, in Jaipur, and Indore we found admirable clubs, at which English and Indians met and played bridge and tennis and polo together on perfectly easy terms, and one of the happiest evenings I remember in India was at a dinner party at Bangalore, in which the members were exactly divided between the two races, and the conversation was as frank and unrestrained as at any English table and in some ways far more interesting. The trouble in fact is the same, though seen from a different point of view. As the ascendancy spirit disappears on our side—as sooner or later it must and will -the over-sensitiveness on theirs will disappear also.

A Cotton War?

following comment on the 'Heaven-sent opportunity of having a Jap-America Cotton War:

Japan's attempt to develop a cotton empire of its own in the Far East bids fair to become one of the outstanding factors in Roosevelt's 1936 campaign. The United States grows about 13 million bales of cotton

a year and exports about 7 million, of which Japan buys, nearly 2 million, Germany and England taking less than 11/2 million bales each. Now Japan will plant 2 million acres of cotton next year in five Chinese provinces— Hopei, Shantung, Kiangsu, Honan, and Shanai. Already China produces 2 million bales of cotton a year and next year is expected to produce 3 million bales, not including those areas enumerated above, where the Japanese are distributing cottonseed free of charge. What has made this scheme possible is Japan's military conquest of North China and Manchuria, where the best land for cultivating cotton lies. Needless to say, British propagandists, eager to involve the United States in war with Japan, have a Heaven-sent opportunity here. Roosevelt depends on the home of King Cotton for re-election and is not likely to let American control of half the cotton markets of the world pass into Japanese hands without a challenge. The fact that Japanese capital must subdue China by force of arms before undertaking the economic conquest of our Southern States supplies the necessary moral impetus for the next crusades to make the world safe for democracy.

Relations Cordial But . . .

'Relations between the British Empire and Saudi Arabia are cordial. But there has been no settlement of a very troublesome dispute' -so laments W. N. Ewer in the Daily Herald. the Labour Daily of London, and proceeds on

King Iban Saud and the British Government are, and have for some time been, at loggerheads over the ownership of some hundreds of square miles of sandy desertcompletely barren, uninhabited except for the occasional visits of nomadic tribes. Nevertheless, the Arabian King is very stubborn in his claim that this desert patch is in his dominions. And the British Government is equally stubborn in its claim that the patch rightly belongs to the British-protected princes, whose tiny 'states' lie the British-protected princes, whose tiny 'states' lie dotted along the Trucial Coast of the Persian Gulf.

Why should there be any quarrel over such an un-

desirable freehold property, across which no one has ever troubled to mark out a boundary? Why has it become as coveted as Naboth's vineyard? The answer is to be found in a single syllable—oil.

We are not quarreling over the sands of the desert. We are quarreling over the oilfield that may-or may not-lie beneath. There is oil across the Gulf in Southern Persia. There is oil in Kuwait at the head of the Gulf. There is oil in the Bahrein Islands, a little way up the coast. Likely enough, the geologists say, there is oil under the desert lands of Hasa and under the desert lands behind the Trucial Coast. Anyway, the chances are good enough for big oil companies to be very interested, for governments to be very interested.

A Road to Ruin?

There are people who think that Abyssi-The Living Age, October, 1935, makes the nain War is nothing short than Italy's race on the road to ruin. Giustizia e Liberta, an anti-Facsist paper of Paris, says:

> Even if one counts on a rapid victory (which is putting the best possible face on the matter), the African war means for Italy the road to ruin. The billions that we are spending and shall spend on roads, cannon,

provisions, soldiers' pay, etc., we shall certainly not get back when the Abyssinian war is over—any more than we got back the far fewer billions spent in Eritrea and Libya. If for the soldiers the war means death, for the Italian economy it means inflation and ruin. Exchange rates, debts, money, prices will rise vertically while the people, upon whom in the end the immense costs of the war will fall, will be forced to reduce still further their already miserable standards of living. And the responsibility for this must be placed squarely at the door of the criminals whose delusions of grandeur and desire for personal power are leading the nation to catastrophe.

The Next Viceroy

Lord Linlithgow has been appointed Viceroy of India. 'He has been influential behind the scenes rather than prominent on the stage of public life' and the following observation by P. Q. R. in the Spectator, the Conservative Weekly of London will be read by Indian readers with much interest:

In appearance and manner he is a fine type of British aristocrat. Tall, robust, and erect in figure, he has a way of inclining his head like Jove on Olympus. An impression of dignity and poise is conveyed as he walks, and still more when he takes the chair. An observer is first struck by his deep voice and powerful lower jaw but is reassured by a humorous mouth, kindly eyes, and the brow of a thinker. Clearly a dominating personality with a force of character and subtlety of intellect above the average.

Lord Linlithgow assumed the responsibilities of adult life at an early age and has had a wide and varied experience. Succeeding to his father's title and estates in 1908 at the age of twenty-one, he married at twentyfour and served with distinction in the Great War. After filling the posts of Deputy Chairman of the Conservative Party and Civil Lord of the Admiralty, he left politics for industry and became a director of several companies. As chairman of the Committee on Distribution and Prices of Agricultural Produce and of the Royal Commission on Indian Agriculture, he acquired the reputation of being an ideal committee chariman-tactful, hard-working, subtle, and quick to seize a point and, when necessary, to steer clear of the rocks. He can administer a rebuke with devastating pungency or disarming mildness, as the occasion demands. But much of his success is due to a Puckish impromptu humour, which breaks out now as light badinage, now as brilliant repartee, and frequently as a lightning-conductor in an atmosphere charged with thunderclouds. A man who can in a moment turn from grave to gay is both master of himself and well equipped to be leader of others.

Of his qualities of mind the most outstanding are versatility, sound judgment, and tolerance. Agriculture and India are his special subjects; but he can hold his own with experts on literature, art, economics, and scientific research. He knows more about business than the average economist and more about economics than most business men. In the course of a conversation he will surprise you by giving the latest prospects of a cure for the common cold or an outline of the effect on China of America's silver policy, as well as a racy tale of his Scottish tenantry. His cast of mind is curious, skeptical, judicial; not positive and dogmatic. He is more prone to listen than to preach; and, if he lays down the law in a challenging epigram at one moment, he will in the

next be weighing up and accepting a large measure of truth in its precise opposite. As Mr. Baldwin said is reply to a parliamentary question, the older he gets the more impressed he becomes with the many-sidedness of truth; but, whereas Mr. Baldwin's tolerance and wide sympathies are associated with a certain indifference to, if not distrust of, science and economics, Lord Linlithgow is keenly appreciative of the achievements and possibilities, as well as the limitations, of scientific methods.

Like Mr. Baldwin, he judges men by their character and ideas by the character of the men who hold them. But, like many of the survivors of his age who fought in the War, he is more conscious than the older generation of the ferment of new ideas with which the Conservative instinct for tradition and stability has to make its peace in a rapidly changing world. Lord Linlithgow has had the advantage of contact with all classes, particularly of his fellow Scotsmen, and has the gift of making varied friendships in all walks of life. In this he resembles his great-uncle, General Andy Wauchope of Niddrie, whose popularity with the Scottish working classes was remarkable.

Like his predecessor, the new Viceroy will be greatly assisted by the personality of his wife. Tall, stately and serene, with a ready smile and easy manner, she is ideally suited to play her part in promoting the right atmosphere for introducing the new era in India. She accompanied him during his visit to India in 1926-28 as Chiarman of the Royal Commission on Indian Agriculture and shared his intimate studies of village life. It must have fallen to few Englishmen to have obtained so detailed a knowledge of Indian life and politics without having served in the Indian Civil Service; and, indeed, there must be few Indians who have acquired so clear a picture of agricultural conditions and problems in every profince. Lord Linlithgow worked with terrific energy during his two years in India. All who have served with him in that or any other field testify to his kindness and generosity to colleagues and subordinates and to the thoroughness and quickness of grasp with which he tackles the business in hand.

The Viceroy Designate is still young and has yet to prove that he possesses the highest gifts of statesmanship and administration. But his friends feel every confidence that there is no man living, of his generation, better qualified by character, intellect, and experience to assume the burden of guiding India's destiny in these critical

Twelve Years of the Turkish Republic

Frederick T. Merrill who visited Turkey in 1934 and has made a special study of Turkish nationalism, writes in *Foreign Policy Reports*, October 9, 1935:

Since 1923 the Turkish Republic has been carrying on a fundamental revolution based on five principles: republicanism, secularism, nationalism, modernization of industry and agriculture, and controlled economy. The flight of Mohammed VI on the English battleship Malaya in 1922 ended the despotic rule of the sultans. With the abolition of the Caliphate and the secularization of education in March, 1924, the abrogation of the religious provisions of the constitution in 1928, and the more recent acts restricting the garb and speech of the clergy, Turkey has become a secular state. Fear that unsympathetic minorities might prove to be a source of reaction and unrest intensified the nationalist fever which resulted after the war in the final eradication of the Armenians, while

later the Greeks were forced to migrate to Greece by the 1923 agreements for exchange of populations. Since then, all foreign elements have been gradually eliminated, either by turkification and suppression, as in the case of the Kurds, or by legislation in the economic and social sphere affecting foreign residents in Turkey. At present this nationalistic feeling, expressing itself in "Turkey for the Turks," is clearly evident. Worship of the state is filling the void caused by the decay of Islamic tradition and leadership. The desire to become a self-sufficient, industralized state has led Turkey along the road of economic nationalism. Here again the state is omnipotent, for the government aims to control all economic activity. Thus the political, religious, social and economic theories of the Kemalists have altered virtually every phase of life in Turkey since the establishment of the Republic.

He concludes as follows:

In the face of seemingly insurmountable obstacles, Turkey has made remarkable progress during the twelve years of the Republican regime. First-hand observers of Turkey continually remark on the rapidity with which the Turks are assimilating Western methods and civilization. In the political sphere a purely national, sovereign state, commanding the loyalty of its people and the respect of other nations, has been created. The social program of the government has made definite progress in popular education and the emancipation of women. Health and living conditions have also been improved. In the financial sphere, Turkey has adjusted its foreign obligations, and by instituting a policy of "pay as you go" in its internal affairs has strengthened its credit abroad. Economically, the new regime is revolutionizing agriculture and establishing an industry in an effort to become selfsufficient in manufactured goods. On the other hand, economic nationalism, restriction of foreign trade, heavy appropriations for national defense, and the government's internal financial policy are at present the major difficulties which beset the Turkish people in their attempt to gain economic and political security. The first stage of the Turkish revolution has been effectively completed. The final stage, that of consolidation, is now in progress.

Toward World Unification

As the American colonists extended their patriotism from state to nation, so now the peoples must learn how to extend their social loyalty to embrace the world—thereby not decreasing but making more effective their natural patriotism for their own nations and in the *World Order*, October, 1935, Willard P. Hatch says:

Geographical barriers that interfered with intercommunication, causing various languages to be developed among communities thus kept apart, have been swept aside by the God-given inventive genius of the modern age. Steamship lines, rail lines, airplane and automobile carry inquisitive humanity to all parts of the globe. The cable, the telegraph and telephone make the doings of each nation the breakfast reading of all other peoples.

The inter-relating lines of commerce, industry, science, art and music are world-wide and world-connecting. Also the literature of the world receives its contributions from the authors of all nations.

More and more do the nations consult one another regarding the affairs of paramount interest to all mankind.

The result of all the above is that the nations of the world, through an ordained evolution and maturing of events, stand, in relation to one another, in about the same relative position that the original thirteen colonies occupied each toward each.

There is nothing contrary to same patriotism in the idea of world-unification-there are backward nations, it is true, just as there are some states in the United States that fall behind others in education, and are still afflicted with bigotry, provincialism, prejudice of religion and race, and a strange and perverse attitude toward anything that is new, whether the new shought and mode of action be beneficial or not. Be that as it may, such things did not prevent a successful unification of the colonies that was to consummate in the United States. Nor could one justly be accused of being unfaithful to his state because he saw the benefits of a union with other states; any more than one can rightly be accused of disloyalty to his nation, because he sees clearly the benefits that will result from union with other nations in a world oneness that will eliminate war.

Negroes and American Textbooks

'Revise the textbooks' this is the demand made by the Conference on Education and Race Relations, an organization of one hundred Southern educators, with headquarters at Atlanta, because they, these books, omissions and inclusions in these books, 'make for much misunderstanding' as far as Negroes are concerned. The New Republic, October 2, 1935, describes the situation thus:

A study of textbooks in common use in American public schools to determine what kind of material they contain relative to the Negro has just been completed by the Conference on Education and Race Relations, an organization of one hundred Southern educators, with headquarters in Atlanta. Twenty standard textbooks in history were examined and it was found that seventeen of them leave the student in complete ignorance that Negroes ever rendered the slightest service to the flag of their country. Eighteen of the twenty histories made no mention whatever of the Negro's progress since eman-cipation, and there was a general failure to assess fairly the relative responsibility of the confused freedmen and their white leaders for the mistakes and crimes of the Reconstruction era. Fourteen of the principal textbooks in civics were studied, and exactly one-half of them made no reference to the Negro or to the problems incident to his presence in this country. Three treated the subject so lightly as to leave scarcely any impression, three brief treatments tended to deepen existing prejudices, and only one made any real attempt at adequacy and fairness. Thirty-eight textbooks in litreature were read, and twentyfive of these contained no suggestion that the Negro has ever made the least contribution to the literature of America. Eight books mentioned briefly only a single writer (either Phillis Wheatley or Paul Laurence Dunbar); one named both; and only four mentioned as many as three or more Negro writers. In view of these findings of "omissions and inclusions that make for misunder-standing," the Conference seems justified in calling for a considerable revision of American textbooks.



The British Would have Grabbed It

The Inquirer, October 12, 1935, gives currency to a fine story with good humour:

There is hope for the British so long as they can enjoy a joke against themselves. I found the following story in an English weekly paper. A missionary in India was having an earnest talk with a Hindu whom he hoped to convert to Christianity. "Come now," said the missionary, "wouldn't you like to go to Heaven when you die?"

The Hindu shook his head in polite regret.

"I do not think," he said, "that Heaven can be very good, or the British would have grabbed it years ago!"

The Paltry General Shop

The special correspondent of the *Unity* at Geneva is no admirer of the League of Nations. In a recent issue of the paper (October 7, 1935), he says:

Nowadays when no one knows what he wants and the majority want nothing, Mussolini is the man of the moment. Whilst the others, like snails in dry weather, have crept into the shelter of their houses and barred the entrance, Mussolini has ventured out into the middle of the road. Only those who want something attain

something.

Look at the Japanese! They wanted to have Manchuria. While they took it, they told the League of Nations that they were not taking it. When, a year later, the League of Nations got to know through its committee what it had known all along, i.e., that Japan had taken Manchuria, it was finally necessary to come to a determination. And the League decided to deny facts and not to recognize Japan's conquest of Manchuria. Japan, proud of her victory, got offend and left. Members of the League, who had made much money by selling arms to Japan during the war about which they knew nothing until it was over, now turned to concluding trade agreements with Japan in Manchuria which they did not recognized as belonging to Japan.

Japan is the prototype. If only one wants something, then one gets it. So now Mussolini wants to have Abyssinia and he has already begun to be a hero merely

because he wants something.

The League of Nations wants nothing, for the League of Nations is nothing. No League of Nations results merely because a number of representatives of capitalist governments are assembled under the same roof. The meaning of the word shows this. A league is an association whose object is a common course of action founded upon common interests. But the members of the League of Nations have no interests in common. Each one sees only the interests of his own country. Each merely haggles about his own country's advantage. "You let me escape condemnation when I am a bandit, and then I'll support you when you are one." That is the principle, and thereby a common course of action is precluded. It is on this principle all their talks of either peace or justice are based. The history of the League can teach this to anyone who will allow himself to be informed.

The League of Nations has a pact which the nations have all signed. The most important clause, Article 15, forbids them to carry on war. Then, none the less, they do so carry on war, some prefer to remain in the League, others to leave. It is of no consequence whatsoever

whether those who fight leave the League and those who sell them arms remain members, or vice versa.

World Patriotism

While paying a glowing tribute to the late Miss Jane Addams, whom he calls 'World Patriot,' Curtis W. Reese speaks of world patriotism as follows in The Christian Register (October 10, 1935):

Today among enlightened leaders there is a widespread movement in the direction of a more generous patriotism, in which movement Jane Addams was a pioneer. In both national and international politics this issue is now the dividing line between men and policies. The basic question is—shall the nations remain armed camps, each seeking to outdo the other, or shall they be woven into a brotherhood of the world where each will seek the good of all? The answer depends very largely upon whether the educators of the world allow themselves to become the tools of narrow-minded rulers or whether they maintain their independence. The best time to build mind patterns on a world scale is while the mind is young. In Hull House, children come in contact with the children of other racial and national groups. There they learn that no race or nation has a corner on values. There friendships are formed that encircle the globe. Some day this attitude will be taken over by the school system, the textbooks of the schools will be re-written. so that children will be taught to honor and glorify the men of toil and industry and art and science, rather than the men of war. Every pedagogical principle known will be applied by the most able men and women to the elimination of action patterns that lead to war and toward action patterns that lead to peace. This will be no easy task. The road is long and difficult. Old ideas die hard. Hate and prejudice have an iron grip. Suspicion is well entrenched. Vested interests fear innovations. Insidious foes constantly attack acadmeic freedom. These difficulties can be overcome only by educators who regard freedom as a sacred right, and resolve to defend it at all costs.

A second important step in the development of world patriotism is the fostering of all sorts of international organizations,— scientific, humanitarian, governmental; and in this Miss Addams was ever active. Every organization whose membership crosses a national boundary line has in it possibilities beyond its definite purpose. International federation of clubs, of educational associations, of fraternal movements, of religious fellowship, are all units of a new world order. They should definitely plan their programs so as to integrate differences and

create world sentiment.

The integration of differences is especially important, for we are coming to understand that a world order cannot be constructed of likenesses alone, but that differences also must be builded into the structure. We casnot create world patriotism by ignoring differences, much less by scoring them. Back of all effective efforts to build a world patriotism must be not only the dynamic and creative but also the tolerant and receptive mind. The lowliest tribes have native virtues that are needed by the most cultured civilizations. Exchange of values is as essential to world life as is the creation of values. Every culture must have equal opportunities to develop the best that is in it, and to make its special contribution to the culture of the world.



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Toward Understanding India

Professor George P. Conger, the American author of The World of Epitomizations: A Study of the Philosophy of the Sciences, who last year spent a few months in India, studying the philosophies and religions of the country, sets down, in an interesting article in The Aryan Path on Toward Understanding India, a few points which seem to him to mark the way of understanding:

The first point is geographical. In this respect, India is, in rather striking fashion, comparable to Europe. If we take Asia and Europe together as the continent of Eurasia, Europe is a peninsula at its western end, and India is a peninsula at its southern end. Each peninsula is a subcontinent, with a mixture of races, languages, governments, and religions. Each peninsula has records and remains of ancient cultures, among them in each case one culture which extended over the boundary lines of many present-day divisions and is still widely influential. The influence of that which we may call Sanskrit culture in India is certainly comparable with that of its cognate Latin, or Greek and Latin, culture in Europe; it would be a profound and richly rewarding study to pursue this comparison in detail. Each of the two peninsulas affords a home to more than one of the world's principal religions, although the Muslims in Europe are less important in their peninsula than are the Indian Muslims in theirs. Consciousness of racial and political unity and community, if not actually further advanced in India than in Europe, is at any rate a more living ideal.

My second point concerns morals and social conditions. If we of America would understand India, we need to remind ourselves pointedly of the obvious fact that every social system has its evils as well as its excellences. It scarcely befits an American to expose or deplore the evils of India, unless he thinks also of gangland in Chicago, the divorce merry-go-round at Reno, the false glamour of Hollywood, the long story of injustice to the Negro, and the growing bitterness of American economic conflicts. A just comparison of evils of India and America is hindered by a characteristic almost ingrained in each of the two peoples. The Indian, coming from the East, is naturally sensitive to the finer things of life, and sensitive to any failure to achieve them and to any criticism because of such failure. On the other hand, the American, coming from the West, is temperamentally less sensitive, and has often been reared to regard the essential soundness, and even the superiority, of his own civilization as beyond question. Each man in this respect needs to meet the other halfway.

If we of America would understand India, we must get rid not merely of the notion—this is not so difficult but also of any lingering attitudes which here and there accompany the notion—that differences of skin pigmentation give any man cultural or spiritual prestige as compared with any other man. If we of America would understand India, we must get away from missionary situations and missionary problems. This is not denying that if we wish to help India, the missionary point of view may be valuable; still less is it denying that there are in India many missionaries who understand Indian life with real insight and appreciation. With all this granted, I think it is of primary importance that if we wish to understand India, we should learn about it from the Indians themselves.

I doubt if "the man in the street" in India is any more religious, or any better example of his religion, than is the man in the street in America.

Finally, if we would understand India, we must think of India as increasingly helping herself out of her own difficulties. Notable achievements are beginning to show—witness the brilliant administration of affairs in some of the native states, the developing solidarity and sense of brotherhood within, if not as yet altogether between, various communal groups, and the work of the beloved Candhiji in the villages. Everyone sees that there are still formidable obstacles. We of America cannot yet see how India can help herself effectively so long as the caste system is allowed to stifle ability or cramp a person's choice of occupation, nor how agriculture can hope to prosper without sterner measures against animal pests. But the heartening fact in the whole situation is the number of Indians who, in their own ways if not in ours. are devoting themselves with utter consecration to the problems of their people.

The Pioneer of Indian Folk-Lore

Freda M. Bedi writes in Contemporary India:

Love for one's country is not only expressed in political activity, or in more obvious forms of social service. Anything that demands one's whole life in the service of some form of national renaissance is of great value- of inestimable value-in the rebirth of a country. Prof. Devendra Satyarthi has, since 1925, devoted his whole life and small personal resources to the singleminded ideal of collecting for India in some organised and permanent form the rich treasures of her folk-lore from their hiding-places in the villages. He has listened to the people of India saying their immemorial songs, and has written them down, and translated them from their original dialects into both English and Hindi, so that all India will be able to share their unspoiled beauty. He has gone into the villages of Bengal, into the mountains of the Frontier, to Gujrat, to the mines of culture in the United Provinces, to the lonely shepherds of Kashmir —no corner of India has failed to contribute to his unique collection, and it grows more varied and representative every month.

The very soul of a people bubbles forth in its indigenous songs and dances—those marks of joy in life and village festivity that are as old as the festivals themselves. Its heart pulses in the beat of the music

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and speaks in the simplicity of the words. The elemental sorrows and happinesses of the people's lives, their love for home, for nature, the infinite compassion of those who live near the earth for wild animals, their belief in the understanding and pity of the gods-all are mirrored in their spontaneous expressions of song and dance. Uday Shankar has made the old and golden world of ancient Hindustan live again in his dances, till the crust of the seven worlds echoes with the beat of his dancing feet. He has reproduced the peasant dances of Mattra on every stage of the world, and made the postures of the figures in the Ajanta Caves live again on the soil of Modern India. Devendra Satyarthi is doing the same work in the sphere of music, lest the turmoil of change and the invasion of the machine, we lose sight of the sources of our being and our inspiration—the black and fertile soil of the plains and the mountain heights of India. His message is one for every lover of India, and it may be that like another messanger of national rebirth, he will follow in the footsteps of Uday Shankar as a great ambassador of Indian revival and culture to the Western world.

The result of Devendra Satyarthi's collection will be published in the near future from Calcutta. The exact time depends on the co-operation of patrons. There must be many lovers of music and India who will be glad to contribute however little for the publication of a work of such outstanding value, and in some way associate themselves with it. Prof. Satyarthi needs their help, in money, in encouragement, and in new followers of the path he is taking with so much enterprise and courage. A special presentation copy inscribed with the names of patrons will be given to all who show that they have the cause of the people of India and their heritage at heart. The address is The All-India Folk-lore Mission, Bhadour, Patiala State.

The Hindu Tradition in Maratha Politics

In showing that Shivaji's emergence into power during the epoch of the Hindu Renaissance in Southern India is not an accident of history, but is in keeping with the Hindu tradition and idea of non-submission to foreign domination, Prof. Benoy Kumar Sarkar observes in The Hindustan Review:

The Maratha positivism such as in politics that took shape in the Dharmarajya of Shivaji is not an isolated phenomenon in the Hindu culture of Southern India or of the Deccan. Among the formative forces of Shivaji's Hindwi Swarajya are to be detected from his mother's side the memories of the war of self-defence against the Moslems conducted by the Yadavas of Devagiri (c 1200-1318). And on account, again, of his father's experiences in the Vijayanagara Empire (1346-1646) which successfully upheld Hindu liberty for several centuries, although with vicissitudes of fortune, the ideas of Hindu statehood were imbibed by Shivaji as a matter of course. Shivaji can thus be regarded but a continuator, under Moghul conditions, of the traditional Hindu spirit, the dharma, which is obstinate enough not to submit to foreign forces. In Shivaji's ambitions, exploits and achievements are further to be seen the embodiments of the same parakrama (prowess) and digvijigisa (conquest of the quarters) which enabled Chandragupta Maurya to emancipate the north-western frontiers of India from the Hellenistic Seleukos (c 305 B.C.). In subsequent times the same assertion

of the Hindu spirit against foreign domination shift expression in Skandagupta's expulsion of the Lins (c 455 A.C.)—furnishing thereby another precedent to Shivaji's triumphant service to Hindu culture. Historically, however, it is the South-Indian exploits of the Yadavas and of the Vijayanagara Raja that in point of time as well as region served to inspire Shivaji with direct examples.

Shivaji was a nationalist in culture. "Back to Hindu tradition" may be said to have been his war-cry. It is the language of the Manu Samhita and the Niti Sastras that was on his lips on the most important

problems of life. . . .

It is as an apostle and embodiment of *Hindsei* Swarajya (Hindu independence) and *Dharmarajya* (kingdom of *Dharma*), i.e., Law, Duty and Justice as conceived in the *Niti Sastras* that he wanted to hold forth.

There are other items in the Maratha milieu which point likewise to the strength of the Hindu tradition. It is out of tailors, carpenters, potters, gardeners, shopkeepers, barbers and even untouchable mahars that the Maratha saints and prophets of the fifteenth and sixteenth centuries arose.

The rise of the lower tribes into the higher orders of the Hindu society has been an eternal fact of Indian

culture-history since the earliest epochs. . . .

Shivaji the Bhonsle himself is alleged to have belonged to a low caste (cultivator). And prior to coronation he had to be dubbed a Kshatriya. Not only Shivaji but all his successors down to the last Peshwa had to recruit the army from the lower tribes or castes. Husbandmen, carpenters, shopkeepers, men of mean birth always constituted the backbone of the Maratha army, as says the Tarikhi-Ibrahim towards the end of the eighteenth century.

In the matter of organizing his army from among the lower orders Shivaji was but following in the wake of the Hindu generals and statesmen of yore. He followed

the Hindu tradition in other ways too.

Message of Rabindranath

The Visva-Bharati News of November appears with this message of Rabindranath on its front page:

There are sufferings about which the question comes to our mind whether we deserve them. We must frankly acknowledge that explanations are not offered to us. As it does not help us in the least to complain let us rather be worthy of the challenge thrown to us by them. That we have been wounded is a fact which cannot be ignored, but that we have been brave is a truth of the highest importance. For the former belongs to the outer world of cause and effect, while the latter belongs to the world of spirit.

A School of Mankind

The same paper contains an article from the pen of the former director of the Odenwaldschule of Germany, Paul Geheeb, who discusses the century-old idea of A School of Mankind. In dealing with the question of the relation of the individual and the nation to mankind he says:

One ideal remains fixed before our eyes: that of the economic and cultural co-operation of mankind bound

together in one brotherhood. Such a microcosm should be mirrored in its essential features in the microcosm of

the school community.

In considering all human and cultural evolution we must start with the individual. Human growth is first of all a completely individual matter. Pindar's saying "Become what thou art!" expresses the final aim of all human development. Goethe formulated the same ideal in the verses:

"Gleich sei Keiner dem andern; doch gleich sei

jeder dem Hochsten.

Wie das zu machen? Es sei jeder vollendet in

(Let none be like another; yet each be like the Highest.

How can that be? Let each be perfectly himself.)

Thus, too, the development of mankind is primarily a matter of individual peoples, individual nations. Each of us is first of all a Swiss, or a German, or a Frenchman, and develops as such. All education is conditioned by nationality, is dependent upon the geography, economics and political form of the particular nation. Every civilised state requires universal education to protect the child from abuse by the family or by society, and to assure to the individual free development and education, thus treating the individual as an end in himself. Happy the nation whose leaders wisely confine themselves to this task and allow full freedom to the individual for cultural development, following the conception outlined by Wilhelm von Humboldt in his early work entitled, "Ideen zu einem Versuch, die Grenzen, der Wirksamkeit des Staates zu gestimmen." (An Essay on the Limits of State Activity).

National education is inevitable in so far as every child grows up surrounded by the scenery and culture of his country, the unifying element of which is both

historically and organically the mother-tongue.

Passive Resistance-Old and New

Passive resistance, Satyagraha and soulforce are treated in India as new effective weapons forged by the hand of Mahatma Gandhi to cope with British imperialism. According to Sir Hari Singh Gour they are neither new nor effective: Christianity and the great Chinese wall are the outcrop of human devices to thwart the impact of direct force by, what is now called, passive resistance. It appeals to people enured to quietism. The defensive armour of passive resistance has not enabled Hinduism to meet successfully the attack of proselytizing religions, such as the Islam and other aggressive creeds, for today seventy-six millions have already left its fold. Sir Hari Singh concludes the article on passive resistance—old and new, in the Calcutta Review with the following remarks:

The Mongols (called the Moguls) came burning their pre-Islamic Buddhism in the fiery zeal of Islam which as a new religion was naturally anxious to make itself a world religion by force or persuasion, and of the two methods it found force more effective. The early Christian fathers found the same method as yielding more converts, and the two religions, then made a serried attack upon the two essentially Aryan religions, Buddhism and

Hinduism, driving the former back from the ramparts of Rome to within the great wall of the East, and the latter by the mass conversion of Persia, Afghanistan and the whole of Central Asia; and later on it reaped a still richer harvest by the conversion of 70 millions of Hindus who became Moslems not only to escape the hell-fire of the next world, but also that of the Mogul fanatics who had outlawed Hinduism, destroyed and despoiled their temples and sacred shrines and placed a price upon their infidel heads.

Hinduism never faced this new menace to its conscience except by the self-same device of passive resistance. There would be something ludicrous, were it not pathetic that the Hindu sages should have rested content with mumbling the old childish adages of servile impotency and done nothing to awaken in the minds of the people the virile instinct of self-preservation, not to speak of self-advancement. All the idolas of our metaphysics are nothing but naked dogmas in dissonance with the proved facts of science. The doctrine of predestination and Karma has been blown to the winds with the fundamentalists since the theory of Evolution became established. It was at all times an illogical and a depressing doctrine, and what havoc it has not played with its unsuspecting votaries!

What India now wants is a more manly philosophy and a more practical outlook. We can no longer feed upon the dry leaves of old tradition. We should no longer accept the old because it is old, but stretch it out on the dissecting table of reason. There should be no tender regard for ancient authority which has painted all our history so red with our own blood. What India wants is a Renaissance, which must accompany a revolt against traditional beliefs and traditional credulity. What India needs is an intellectual iconoclasm, a merciless Mahmud who will destroy not the stone idols of our faith but the

still more sinistrous idolas of our superstition.

Meaning of Non-Violence

The following is the abridgement of an article reproduced by Ahimsa from the Harijan, which contains the advice given by Mahatma Gandhi to the Hindu inhabitants of a village in Andhradesa, where wanton acts of aggression were committed by the Muslims of the village supported by outsiders:

The Hindu inhabitants were described as helpless and panic-stricken. They knew nothing of non-violence. The writer wanted to know what the villagers so situated were to do in the face of daily increasing violence on the part of the Muslims of the village supported by

others coming from other villages.

Non-violence cannot be taught to a person who fearsto die and has no power of resistance. A helpless mouse
is not non-violent because he is always eaten by pussy.
He would gladly eat the murderess if he could, but he
ever tries to fiee from her. We do not call him a coward,
because he is made by nature to behave no better than
he does. But a man who, when faced by danger, behaveslike a mouse, is rightly called a coward. He harboursviolence and hatred in his heart and would kill his
enemy if he could without being hurt himself. He is
stranger to non-violence. All sermonizing on it will be
lost on him. Bravery is foreign to his nature. Before
he can understand non-violence he has to be taught to
stand his ground and even suffer death in the attempt



to defend himself against the aggressor who bids fair to overwhelm him. To do otherwise would be to confirm his cowardice and take him further away from non-violence. Whilst I may not actually help anyone to retaliate, I must not let a coward seek shelter behind non-violence so called. Not knowing the stuff of which non-violence is made many have honestly believed that running away from danger every time was a virtue compared to offering resistance especially when it is fraught with danger to one's life. As a teacher of non-violence I must, so far as it is possible for me, guard against such an unmanly belief.

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.

But I see quite clearly that this truth about non-violence cannot be delivered to the helpless. They must be taught to defend themselves.

Resistance in self-defence is allowed in law. Self-defence, then, is the only honourable course where there is unreadiness for self-immolation.

"And in future, if and when such incidents happen, they must be prepared to defend themselves. It is better if they can manfully stand persecution and allow themselves to be robbed, instead of hitting in defence of their persons or property. That would indeed be their crowning triumph. But such forbearance can only be exercised out of strength and not out of weakness. Till that power acquired, they must be prepared to resist the wrong-doer by force. The citizen will most decidedly use force in order to defend the honour of his women. The doctrine of non-violence is not for the weak and the cowardly; it is meant for the brave and the strong."

Reminiscences of Swami Vivekananda

Prabuddha Bharat publishes some hitherto unpublished reminiscences of Swami Vivekananda by the late Sister Nivedita. An idea of the Swami's attitude towards non-resistance may be formed from the following extract:

This morning the lesson on the Gita was grand. It began with a long talk on the fact that the highest ideals are not for all. Non-resistance is not for the man who thinks the replacing of the maggot in the wound, by the leprous oaint, with "Eat, Brother!" disgusting and horrible. Non-resistance is practised by a mother's love towards an angry child. It is travesty in the mouth of a coward, or in the face of a lion.

Let us be true. Nine-tenths of our life's energy is spent in trying to make people think us that which we are not. That energy would be more rightly spent in becoming that which we would like to be. And so it went—beginning with the salutation to an Incarnation:

Salutation to thee-the Guru of the universe,

Whose footstool is worshipped by the gods.

Thou one unbroken Soul,

Physician of the world's diseases.

Guru of even the gods,
To thee our salutation.

Thee we salute. Thee we salute. Thee we salute.

in the Indian tones-by Swami himself.

There was an implication throughout the talk that Christ and Buddha were inferior to Krishna—in the grasp of probleme—inasmuch as they preached the highest ethics as a world-path, whereas Krishna saw the right of the whole—in all its parts—to its own differing ideals. But

perhaps no one not familiar with his thought would have realized that this lay behind his exclamation, "The Sermon on the Mount has only become another bondage for the soul of man!"

All through his lectures now, he shows this desire to understand life as it is, and to sympathize with it. He takes less of the "Not this, not this" attitude and more of the "Here comes and now follows" sort of tone. But I fear that people find him even more out of touch at a first hearing than ever used to be the case.—New York, 1900.

The Utility of a Library

Rabindranath Tagore, in estimating the usefulness of a library, condemns, in the *Indian Library Journal*, the passion for accumulation of books. He says:

That library alone can be called hospitable which shows an eagerness to invite readers to the feast at its disposal,—it is such hospitality that makes a library big, not its size. That the readers make the library, is not the whole truth; the library likewise makes the readers.

If this truth is kept in view, we at once realise what a great function is that of the librarian. His duty does not end with the acquisition, classification and care-taking of the volumes in his charge; in other words, multiplication and division do not constitute the main aspect of his duty; he must have a proper understanding of his books as well. If a library is too big, it becomes practically impossible for the librarian adequately to acquire such true understanding. That is why I feel that the big library can but function as a store-house, and only the small one serve as a refectory which can furnish the wherewithal for daily sustenance and enjoyment.

My idea of a small library is one that keeps books on every subject, but only select books, not one of which is there only as an offering of worship to Number, but each one of which stands on its own merits; where the librarian is a true devotee, devoid of ulterior seeking, free from pride in the mere laoding of shelves, capable of discriminate rejection. A library which makes just enough provision that can be placed before its guests for their delectation, with a librarian who has the qualities of a host, not a store-keeper.

Guru Nanak

Nearly four hundred years ago, on the 10th of November, 1538, at the age of sixtynine, passed away Guru Nanak, the great founder of the Sikh Religion. Sadhana in an article on the Guru, describes his last days:

During his last days Nanak discarded the habits and garb of the fakir and settled with his family at Kharatpur. Nanak continued to preach his new faith by precept and practice, attracting a large number of followers. Out of the offerings made to him by his disciples, he built alms-houses and gave charities. He was humble to the core and did not arrogate to himself any greatness or power but said that he was sinful and mortal like others. He taught that God was all in all and reliance on Him was the "one thing needful." "Think, pray and praise Him always," was his exhortation to all.

Nanak made the unity of the Supreme Spirit the

basis of his doctrine and his teaching was "God is one, He is the God, not of the Hindu, not of the Mussalman, not of the Christian, but of mankind. Under whatever name He is worshipped—Jehovah, Allah or Ram—He is the One, Invisible, Eternal, Uncreated." According to him knowledge of God is the most important of all knowledge, which all have a right to seek for themselves and worship of God is a service, in which every man has a right to participate. It is a duty which cannot be performed by one man on behalf of another but a personal one, which must be done in truth and devotion, needing neither incense, nor burnt offerings, nor sacrifice. He gave a very high place to morality in his teachings and the exalted moral code that is to be found in the Granth Saheb is rarely found elsewhere. Purity of life is said to be the highest object of human endeavour and that nothing which man can attain is more acceptable to God.

He enjoined on all a righteous life, characterised by brotherly love and hospitality, abjuring all superstitions and fear.

The Englishman at Home

In The Young Builder Shriman Narayan Agarwal gives the following description of the Englishman at home:

Except the high-class papers like the Times, or Manchester Guardian, all the rest are full of nothing but murder-trials, divorce-cases and thrilling events, especially in the world of sports. There is hardly any mention of the Parliamentary proceedings in the popular dailies: frequent articles on serious subjects are bound to reduce their sale. The proceedings of the India Bill in both the Houses of Parliament were given no pro-minence at all, and the general public is absolutely ignorant of the details of the new India Act. They never care to know the true facts about India; their only sources of information are some films like "The Lives of a Bengal Lancer" or "The Clive of India," which give the worst possible impressions of our country. To the mind of an average Englishman India is a hot and uncivilized country with black, ugly, uneducated and dull people; and full of wild beasts and snakes. It is difficult for them to believe that we can also speak and write English; and that there are Indians who are as fair and handsome, as they think themselves to be.

I have great admiration for the Englishman's smartness and the capacity to keep his house in order. It is almost impossible to find a house which does not possess a small, but well-kept, garden. In the houses, everything is neat and clean, arranged in proper order. But the people are very backward in personal hygiene. They do not wash their mouth after meals, and very few care to clean their teeth. Their system of lavatory and bath is most defective. Very few Englishmen feel the necessity of taking bath more than once a week even during summer, which can be sometimes very hot, indeed.

Nobody can fail to mark the democratic spirit of the people. Even the ordinary labourer and the newspaper-seller is conscious of his political rights and shows no inferiority complex before officers, who are imbued with the true spirit of public service. The London police, especially, is very efficient and helpful. Unlike the Indian policeman, the London policeman is very well familiar with all the roads and localities, and can give all kinds of information about shops, hotels and transport service.

The intense loyalty and love for the Royalty among these democratic people sounds, at first, like a paradox.

The Jublice celebrations were most remarkable for the love of the people for the King, the Queen, and the Royal Family. This strange paradox is solved when it is realised that the King is regarded not as 'the first official of the Nation,' but as the head of the big, National family.

England is legitimately proud of its countryside. Thanks to the enclosure movement in the past, the rural landscapes are very pretty indeed. The countryside look's like a well laid-out garden, and the undulating ground adds to its charm. The whole country is equipped with nice roads, and there is hardly any village which does not have a regular bus-route near it. In the villages, the houses are built apart from each other and are not crowded together like those in India.

A Diploma in Journalism

The Educational Review of Madras has the following note on a diploma in journalism:

The recommendations of the Committee appointed by the Syndicate of the Madras University to lay down courses in journalism seem to be generally quite sound. The entrance qualifications have been fixed at the B.A. degree with groups of subjects suitable for journalistic work, though we are not sure if science men also should not have a chance, particularly in these days of increased scientific activities and the need for well-informed writers on scientific subjects even in ordinary newspapers and magazines. The Committee recommends that the course in journalism should extend over only one year, though we are not sure if two years would not be more suitable. It is also recommended that candidates should learn shorthand and type-writing, as it is difficult for any journalist to make headway at least in the earlier stages without these qualifications. The following subjects are intended to be taught in a compulsory way: (1) Indian constitutional law; (2) legal studies and (3) composition, precis-writing, news editing, including reporting, editorial and column writing, reporting of speeches, proceedings of meetings, conferences and the legislature, interviewing, reporting of sporting events, radio and film news analysing. It is also recommended that not less than two of the following subjects should be studied as optional subjects: (i) the constitutional law of England and the British Dominions, (ii) modern political constitutions; (iii) public administration; (iv) public finance; (v) international trade and tariffs; (vi) banking and exchange, (vi) rural economics and co-operation; (vii) civics and celf-government. It seems to us that Foreign Affairs might very well form a separate subject though it is included partly in the study of foreign constitutions. It is surprising that the Committee should not have thought of insisting on a knowledge of one of the Indian vernaculars in connection with the course. There is increasing scope in India for development in vernacular journalism and it is obviously an advantage for a journalist to know at least the modern Indian language with which his neighbourhood is concerned. It is also desirable that the English journalist should be familiar with what is being written in the vernacular press. Otherwise, he cannot have his pulse on the real public opinion in the country. The students will be expected to work in a newspaper office and acquire practical experience. If these recommendations, with the modifications we have suggested, are accepted at an early date and the University is able to make arrangements for carrying on the work efficiently, the Madras University will have accomplished a valuable educational reform, in advance of all other Universities in India.

Psychology and Medicine

In an article on Psychology and Medicine in the Journal of the Indian Medical Association, Major T. H. Thomas makes this interesting observation:

Throughout the history of medicine there have been some doctors who have shown the right kind of appeal to the minds of their patients, and who have been described as having a good bed-side manner. On the other hand, there have always been others who have entirely failed to gain the confidence of their patients. One might almost say that to the one type, medicine is a vocation, to the other, a mere means of livelihood.

To a certain extent, the true physician is born, not made, some doctors seem naturally to gain the correct niche in the minds of their patients and from the very outset of their careers are able to show that sympathy which makes the true appeal.

It may be said that on the whole the doctor with the greater knowledge and skill, and the greater capacity for applying it is naturally more capable of inspiring confidence in the minds of his patients than his professional brother of less r attainments. This may certainly be true to some extent, but there is no doubt that some nen who are endowed with excellent medical and surgical knowledge and practical skill are completely lacking in that tact which makes so much difference to the welfare of their patients.

It is within comparatively recent years that medical men as a whole are beginning to realise that their patients' progress depends not merely upon the treatment they receive but also upon what they are told, and what they are led to believe about themselves.

Man and the Universe

Dr. Dhirendra N. Roy of the University of the Philippines concludes an article on man and the universe in *The Orient Gong* with the following remarks:

At any rate, it is now very clear that our planet does not hold an exalted position in the grand scheme of the universe. Compared with the vast outside it stands like a simple grain of matter.

And how does man stand in this wonderful scheme? Is he not just a "subatomic creature" on this grain of matter?

But that need not be a depressing fact for man. The comparative insignificance in his outward cosmic existence does not minimise his essential greatness. He loses the real joy of his greatness in his self-conscious egotism, or as soon as he builds up his own world centering around him. His greatness lies in his ability to transcend his narrow self and catch a glimpse of the infinite in all his surroundings. He is apparently surrounded by finite objects and if he cannot see anything more in them it is because his own egotism obstructs his vision and sets limitation to all perceived objects. That egotism vanishes in his unconscious meditation upon the finites, and he begins to see the infinite unfolding itself in and through them. Take, for instance, just a little seed. Does it not

tell the story of the infinite in its own finite form? It can produce a number of seeds each of which again can produce an equal number and so on and on until you can see that their numbers together may mount to any possible figure almost pointing to the infinite. That one little seed holds such possibility in it. Take again a cosmic dust, even an atom. Are we not told that each minute atom is a wonderful world in itself? Do we not know that every bit of microcosm has all the realities of the great macrocosm? The man who can realize this profound truth has his own greatness which bears no comparison. Is the spark smaller than the flame in any essential aspect? If not, man has no reason to be depressed on account of his place in this cosmic order.

Civic Life

Professor Diwan Chand Sharma in an article in *The New Call* on constructive citizenship, estimates the value of civic life:

At the very outset it is needed that a young man should think himself to be an Indian first and everything else afterwards. This is, however, something very difficult to do. India is at present a pandemonium of communal cries. We are all Hindus or Mahomedans, Sikhs or Parsis, Brahmuns or non-Barhmins, but not Indians. It was a very bitter reflection which a gentleman, who was a member of a royal commission, made, when he said, "We have examined many witnesses and they are all either Hindu or Mahomedan, Christian or Bhuddhest, Sikh or Parst. It is a pity that we have not come across any Indian so far." What he meant to say was that though Indians were communally conscious, they were not nationally conscious. They were sacrificing their national heritage for a mess of communal pottage. Thus every Indian young man who has a desire to serve his motherland has to affirm his faith everyday of his life in his being an Indian first and last. If this is once grasped, everything else becomes easy. Co-operation then becomes a watch-word and much waste of national effort is eliminated, for then we come to feel as the Romans telt in days gone by:

"Then none was for a party.
Then all were for the State,
Then the great man helped the poor,
And the poor man loved the great,
Then lands were fairly portuned,
Then spoils were fairly sold.
The Romans were like brothers,
In the brave days of old."

But it is not only the spirit of pulling together that is necessary, we also need self-effort. This will mean a faith in ourselves and not placing too much trust in others. It is really painful to see how much time young men waste in blaming others and especially the Government for the sad plight in which they find themselves. This does not mean that the Government is not at all to blame, but what is needed is the girding up of our own loins. Only by doing so can we achieve real national greatness for which all of us clamour so much.

THE ALL-INDIA MUSIC CONFERENCE

AND THE ALLAHABAD UNIVERSITY MUSIC CONFERENCE AND COMPETITIONS

The seventh All-India Music Conference which terminated on October 30, was unanimously declared to be a grand success. Over a hundred and twenty-five musicians and about two hundred and thirty competitors took part in the Conference. Among the competitors, the following were declared to have obtained honours in the subjects noted against their names:—

1. Miss Shantana Bhattacharya ... Dancin 2. Miss Renuka Saha ... Sitar.

3. Miss Shova Bhattacharya .. Dancing.

4. Kumari Shova Kundu ... Sitar.
5. Miss Sudha Mathur ... Tabla.
6. Miss Bivas Kumari Deb Burman ... Vocal.
7. Miss Bindu Basini Roy ... Harmonium.
8. Mr. Debi Prasanno Ghosh ... Tabla.
9. Mr. Santosh Krishna Biswas ... Tabla.
10. Mr. N. R. Bhattacharya ... Harmonium.

The demonstrations by Musicians in 75 per cent cases were of the highest order. All provinces in India were represented and the musical treat provided for a



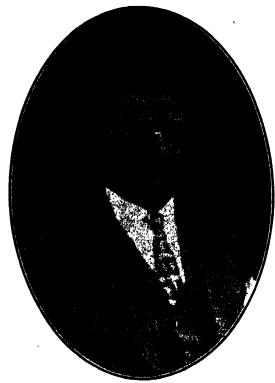
Judges



Presidents and Office Bearers

ALL INDIA MUSIC CONFERENCE





Dr. D. R. Bhattacharya, p.sc., php., Chairman, Reception Committee.

week at Allahabad has never been surpassed before. The management was all that could be desired.



Bhattacharya Family Winner of Championship Cup for 3 years

There were 51 gold medals and 187 silver medals

awarded by the public.

1. The Championship cup has been awarded to Bhattacharya family for obtaining the highest total of marks, i.e., 88. Bhattacharya family stands 1st for three successive years and wins the cup outright.

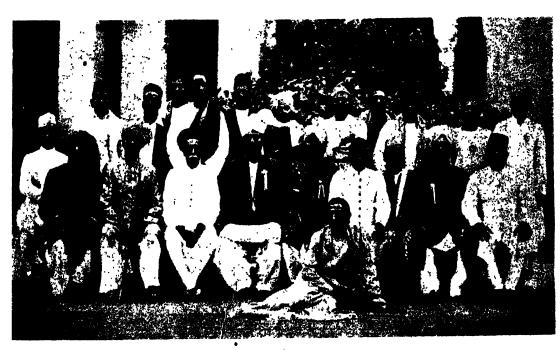
2. The Runners-up Cup goes to Sangit Kala Bhawan,

Calcutta, which obtains 65 marks.

3. The Third cup is awarded to Gyan Vadan Kala Bhawan, Jubbulpore, and Biswas Family (Bracketted Third).

First prize is awarded to Prof. Girija Shankar Chakravarty, his pupils having obtained the highest total of marks.

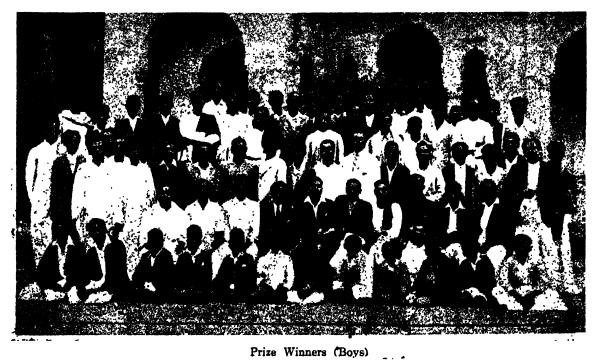
Second prize is awarded to Prof. N. R. Joshi and Prof. Beni Prasad, who stand bracketted second.



Musicians



Prize Winners (Girls)





Volunteers and Workers

INDIAN WOMANHOOD



Mrs. Comolata Dutt

Mrs. Comolata Dutt, has been appointed Nagpur University. As a musician she has a head of the Board of Studies in Music in the style of her own in which she uses Indian ragas in their purity with the European method of counter-point, which means playing one or more melodies against each other and yet keeping to the notes of the raga. Some of her European songs have been and are frequently broadcasted in Europe, and she has been asked to send her compositions to the B. B. C. so that a whole hour can be devoted to her works.

> Mrs. Mrinmoyee Roy has returned to India, after undergoing a course of Nursery School training in England and gaining firsthand knowledge of the working of different types of schools for the children in Scotland, Ireland, Paris, Berlin, Vienna and other places. She intend to open an infant and nursery school in memory of her dead son, Jatindra Narayan. She holds her Kindergarten Teacher Certificate from the Maria Grey Training College of London.

> Miss Sujata Ray, secured a first class first in English in the last M. A. Examination of the Calcutta University.



Mrs. Mrinmoyee Roy

Miss Manjari Das Gupta, daughter of Mr. D. N. Das Gupta, Professor of Chemistry, Maharaja's College, Vizianagram, stood first amongst the successful girl students in the last Matriculation Examination of the Calcutta University. She was bracketted with Miss Arati Sen in the list of successful candidates In the August issue of our Review, another name was inadvertently substituted for Miss



Miss Sujata Ray

name was inadvertently substituted for Miss regrettable as Miss Manjari passed away on Das Gupta. The mistake is all the more 28th August last.

NOTE ON LABOUR IN JAMSHEDPUR

By J. L. KEENAN,

General Manager, Tata Iron & Steel Works, Jamshedpur.

BEFORE I speak about labour in Jamshedpur, I think we should consider labour, in general, and in India, in particular, in this year 1935.

We have always been too prone to sit back and feel contented. We have seen statistics showing that the labour in Jamshed-pur are higher paid than anywhere else in India and that our Welfare work, including Hospitals and other amenities far surpass that paid in any other part of India. As a general rule, we heave a sigh of relief and consider ourselves as having carried out, not only the Welfare work that we personally would like to see done, but we think that we are carrying out what that great Founder, J. N. Tata,

in intended us to do. It is my personal belief ler that we are falling very far short, and I think in this note I will be able to prove that we are not doing what he aimed at doing.

In this connection, I would like to give few facts compiled by the American Iron Steel Institute on January 30th of this year:

"AMERICAN STEEL WORKERS BEST PAID IN WORLD.

"The steel industry's pay roll in this country layear totalled \$457,842,517, according to a compiltion by the American Iron and Steel Institute, which showed that an average of 409,349 persons were employed by the industry throughout the year.

"At the same time the Institute made public.

"At the same time the Institute made public survey based on records of the department of labor and the League of Nations which showed that milemployees of the steel companies in this country

earned an average of 120 to 650 per cent more in hourly wages than workers in foreign mills.

"American workers who are paid on an hourly piece work or tonnage basis earned an average of 64.7 cents an hour in November 1934, the latest month for which such information is available," the Institute said. "This average hourly rate compares with the unweighted average of 20.6 cents in Belgium. Czechoslovakia, France, Germany, Great Britain, India, Italy, Japan and Sweden according to latest available figures.

"The Japanese wage rate was 9.7 cents per hour and in India 8.6 cents per hour in 1933. Employees of Belgian mills averaged 17 cents per hour in 1933, while in Germany in 1934, the average hourly rate was 25.9 cents. French steel mills paid an average of 20 cents per hour in 1933. The 1933 average in Great Britain was 25.1, and in 1932 employees of Swedish mills averaged 29 cents per hour. In Czechoslovakia the hourly wage rates for 1934 averaged 22.7 cents; Italian steel workers earned an average of 27.6 cents per hour in 1933.

These figures speak for themselves.

Some of your readers will remember the great Carbine who carried ten stone seven pounds and won the Melbourne Cup some orty-five years ago. Another horse, whose name I have forgotton, but who, I think, was was named Light Artillery, ran second to him carrying seven stone seven pounds; and this horse came to India and won the Viceroy's Cup two years in succession, and had no trouble. I am speaking on "Racing" only to hew you that the difference between TATAS and the general run of labour in India is nothing to brag about. At the present time, Tatas, can consider themselves as Light ARTILLERY, foremost in India,, but you will notice they are three stone behind CARBINE, and Mr. J. N. Tata never contemplated that Indians would require a handicap of three stones against outsiders. However, we are sitting down here; we think we are doing good work; we brag about our hospitals; we boast about our wages paid, but do we stop to think and make a comparison between India and Europe or America? I certainly can state that re do not.

When comparing the wages we pay now with the wages paid by other firms in India, we are not living up to the principles set down by our founder. We know that he studied the history of India, we know that he realised the poverty of India; we know that he decided that he would spend his life to raise India from the social status that he found it in when he as born, and tried to bring that up to the tatus of the West, and rightly so. He realised that India from the time of Manu was concerned to be a country of capitalists and slaves. He decided that he would try to change

the old order that had gone on for some, thousands of years. He believed in the DIGNITY OF LABOUR. He knew that in India, before his time, the mere name of a labourer must be expressive of contempt, so that the labourer's proper standing would be immediately known, and if you have any doubt about this, you have only to consult Manu, Chapter X, Section 120, in Jones' Vol. 3, page 401, and again this law was pointed out by Mill in his *History of India*, Vol. 1, page 195. We also know from reading the histories of India that a labourer was actually forbidden to accumulate wealth and though he was a slave, even if his master gave him freedom, he was still a slave; that great law-giver, MANU, stated: " FOR A STATE WHICH IS NATURAL TO HIM BY WHOM CAN HE BE DIVESTED "---Institute of Manu, Chapter 8, Section 414, Works of Sir William Jones' Vol. 3, page 333.

There is no instance on record of any tropical country in which wealth having been extensively accumulated, the labourer has escaped his fate; no instance in which the heat of the climate has not caused an abundance of food and the abundance of food caused inequality which made the RICH MAN RICHER and the labourer percent

and the labourer poorer.

India has its Ganges valley; the rains bring an abundance of water with resulting crops. India has its physical aspects of nature, its earthquakes and various other features which inspire superstition and fear in the minds of the populace. J. N. Tata decided that the installation of industrial units in this country would relieve the minds of Indians and give them an opportunity to advance. The Tata Iron & Steel Company Limited. Jamshedpur, the Empress Mills at Nagpur, and the Tata Hydro-Electric Company on the Bombay side are the results of his dreams and energy. We have done a lot, but let us not compare the wages we pay our workmen with the wages that are paid to others nearby or afar off. We must compare the emoluments we pay our workmen with the wages that are paid in Europe. So much for that.

II

In thinking about labour today, in this year 1935, we must bear in mind two concrete facts: we have two kinds of labour; one, labour that works through "NECESSITY" and the other labour that works for "PROGRESS. The sooner the countries of the World, not only India, but my own country, America, and Europe, realise these facts, the

sooner the earth Universal Law."

Say what we may, the World has slipped back, and, in most of the countries, men are labourers of "NECESSITY."

In looking over labour of NECESSITY, we can go back a few thousand years and find the Jewish race in their Bible in Genesis stating that Gop commanded Adam to go out and work and earn his bread by the sweat of his brow; that was the start of labour of NECESSITY. The world rolls on in the lathe of time and we find Homer describing Ullysis on the island of Ogygia, labouring and labouring for the same reason, the labour of NECESSITY. Later on, in the same book, we find Ullysis arriving in Ithaca, only to find his wife Penelope pursued by three hundred suiters; walking into the garden he finds his father, Laertes, tilling the soil. Why? LABOUR OF NECESSITY. In olden times in Europe, we had only one form of Labour; LABOUR OF NECESSITY; in olden times in India and up until the time of J. N. Tata, we had only one kind of labour in India; LABOUR OF NECESSITY. LABOUR OF NECESSITY seldom paid dividends. Men had to work by the sweat of their brow; it was necessary for them to work for the small wages given and they, in return, only gave the physical exertion required to earn these wages. In olden times, they were satisfied. Even though they were asked to build pyramids in Egypt on Starvation wages, they pretended that they were satisfied. The day of labour of progress had not as yet arrived.

Some seventy years B.C. there was born in Mantua the golden voiced Virgil. To my mind, he was noted for two things; one, he to be "LABOUR OF PROGRESS." predicted in his fourth Ecologue the coming of a Boy who would end the reign of Saturn. His prediction came true half a century later in Bethlehem. Again, he devoted his time to writing his Bucolics, in which he taught the husbandman how to increase his production per acre, so that the man's labour would not only be a LABOUR OF NECESSITY but, by following out his teachings, it would make his labour one of progress. He would not only be able to raise sufficient food to exist as Adam taught, but he would have a surplus which he could sell and purchase luxuries. For this surplus, he must be paid. He certainly would not exert the added toil to produce this surplus unless he expected a return. The day of labour of progress was then advertised to the World.

"shall slumber lapt in not too good. The world forgot about Virgil Again, men ceased to labour for PROGRESS and we have, as a result, the Dark Ages, and no dividends are being paid.

> We have to wait until the THIRTEENTH, the greatest of centuries and the Four-TEENTH. until we find Europe overrun with wandering Friars. They came to England and one of their greatest songs was, without doubt, the cause of the French and the present Russian Revolution. They started to sing "When Adam delved and Eve span, who then was the Gentleman." The workmen of England began to realise that when this song was heard, anything that Adam gained from delving or Eve won by spinning, belonged to Adam and Eve, and it was not necessary to pay any fifty per cent tax to the Lord or the Maharajah. As a result of this song, we all know that Wat Tyler caused a rebellion in the month of May in the year 1381 and we can take this month and date as the real start of " LABOUR OF PROGRESS."

It was possible for men to go from seventy B.C. until Wat Tyler's rebellion in 1381 and forget "LABOUR OF PROGRESS." At the present time, in my opinion, due to economic factors, the entire labour of the steel world, with the exception of the labour of the Tata Iron & Steel Company Limited, have forgotton that they are "LABOUR OF PRO-GRESS" and they are "LABOUR OF NECESSITY." The United States of America is hunting and searching around for a method to end the depression. They have not found it yet, and what it took this little old World about 1400 years to do, cannot be cured in a few moments. The labour must again be taught There is nobody in the United States of America today, in my opinion, at least in the ranks of labour who are attempting to get out of the category of LABOUR OF NECESSITY, and we have at the head of the country a President, assisted by a group of asinine Professors, Instructors in Economics, who never knew what it was to have a callus on the hands, attempting to tell-Mr. Roosevelt how to get out of his difficulties With "LABOUR OF NECESSITY" you are born. you exist and you die. With "LABOUE of progress" you are born, you buy luxuries. and pass on some of your earnings to you offspring. When labour works in this manner the country in which this labour works undergoes, what is commonly called, a "BOOM.". When labour works the other way. papers, orators, writers and speakers talk of Again, the world rolled on and times were a depression. There is no doubt that each and

vevery one of us realise that we have had a miured men. After talking this matter over depression from 1928 until 1933 in India. The same depression exists in other countries. The Tata Iron & Steel Company, in my estimation, is the only Company in the steel trade which has advanced, and, as far as making steel in India is concerned, that Company has ended the depression in that trade and I think that Company should be proud of this fact.

If two men work for a rupee a day, and both men do the same amount of work, and only produce what they are paid for, a Company does not earn dividends. If, however, one of those men so works that he produces Rs. 2 a day, while the other man only produces Re. one, he will demand pay for that extra exertion, and rightly so. When we employ workmen who only work for "NECESSITY," we can take it that we will never pay dividends: on the other hand, if we employ workmen who are "LABOURERS OF PROGRESS," you can take it that the Tata Iron & Steel

Company will pay dividends.

In 1929 and in 1930, our entire staff were labourers of NECESSITY. From 1931 entire monthly staff, with the exception of a few whom you could count on the fingers of two hands, were "LABOURERS OF PROGRESS." The Steel Company earned dividends last year and this Steel Company, rightly, paid their "LABOURERS OF PROGRESS" a reward for that extra effort which they had put forth. The labourers had given their all during the lean years between 1931 and 1934 and the Company rightly repaid them. Again, this year, with added incentive, partly due to that payment, our men have so worked and have so carried on that this Company should be proud to realise that the return which the men have given, places the Tata Iron & Steel Company as the Company which can shew the greatest percentage of returns in the Iron and Steel Industry in the world today. This, I think, is something to be proud of. This is something, I think, the FOUNDER would be proud of. You can take it that this hundred cent body of workmen who "LABOURERS OF PROCRESS" must receive due consideration, and you can take it that these men deserve the same consideration which they received last year. They all feel that they are now sharing in the profits and this feeling must be encouraged.

III

I have already written a note on an extension to our Hospital to take care of our

with Mr. Bhide, our Town Engineer, I find that the expenditure will be four and a half lakhs. . I know that this expenditure will be sympathetically received, and I suggest that the two Wards in the proposal which I am putting up, should be called the Sir Dorabli Tata Ward and the R. D. TATA WARD.

IV

A snort time ago, I went on a trip to the We have saved a lot of money by letting out contracts on the tender system. In fact, the cost of mining ore at one of our Mines had dropped from annas fourteen to annas seven, but I might tell you that I have found out, on enquiry, that the average wages of labour at one of our Mines has dropped to three-quarter of an anna per day. The price of rice has dropped a good deal, I know. But at the same time I cannot say THAT THE WAGES THAT OUR CONTRACTORS ARE PAYING AT THE MINES IS ANY CREDIT TO THE PATA IRON & STEEL COMPANY, AND IT IS HIGH TIME THAT WE TOOK SOME DRASTIC ACTION TO ENSURE TO THE WORKMEN A WAGE SUFFICIENT TO KEEP THEIR BODIES AND SOULS TOGETHER. For the past three weeks, Mrs. Keenan been impressing this fact on imy mind, morning, noon and night. While we were at one of the Mines, a girl, who was about eighteen years of age, carrying a baby in her arms, who could not be over two months, stopped my wife's trolley. The girl's breasts were not only useless but they were sagging. Although my wife could not understand the Kohl language, even an amateur could gather that the woman was trying to show that her child was starving, and, pointing to her belly, that she also was lacking in food, and illustrated the child's condition by lifting one of her breasts. Instead of the child being appeased, although it appeared to be receiving milk, it kept on crying, which only emphasised the fact that there was no milk in that breast.

We can cut down our costs in the Works. Let us by all means not imitate Mr. Woolworth and have all our goods on DISPLAY IN JAMSHEDPUR, but let us also think of the aboriginals who live back on the hills, many of whom live on top of the ore properties which we now own and whose ancestors have lived there for centuries. Let us realise this fact and ensure that these workmen get a hving wage. Even H the cost of mining ore does go up, by a small amount, I think you can take it that our Show Window will reduce our costs by other

methods—but I certainly believe that we have attempt to drive these 19,750 labourers in M

Company are now "LABOURERS OF PROGRESS." As such, they expect a return compare that Balance Sheet with one for their endeavours. Let us do nothing to 1930-31 and we have the answer.

no right to so curtail our cost of ore at the works back into the category of "LABOUREM expense of these poor people.

OF NECESSITY." We only have to read out The labour employed by the Tata Iron & Balance Sheets of the year 1934-35 when our labourers were "LABOURERS OF PROGRESS" and

UNIVERSITY FOR ASSAM

BY ANILCHANDRA BANERJEE, M.A.

THE inauguration of Provincial Autonomy seems likely to usher in a fresh period of disintegration in the history of this country. Whether there is any causal relation between the former and the latter, it is very difficult to ascertain; but the movement for the creation of new provinces and of new Universities, and the cry for the reservation of every province for its 'natural-born' citizens, leave no room for doubt that the unity which centralized British administration and a new-born national consciousness gave to India is steadily giving place to the upstart creed of provincial nationalism. It is yet too early to pronounce upon the merits or demerits of this significant transformation in our outlook, but we cannot afford to allow it to go too far.

The question of the establishment of a separate University for Assam has of late come into prominence. A few months ago Maulvi Munawar Ali gave notice of the introduction in the Assam Legislative Council of a Bill prepared by him called the Assam University Bill. Sir Michael Keane, the Governor of Assam,

"took the responsibility of refusing sanction to the introduction of a private member's bill which would impose so great a charge on the revenues of a province at the present moment bankrupt."1

But His Excellency felt that he owed,

"it to the very considerable volume of public opinion that daily voices its deep interest in this question to initiate a proper enquiry into the various aspects of this difficult and controversial subject."2

His Government has, therefore, appointed Mr. Cunningham, who has been serving for

some years as the Director of Public Instruction in Assam, as a special officer,

"to make a survey of the possible alteratives with a brief note of the facts, historical and practical underlying such alternatives and of the cost of different schemes."3

In the meanwhile attention has bee focussed on the subject. We are told that,

"our Assamese brethren have carried on a vigorous agitation to impress upon the authorities the need of a separate University for Assam. Public meetings have also been held by them to press for the demand; articles have been contributed to newspapers with that end in view; and what is more, Assamesa students in Calcutta and other places have gone th length of observing the Assam University Day. All this gives an idea of the warmth and zeal with which the Assamese have been trying to have a University of their own."4

On June 1, last the Assam Legislative Council passed a resolution recommending to the Government that a scheme for a University in Assam be immediately prepared and placed before the Council, the members of the Treasury Bench remaining neutral.5

If, however, we enquire into "the very considerable volume of public opinion that daily voices its deep interest in this question," find that the proposal is "supported by the Assamese and opposed by the Bengali residents of the province, while the Hill tribes maintain an attitude of indifference."6 Maulvi Abdul Hamid, Education Minister of Assam, admitted in a speech in the Assam Legislative Council that "a substantial body of opinion in the

^{1.} Sir Micheal Keane's address to the Assam Legislative. Council on May 27, 1935. Amrita Bazar Patrika, Town Edition, May 29, 1935.

Op. cit.

^{3.} Op. cit.

^{4.} Editorial remarks in Amrita Bazar Patrika, May 29, 1935. 5. Amrita Bazar Patrika, Town Edition, June 2,

^{· 6.} Op. cit., June 25, 1935. Article by Mr. S. K. Pal.

ma Valley was against the proposed Univerity."7 Three Surma Valley members of the buncil opposed the abovementioned resolution sking the Government to prepare a scheme for separate University, and two other members nm the same Valley supported the resolution ut made it clear that they were against any niversity for Assam.8 As a matter of fact. the President of the Council remarked, Valleyism" had unnecessarily been dragged

to the question,9 although the Governor had miested the members only a few days ago

put aside Valley bickerings."10

To say that public opinion in Assam mands the creation of a separate University hardly justifiable. It is clear (apart from question of the attitude of the Hill tribes, which we shall refer later) that the proposal not found favour with the people of the irma Valley. It may be argued that the samese-speaking residents of this Valley ant a separate University, although we are aware of any evidence which may lead to conclusion. But the number of Assameseaking residents per 10,000 of the total popution of the Surma Valley is 10 only;11 their mand, if there is any, is negligible. On the her hand, the Bengali-speaking residents of Assam Valley, whose number is 4,289 per 12 are definitely opposed to the creation new Univertisy.

Putting "Valley bickerings aside" in monse to Sir Michael Keane's appeal, we find it the Bengalees, who constitute 42 per cent the total population of the province, oppose, d the Assamese, who constitute only 21.6 per nt of the population, support the proposal. attitude of the Hill tribes being one of difference, it is clear that the voice of Assam a whole is against Maulvi Munawar Ali's nedy for the regeneration of his province.

But we are not dealing with a simple quesof statistics. "Valley bickerings" are Ensingly becoming a potent factor in messe public life because they conceal leath them racial jealousy as well as econoand cultural strife. The Assamese, a hopeminority in a province that is named after , are beginning to look upon the Bengalees intruders. They are afraid because the

Bengalees, by their superiority in number as well as in education and economic resources; may establish an uncompromising and intolerant majority rule. They are afraid because what they call indigenous Assamese national life may be submerged under Bengali ideals. They are afraid because Assam may be reduced to the position of an annexe of Bengal.

Our Assamese brethren will do well to consider the problem from the view-point of the Bengalees. The number of Bengali-speaking people in Assam is 3,966,000; the number of Assamese-speaking people is 1,995,000.13 The number per 10,000 of Bengali-speaking people using Assamese as a secondary language is 504; the number per 10,000 of Assamese-speaking people using Bengali as a secondary language is 7611.14 These figures abundantly justify the conclusion of the Census Report for 193115 that "Bengali has really made enormous headway in the Assam Valley." Again:

"It is interesting to observe that in spite of the large increase in the population of Assam at every census since 1901 the percentage of speakers of Assamese to the total population has remained very steady."16

Further:

"It will be of intense interest to observe whether the Assamese language . . . will . . . be able in the future to defend itself against a new and a yery powerful invader in the shape of Bengali which, with the coming of the Eastern Bengal settlers, has established itself firmly in all the districts of lower and central Assam."17

Before our Assamese brethren decide to "defend" themselves against the "invaders" from Bengal it is necessary for them to v remember that most of the Bengalees resident in Assam are, bona fide sons of the soil, that very few of them are birds of passage, and that some portions of historical and geographical Bengal have been included within Assam for administrative convenience. The history of the immigration of the Bengalees into Assam is interesting and even practically important, for it will be seen that they did not go as "invaders" and exploiters. The Bengalees went to Assam in the past as cultural and religious leaders, and the debt of the ancestors of the Assamese people to those pioneers is not inconsiderable. It is unnecessary to repeat old stories; but it should not be forgotten that

^{7.} Op. cit., June 2, 1935.
8. Op. cit., June 2, 1935.
9. Op. cit., June 2, 1935.
10. Op. cit., May 29, 1935. Sir Michael Keane's pess to the Assam Legislative Council.

^{11.} Assam Census Report, 1931, Part I, p. 184.
12. Op. cit.

^{13.} Op. cit., p. 176.

^{14.} Op. cit., p. 184.

^{15.} P. 177.

^{16.} Op. cit., p. 177. Percentage of Assamese speakers in total population: 1901—22.6; 1911—21.7; 1921—21.6; 1931—21.6. " - 10" State"

^{17.} Op. cit., p. 181.

Assam cannot afford to treat her Bengali-speaking sons with step-motherly affection.

The gradual encroachment of the Bengali language upon Assamese should not make the Assamese suspicious and jealous. We are told that,

"even in matter of language their script is the same (indeed with small exceptions) and many are the similarities of words, syntax and verb-endings which have led to the consideration of the Assamese Language as having a common origin and concurrent development with Bengali. If they (i.e., the Assamese) cannot keep up their separate identity, it is surely due to the credit and potency of the Bengali culture and civilization, to the inherent weakness of theirs."18

the weaker and poorer Assamese language and culture cannot defend itself against the virile strength and accumulated wealth of Bengali language and culture, the latter is not to blame, for here we find the operation of a well-known historical law. Moreover, the Assamese should welcome this opportunity of enriching themselves and of widening their intellectual horizon by coming into close contact with a culture which is far more developed than that of their own. Diversity of cultural types is a recognised stimulus to the progress of civilization. If the Punjab, Bombay, Madras, Central Provinces and Bihar and Orissa can tolerate and even foster bilingualism within their borders, there is no reason why Assam should be afraid of the language spoken by 42 per cent of her population.

Racial and linguistic jealousy is probably at the root of the University problem. The Assumese want to give the impress of Assancese culture on the province as a whole, forgetting that it is unjust to ask a progressive majority to accept the culture of a backward minority in preference to that of their own. The Bengalees want to preserve their own culture, to maintain their close historical and social relations their kinsmen beyond the artificial administrative borders, to refuse to sacrifice their mother-tongue at the altar of a language which offers very few intellectual advantages. It is a keen contest between Assamese and Bengali culture: not a free contest in which each party is allowed to prove its case by its own merits, but an unfair contest in which one party tries to exploit political and economic issues for its own advantage.19 We are

extremely sorry to observe that ill feelings have already been imported into this contest, and that each party is betraying an increasing anxiety to put forward extreme demands. A member of the Assam Legislative Council stated that "even if Surma Valley people do not wanta University there is no reason why Assam Valley should not have a University."20 He forgot that neither the principles of natural justice nor the ideals of democracy justify a Government in taxing the majority for the satisfaction of the minority. On the other hand some of the Bengalees in Assam are claiming that the name of the province should be changed to "Eastern Province" 21 in order to correct the erroneous impression that the Assamese-speaking people are in a majority in Assam. Let Assam retain her old and historic name; but let her Bengalee sons have a place under the sun.

We have already said that the Hill tribes of Assam have adopted an attitude of indifference to the University problem. This indifference is partly due to their ignorance, for they are, as a whole, not yet civilized enough to take an intelligent interest in cultural questions. The Hill tribes speak diverse languages; they are in no way connected with either of the two principal languages. It is difficult to decide which of them would best suit them, and probably the question will admit of more than one answer. But if one language and cultural type is to be imposed on them, preference should be given to the richer and more progressive one.

Let us assume, for the sake of argument, that the Rengaless in Assam should be made to now for the establishment of a University which is calculated to destroy, or at any rate weaken, their culture. What sort of a University can Assam afford to have? Sir Michael Keans refused sanction to Moulyi Munawar Ali's Bill on the ground that it "would impose so great a charge on the revenues of a province at the province is not a temporary phenomenon is clear from the fact that

"Assam's indebtodness to the Central Government at the close of the current financial year will be no less than 211 lakks of runess, which means that her debts will be almost as high as a whole year's revenue receipts "72

For Assam in this deplorable financial plicht a separate University is more than a luxury.

^{18.} Amrita Bazar Patrika, Town Edition, June 25, 1935. Article by Mr. S. K. Pal.

^{19.} A member of the Assam Legislative Council plainly accused the Government of "step-motherly affection for the separate University for Assam." Amrita Bazar Patrika, Town Edition, June 2, 1935.

^{20.} On. cit., June 2, 1035.

^{24.} See a letter published in on. cit.. Iulv 17. 1035.

• 22. Editorial remarks in Amrita Basar Patriks, Town
Edition, May 29, 1935.

The University of Calcutta depends more on fee-income than on Government subsidy; can the proposed University for Assam do the same? The following figures²³ speak for themselves:

Number of institutions and pupils in Assam:

Recognized			
Class of	•	Number of	Number o
Institutions		Institutions	Pupils
Arts Colleges ²⁴		3	1,181
Law College		1	68
Secondary Schools		496	67,912
Primary ,		5,864	266,346
Training ,,		11	387
Other special "		138	4,460
	Details	not available.	

It will be seen, therefore, that the number of institutions to be controlled by the University is 50025 (Arts Colleges, Law College and Secondary Schools) and that the number of students coming within the range of the University is 6916126. It is a poor prospect, indeed, for a self-sufficient University.

We may be practically certain, therefore, that the new University in Assam, if we have one, will be crushed down by poverty even from the day of its birth; there is absolutely no chance of its being born with the silver spoon in its month. A poor University is a poor instrument of progress. In these days education, specially higher education, is very expensive. A University that cannot afford to impart instruction in the higher branches of Arts, Science, Law, Engineering and Medicine does not deserve its name. Will the Assam University be able to do it? Will it be able to

appoint teachers of recognised merit and cminence, to equip useful laboratories, to encourage research work by scholarships? Will it be able to offer to the children of Assam the opportunities now enjoyed by them under the Calcutta University? Will it be able to provide for the establishment of a school of Assamese culture and fulfil the desire of our Assamese brethren? Or shall we have a pseudo-teaching University, acting mainly as an examining body?

A University which is unable, through poverty, to dischage its proper functions is not only useless, but also dangerous from one point of view. It creates ill-trained, illequipped matriculates and graduates who stendily swell the number of the unemployed. and thus endanger the economic stability of the country. That Assam is not free from this potential risk will be readily admitted by anyone familiar with her present condition. The Census Report for 193127 says that the problem of unemployment "is now getting to a stage where, if a solution is not forthcoming, an infinity of misery and disillusionment will be in store for the youth of the coming generation." The Times of Assam28 observed in a leading article:

"The problem of unemployment among the educated young men of this province is now getting increasingly acute. Until a few years ago the employment market in this province was wide enough to absorb the increasing numbers of young men that were turned out annually by the educational institutions. Times have, however, greatly changed, and the supply has now far exceeded the demand in the employment market."

As things stand now, "the supply" will go on exceeding "the demand" in the natural course of events. If an artificial stimulus is given to the production of graduates by the creation of a University crippled by poverty and unable to satisfy the demand for true education, the problem of unemployment will be more serious still. The existence of unemployment is, generally speaking, no argument against the creation of a University; but with regard to the peculiar condition of Assam, the problem should be considered from this point of view as well.

^{23.} Assam Gensus Report, 1931, Part I, p. 166.
24. The Census Report includes the Sylhet Sanskrit College (with 30 students) within this category, but this College will not come under the jurisdiction of the University. So there were 2 Arts Colleges in 1931. Now there are 5 Arts Colleges (Gauhati, Sylhet, Silchar, Ilabiganj and Jorhat). We do not know whether the number of students has increased.

^{25.} Now 502.

^{26.} This number includes 39,563 pupils who read in the Secondary Schools but belong to the primary stage. Of the total number probably not more than 5,000 are Matriculation candidates, and probably not more than 500 are I.A., I.Sc., B.A., B.Sc., B.L. and M.A., candidates. These numbers give us a rough idea about the prospective fee-income of the University.

^{27.} Part I, p. 127.

^{28.} May 16, 1931.

POEMS OF THE WINTER SOLSTICE

By MAUD MACCARTHY

(At the time of the Winter Solstice there is a birth in every soul. This is the real festival upon which Christmas is based.)

Eve of the Winter Solstice INVOCATION

Be Thou born in me — Thou Ineffable, without name or form! Thou Beauty beyond the sun, I look to Thee! Thou Sweetness treasured by the bee, Live in me! Verdure of the pleasant earth, Clothe me! Sap of plenty, Adornment of the poor, Enrich me! Star beyond darkness — Shine into me! Mystery of the deep sea, Enrich me! Love of all loving things, Enfold me! Fragrance creeping on still nights, Intoxicate me! White wings of the Dove, Carry me! -

Carry me O Dove—
With a swaying motion
In the bright air
And through scintillating ethers.
Away and away
To the feet of my Dearest.
Carry me, White Wings—
Moving towards that
For which I have panted
in the arms of a thousand loves—
The Beloved without name or form—
The Still—
The Ineffable.

tet not the beating falter. Naver not. le it a certain flight — Direct.

'arry not upon the pastures—
The gay fields
aid out
Vith odorous flowers of spring.
Tress—press on—
Ird of Life—
Ird of single flight!

CONFESSION

I have thought of Him, But thought ended. Sleep took my mind When it sank into that Infinitude.

I panted for Him but found Him not.

I laboured, but His beauty came not to me—
I lay in wait for my Beloved,
But the night wore on, unresting.

Came death,
And I awoke to life.
I am made one—
I am taken into That
Which is without name or form.

Night of the Winter Solstice

THE MESSENGER ("FATHER CHRISTMAS")

Holy messengers go forth to bring the Birth-Gifts to the world. A messenger is received in the household of a devotee, in a far-off city of the West.

Thou comest with gifts— In Thy hands, roses,— In Thy breath, peace.

Thou comest with gifts— In Thy voice, music. In Thy feet, rest.

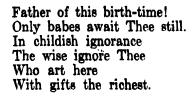
Gifts are with Thee, Gifts within Thee, And about Thee rich gold clouds!

Thou comest in clouds of gold with gifts; For golden riches are Thy portion—
O Poor Man from a far-off mountain'
Thou comest with gifts
To men less poor than Thee.

Stealing over sleeping multitudes
At the birth hour,
Thou comest
With gifts of gold
Frankincense and myrrh.
From that lowly cave wherein Thou dwellest
O Poor Man from the far-off mountain,
Thou stealest forth!

Only children have remembered That Thou comest with gifts.

POEMS OF THE WINTER SOLSTICE



Thou hast come into our house With Thy gifts of golden beauty And laid them upon each sleeping soul therein. O I was asleep when Thou camest, Father of this birth-time!

Mine eyes were open,
But I saw Thee not.
Yet — I felt the weight of Thy gifts
Pressing upon my couch.
I heard the music of Thine attendants,
And Thy garment
Brushed my face.

Thou camest with gifts, But O my soul slept — I saw Thee not!

THE KINGLY VISITOR

The Devotee sees a Kingly One approaching the dwelling, and joyfully receives him.

O King! Graciously pass through my house— Gathering your cloak in tight folds About your shoulders!

The pointed ends have touched The threshold of this dwelling. You pass through, Out with a sweeping curve—But your kind eyes look back Upon the eyes that look after you! In that look Is the promise of remembrance.

O King!
Gazing after you,
I move not from the point of your departure.
Presently I will turn back
To the dwelling which has been honoured—
And there
Mark the imprints
Of your footsteps.

THE ANGEL

A holy Angel comes to the home of the devotee
You wanted to show me your face—
But I only smelt the perfume of your presence.

Thou sayes
"Be born!
And the lit
With Thee.

Your great heart's love
Would have shown me
Your face, as you stayed there by my window.
But my blindness conquered your love!
I only smelt the perfume
Of your sweet, hidden presence.
Trying again, you smiled at me
From my doorway.

Trying again, you smiled at me From my doorway.
Then my heart saw your face —
So far you prevailed.
But even your love
Could not open my blind, stubborn eyes.

You wanted to show me your face, But, instead, I only felt
Your heart of flame.

THE BIRTH IN THE HEART

At the solemn midnight hour, the devotee enters into contemplation, and the Holy Birth of the Winter Solstice takes place within the Cave of the Heart, in the presence of the Guru.

Laved in the waters of my birth, I am born in a cave, Rising as a flame Through a stream which extinguishes not.

Thou bringest the waters of my cleaning From an eternal fount; And this is my birth and my baptising—My reception into Thy world And the end of long waiting.

Thy world takes birth in me As a dripping of dew—
The sweet, cool stream,
As a pillar of crystal
Descends upon me.

Lo! Thou hast stolen into my heart
With a lamp
Which is Thyself!
And there, the little child —
My Spirit —
Gazes into Thine eyes without hindrance.

With a swift movement
Thou sayest
"Be born!"
And the little child comes forth alone,
With Thee.

THE DEORIS

By A. V. THAKKAR

I was taken to the village of Nam-Deorigaon, Sibsagar, which is about six miles from the Ghat or the steamer landing place on the bank of the Brahmaputra.

The Deoris are one of the 16 aboriginal tribes, mentioned by Mr. C. S. Mullan, in the Assam Census Report of 1931. It is said that they number about 8,000 and live in Sibsagar and Lakhimpur Districts of Upper Assam. They are a section of the Chutiyas, some of whom have preserved their own dialect and have not become Hinduised like the Hindu-Chutiyas and the Ahom-Chutiyas (Assam

Census Report, Part 1, page 222).

The three prominent features of the villages inhabited by the Deoris that will strike any new visitor are (1) the special construction of their houses, which are called Changs, (2) the presence of pigs in large numbers in their straight wide streets and underneath their houses, (3) their open weaving sheds, in which you will find the women at work on their above-ground looms working on either mill-yarn or endi or muga. The house or chang consists of a big long platform, three or four feet above ground and supported on bamboo or wooden piles. On the top of the piles is laid a frame-work of bamboos and a flooring of split bamboos, well-woven. The platform is about 20 feet wide and 40 to 80 feet long as per individual requirements. One end of the platform is used as either covered or uncovered verandah and the remaining part is enclosed by walls of split bamboo woven work and roofed over by thatching grass. Though the split bamboo walls allow plenty of ventilation, as they are not plastered with anything, they do not allow sufficient light, as no windows are kept. The one long room, say, of the size of 50 feet by 20, is divided into several compartments, by the same kind of split bamboo partition.

They object to their changs being mounted by anyone who is not an Assamese highcaste man. They will not allow a Kaibartta or a Namasudra much less an ex-teagarden coolie, who may have his cultivation even next door to him. This is because all coolies imported from other provinces for tea-garden work are considered very low, whether they may be working in the gardens, or time-expired men settled as

ordinary cultivators.

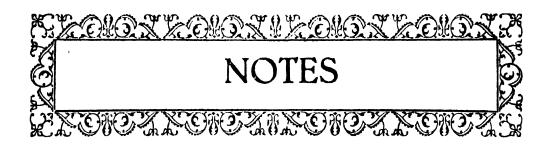
They rear pigs and eat them also. They make some money out of this animal and

N the morning of the 22nd October, 1935, though they consider it below their dignity to go to a hat or weekly market for selling them. they pass them on to Miris, who sell them in bazars. The streets of a Deori village, and specially the open spaces below the chang, are very much fouled by the pigs. The kitchen water from the chang platform drops down on the ground below and not being drained away. prepares an ideal place for the pigs to welter in. Each house is isolated from the other and all built in straight lines. The streets and cross streets are also at right angles to each other and are fairly wide, being 10 feet to 30 feet wide.

> The art of hand weaving is as fresh in Assam as ever. Every girl before she can get married must learn how to spin and weave. At Nam-Deorigaon, the Deori village visited. almost every house had a small weaving shed, detached from it and in which 2 or 3 looms fixed on bamboo frames could be seen at work. It is the women's exclusive prerogative in Assam to weave. Not only cotton, but also endi and muga fabrics are woven. Though the mill-yarn has mostly supplanted hand-spun, the hand spinning is yet practised by women and they also gin the cotton and make slivers after carding. But the endi and muga yarn is still spun by them and woven into very durable fabrics. In the matter of clothing the Deoris seem to be self-sufficient and do not buy mill-made, much less any foreign cloth. Their small spinning wheels and their other appurtenances form part of the ihousehold of every family.

> The Deoris are, both men and women, very industrious. Besides rearing pigs, they keep buffaloes and sell their milk in the nearest market town of Jorhat. They also keep poultry and also cows and bullocks. They are good agriculturists, and on their plets of land they grow chiefly mustard and paddy and also sugar-cane. They also grow potatoes, more for their own food than for sale. Young boys and girls go fishing in streams close by as

a morning pastime. Besides being industrious and devoted to manual labour, they are not averse to literary pursuits. There is a Deori practising lawyer in the town of Dibrugarh. The village of Nam-Deorigaon has been supporting a primary village school for over the last two years, unaided by any organization. There are 40 boys reading in it, but no girls.



Hot Ice, Frigid Fire, and Co-operative Imperialism

Last month Lord Zetland delivered the Cust Lecture at University College. Nottingham, on "India—Retrospect and Prospect." A very brief summary of a part of the lecture was at first cabled by *Reuter*. Later a fuller summary has been received in India. He began by saying:

The impact of Great Britain upon India had affected profoundly not only the political, but also the social and cultural, fortunes of its peoples; but it was to its consequences in the political field that attention had been chiefly directed during recent years. The first steps in the process of establishing Parliamentary government in India in pursuance of the policy enunciated in the Declaration of 1917 were taken with the passage of the Government of India Act of 1919. That process would now be carried a long stride farther under the provisions of the Act of 1935, in accordance with which not only would Provinces • be furnished with electorates, Parliaments, and Ministries to carry on the government and administration of nine-tenths of British India; but India as a whole would be organized on a Federal basis with a Federal Parliament and executive exercising supervision and a large measure of control over the internal affairs of the sub-continent.

It is not necessary to comment in full detail on this portion of Lord Zetland's speech. Suffice it to say that, while in the Government of India Act of 1935 and its predecessor parliamentary forms and terms have been made use of to cloak a really autocratic system of foreign rule, the free spirit of the free and powerful parliaments of free peoples is entirely absent from them. All real and final power has been reserved in the hands of the British Parliament and the British Governor-General and Governors sent out from Britain. When Lord Zetland said that "that process would now be carried a long stride farther under the provisions of the Act of 1935," he is

right only so far as the externals of Parliamentary Government are concerned. But so far as the inner spirit informing the parliaments of free peoples is concerned, it has not only not been given freer scope in the new Act, but it has been banished from the new constitution imposed on India - autocracy taking its place to a far greater extent than is to be found even in its predecessor. When his Lordship said further that "a Federal Parliament and executive" would exercise "supervision and large measure of control over the internal affairs of the sub-continent," it should be understood that the real and final supervision and control would rest with the executive, that the so-called parliament would have no control not only over external affairs but also over defence, railways, currency, exchange and 80 per cent of the revenues as a certainty and uncertain control over the remaining 20 per cent.

It has been said that the Provinces would be furnished with democratic electorates. That is a misleading statement. The Communal Decision, miscalled an "Award," has played havoc with democracy, and further short work is being made with democracy by the process of delimitation of constituencies and the discriminatory franchise qualifications favouring Muslims and placing Hindus at great disadvantage.

His Lordship proceeded to observe:

The conception was a stupendous one, and the task of giving effect to it was unparalleled in the annals of human history. To many, indeed, even now it appeared to be little less than fantastic; and in view of the circumstances of India it was not, perhaps, surprising that this should be so.

Of all the obstacles in the way the authors of the Act of 1935 had been fully conscious; yet they had not hesitated to go forward with their task, building up brick by brick an edifice of popular self-government modelled as closely as the circumstances would permit upon our own. They had not done so without exhaustive investigation and discussion,

The constitution imposed on India is undoubtedly and literally a "stupendous" camouflage, and the task of giving effect to it would be certainly unparalleled in the annals of human history. They are right who consider it a "fantastic" caricature of popular self-government. As for "the circumstances of India" referred to by his Lordship, for such of them as are mostly responsible for making constitution-making in India difficult, the British rulers of India are not a little to blame because of their deliberate acts of commission and omission. But in spite of these, a constitution other than a burlesque, making automatically for self-rule, could have been given to India.

To call the new constitution "an edifice of popular self-government" is a flagrant misuse of words. That British imperialists had gone forward with the task of building it up does not show that they have been just or generous to Indians; it shows that they are in a position to consult only their selfish interests in defiance of Indian public opinion. That they have built this edifice of autocratic government after exhaustive investigation and discussion, shows what trouble they took to close all avenues to self-rule. British ingenuity has done its utmost to construct walls round the citadel of autocracy without any loopholes even through which it may be attacked.

Lord Zetland is reported to have concluded his oration with the following passage:

The Constitution envisaged by the India Act of 1935 constituted an outstanding landmark in what might perhaps be described as the new conception of co-operative Imperialism which came into existence when the old Colonies of the British Empire became the Dominions of the British Commonwealth of Nations. Co-operative Imperialism constituted, surely, the fine flowering of the administrative genius of the British people. The flowering was not complete. The day had not yet dawned on which India would take its final place in the vast organism which would be the crowning achievement of this new conception. But she was now far on the road to the ultimate goal. Was it too much to say that in the conception itself and in the constructive efforts which had been taken, particularly in the case of India, to clothe with reality a great ideal no people had ever displayed a finer imagination, greater courage, or a more inspiring faith?

The speaker's rhetoric centres round the expression "Co-operative Imperialism," but it is a contradiction in terms. It is as much so as the expressions "frigid fire" and "hot ice." As soon as there is real co-operation between the political units forming an empire, it ceases to be an empire and becomes a commonwealth of nations. It is for this reason that the name British Commonwealth of Nations has been given to Great Britain and the Dominions, among which there is co-

operation. If it were seriously meant that there should and would be co-operation between Great Britain and India, Lord Zetland instead of coining the phrase "co-operative imperialism," could and would have said plainly that India would be a Dominion. But many British statesmen, after saying definitely that India would become one, have avoided the use of that word in the Government of India Act of 1935. That Lord Zetland has not said that India would become a member of the British Commonwealth of Nations shows that he knows that it is not Britain's intention to give self-rule to India. But there can be cooperation between partners or equals, not between master and servant, and unless India has selfrule, India cannot be called a partner or an equal.

It may be argued that, as India is not British by race, therefore it could not be said that she would become a member of the British Commonwealth of Nations. But the Boers of the Dominion of South Africa are not British, the Frenchmen of the Dominion of Canada are not British, and the Irish of the Dominion of the Irish Free State are not British. So it is not because British imperialists are unwilling to call that British which is not British that they do not think of India of the future as a member of the British Commonwealth of Nations, but because they do not intend to give India that degree and extent of self-rule which is implied in dominion status.

We do not, of course, want dominion status, except as a step to independence. We want full independence.

So far as the Dominions are concerned, they have attained the full stature of dominionhood, though, of course, there may be further developments leading to their complete independence But they will then cease to be Dominions. Therefore the "flowering" of the conception of dominionhood is practically complete. Hence it is with reference to India, not with reference to the Dominions that Lord Zetland has said:

"The flowering was not complete. The day had not yet dawned on which India would take its final place in the vast organism which would be the crowning achievement of this new conception."

That this "new conception" is different from the conception of dominion status as developed up to the passing of the Statute of Westminstex, is also indicated by Lord Zetland saying that u "came into existence when the old colonies of the British Empire became the Dominions of the British Commonwealth of Nations."

If what Lord Zetland has said has any meaning, it means that when the old colonies became

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dominions, dominionhood was the conception Britain's breach of promise to make India a which materialized in their case, and in the case of India another conception, a new conception, was then born, and that conception is "co-operative imperialism." If this be a historical fact, why then did British statesmen continue to deceive Indians for decades after the old colonies had become Dominions, deceive them up to the year 1934, by saying that India would become a dominion? Why did they not mention and expound this "new conception" of "co-operative imperialism?" Were they all ignoramuses who did not know of this conception, and is Lord Zetland the only wise man to whom light has been vouchsafed?

He speaks of India being "far on the road to the ultimate goal." Will be condescend to use plain English words to tell us foreigners what this ultimate goal is and what degree of selfrule, if any, is implied in it? We do not in the least believe that India is far on the road to selfrule or that the new Act will take her farther; for the new Act makes the Government more despotic than the previous one.

We have already said that ""co-operative imperialism' is a contradiction in terms.' According to English dictionaries Empire means, as exemplified in Indo-British relations, "a state characterized by the dominion of a conquering over conquered peoples," "a state characterized by the supremacy of a stronger member over its conquests," etc. Submission to superior force on the part of subject peoples is implied in imperialism. It means the supremacy of force. It is for this reason that, when Queen Victoria was proclaimed the Empress of India, Robert Lowe. who was raised to the peerage as Viscount Sherbrooke, asked in the British Parliament whether it was good policy to make a clear-cut distinction between Britain and India by calling the sovereign of the former queen or king, which implies obedience to law, and calling the sovereign of India empress or emperor, which implies submission to force. On the same occasion Mr. Gladstone said:

"If it be true, and it is true, that we govern India without the restraints of law except such law as we make ourselves; if it be true, and it is true, that we have not been able to give India the benefits and blessings of free institutions; I leave it to the Benjamin (Mr. Honourable Gentleman Disraeli the Prime Minister), to boast that he is about to place the fact solemnly on record by the assumption of the title of Empress. I for one will not attempt to turn into glory that which, so far as it is true, I feel to be our weakness and our calamity."

Lord Zetland's speech turns into glory

Dominion. It is not our point that he has done it knowingly.

"Italy's African Colonies Now Sufficient for Her"

Mussolini says that Italy must have room to grow, must have colonies where the surplus population of that country can settle. But what are the facts? S. II. Waldstein writes in Unity of Chicago:

Italy has four great colonies there already. Eritrea, Italian Somaliland, Tripolitania and Cyrenaica. These total in area 875,485 square miles. This is about nine times the size of Italy and nearly three times the size of Ethiopia. The population of these colonies is 2,369,254, which is about three to the square mile. Italy has 344 to the square mile. The European population of Eritrea is 3600, of Italian Somaliland is 1658, of Tripolitania 29,749 and of Cyrenaica 19,000. If Italy really wants to expand, all she needs to do is to increase the population of these four colonies to 50 to the square mile and there will be no one left in all of Italy.

In these four undeveloped Italian colonies there are gold mines. There is oil and petroleum. Cotton can be raised and grain. There is room for any form of agriculture, of animal husbandry and grazing. Italian Somaliland has a magnificent coast line 1100 miles in length fronting on the Indian ocean, fit to be developed for commerce. Tripolitania and Cyrenaica have palm orchards, olive groves, lemon, almond and fig trees. They have vineyards in plenty and room for many more. In addition, small grains

of every kind may be grown.

If, in the face of these easily available facts, the Italian dictator still wants additional room of expansion, let him fill up the Italian quota to

America, which has room to spare.

The facts are, however, that Italians happen to love Italy, and do not want to go either to Africa or enywhere else. When they finally find out the truth about the entire campaign against Ethiopia, after they have counted the cost, somebody will have

Gandhiji says, "Caste Has to Go"

Mahatma Gandhi writes in *Harijan*:

- 1 I believe in Varnashrama of the Vedas which in my opinion is based on absolute equality of status, notwithstanding passages to the contrary in the Smritis and elsewhere.
- 2. Every word of the printed works passing muster as 'Shastras' is not, in my opinion, a revelation.
- 3. The interpretation of accepted texts has undergone evolution and is capable of indefinite evolution, even as the human intellect and heart are.

4. Nothing in the Shastras which is mainfestly contrary to universal truths and morals can stand.

- 5. Nothing in the Shastras which is capable of being reasoned can stand if it is in conflict with reason.
- 6. Varnashrama of the Shastras is today nonexistent in practice.

7. The present caste system is the very antithesis of Varnashrama. The sooner public opinion abolishes it the better.

8. In Varnashrama there was and should be no prohibition of intermarriage or interdining. Prohibition there is of change of one's hereditary occupation for purposes of gain. The existing practice is therefore doubly wrong in that it has set up cruel restrictions about interdining and intermarriage and tolerates anarchy about choice of occupation

9. Though there is in Varnashrama no prohibition against intermarriage and interdining, there can be no compulsion. It must be left to the unfettered choice of the individual as to where he or she will marry or dine. If the law of Varnashrama was observed there would naturally be a tendency, so far as marriage is concerned, for people to restrict the marital relations to their own Varna.

10. As I have repeatedly said there is no such thing as untouchability by birth in the Shastras. I hold the present practice to be a sin and the greatest blot on Hinduism. I feel more than ever that if

untouchability lives Hinduism dies.

11. The most effective, quickest, and the most unobtrusive way to destroy easte is for reformers to begin the practice with themselves and where necessary take the consequences of social boycott. The reform will not come by reviling the orthodox. The change will be gradual and imperceptible. The so-called higher classes will have to descend from their pedestal before they can make any impression upon the so-called lower classes. Day-to-day experience of village work shows how difficult the task is of bridging the gulf that exists between the city-dwellers and the villagers, the higher classes and the lower classes. The two are not synonymous terms. For the class distinction exists both in the cities and the villages.

Except for his faith in Varnashrama, which is non-existent, Mahatma Gandhi here preaches what the Brahmo Samaj has preached and practised for more than half a century.

Mahatma Gandhi on the Evils of Child Marriage

Gandhiji writes in *Harijan* with reference to some figures quoted from the Census Report for India of 1931, relating to child wives and child widows:

The figures should cause us all to hang our heads in shame. But that won't remedy the evil. The evil of child marriage is at least as extensive in the villages as in the cities. It is pre-eminently women's work. Men have no doubt to do their share. But when a man turns into a beast, he is not likely to listen to reason. It is the mothers who have to be educated to understand their privilege and duty of refusal. Who can teach them this but women? I venture to suggest therefore that the All-India Women Conference to be true to its name has to descend to the villages. The bulletins are valuable. They only reach a few of the English-knowing citydwellers. What is needed is personal touch with the village women. Even when, if ever, it is established, the task won't be easy. But some day or other the beginning has to be made in that direction before any result can be hoped for. Will the

A. I. W. C. make common cause with the A. I. V. I. A.? No village worker, no matter how able he or she is, need expect to approach villagers purely for the sake of social reform. They will have to touch all spheres of village life. Village work, I must repeat, means real education, not in the three R's but in opening the minds of the villagers to the needs of true life befitting thinking beings which humans are supposed to be.

Here again Gaudhiji's position is the same as that of the Brahmo Samaj.

Cannot India Supply Boots?

The footwear market for British boot and shoe manufacturers in the Irish Free State has dropped in 14 years from £1,000,000 in 1921 (the year before the establishment of the Irish Free State) to £250,000 in 1934, and at the present rate of decline British exports of such goods to Ireland will cease altogether within ten years. This information is contained in the official journal of the Department for Industry and Commerce. This year (1935) the import duty on leather has been increased to protect the Irish home market. The new rate of duty is $37\frac{1}{2}$ per cent (imperial preferential rate 25 per cent) with a minimum of 9d. (preferential 6d.) per lb. on all kinds of leather. Mr. Sean Lemass, the Free State Minister for Industry and Commerce, recently opened the Irish Tanners, Ltd., at Portlaw Co., Wexford and drew attention to the establishment of several other tanneries within a few months. Apparently the British leather trade with the Irish Free State is faring very badly.

The following advertisement appeared in the Leather Trades' Review of London under date October 16, 1935:

"The Director of Contracts, Army Headquarters, Simla, invites tenders for:

60,900 soles, boot, half, plain, &c.

Forms of tender obtainable from the Director-General, India Store Department, Belvedere Road. Lambeth, London, S.E.I., at a fee of 5s. which will not be returned.

Tenders must provide for delivery of the stores in India and for payment in India in rupees. Any tender which does not comply with these conditions will not be considered.

Tenders must be sent direct to the Director of Contracts, A. H. Q., Simla, to reach him not later than November 11, 1935."

The above advertisement raises several questions: (1) Is it an attempt to help the British leather trade, especially as it is faring very badly with the Irish Free State? (2) Is not the heavy cost of the Army in India partly due to such extravagances on the part of the army authorities? (3) Are we to understand that with the importation of the British personnel of the rank and file, the importation of British boots is a necessary

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adjunct—the number of the British rank and file in India roughly corresponding to the number advertised above?

Will some enterprising M. L. A., especially Muhammadan M. L. A., interpellate the Government on the points raised? We say Muhammadan M. L. A., because if the contract were given to Indians, they were likely to be benefited most.

J. M. DATTA

Inte Fibre and Government

"Science and Culture" has published an article by Mr. P. B. Sircar on jute fibre to which we want to invite the attention of the public as well as the Government. Jute is the most important economic crop of Bengal. Mr. Sircar shows that before the depression it used to fetch 80 crores of rupees to Bengal, which has practically the monopoly of this fibre. The figure has now been reduced to a little above 30 crores, causing great economic distress to Bengal. The fall in demand is due to a number of causes, the most important being that the commodities which used to be formerly carried in jute bags are now carried mostly in holds of ships and in bags made of paper and other substitutes for jute. Unless, therefore, some other economic use can be found for jute fibre, it is feared that it may suffer the same fate as Indigo in Bihar and cotton and silk in Bengal. Mr. Sircar states that Dr. J. K. Choudhury, D.Sc. (Cal.), Ph.D. (Ber.), and his pupils are carrying on a very important series of researches on jute fibre in the industrial chemistry laboratory of the Dacca University. The ulterior objects of these researches is to find out some other economic use for jute fibre; particularly whether by chemical treatment it can be used as a substitute for cotton. These researches have not yet been successful, but Dr. Choudhury and his pupils have successfully carried out a number of fundamental researches on the chemical constitution of the chief constituents of jute fibre and their chief economic value. It is hoped that, if more funds are available for carrying on the research work with more workers, some results of great economic value may accrue out of these researches.

It was hoped that research of such fundamental importance would receive a liberal financial support from the Government. A few years ago the Government of India established a Cotton Research Institute in Bombay for conducting researches in cotton fibre, but they have not yet taken any steps for helping the jute fibre industry of Bengal. As the Government of India had so long been taking the whole of the excise duty on

jute, amounting to several crores of rupees, it was in their own interest to organise such a jute research institute on the same lines as the Cotton Research Institute. But nothing of the kind has been done so far. It is rumoured that the Government objects to having such an institution, as jute is confined only to Bengal. But we are unable to appreciate the logic of this argument, as the Government of India takes away 75 per cent of the whole duty on jute. We hope that the matter would be taken up by the Bengal members in the Assembly.

About the excellence of the work done by Mr. Chowdhury and his pupils, Dr. H. G. Barker, of the Wool Industry Association of England, who has been invited to India to make a scientific survey of the jute industry, wrote in a private letter to Prof. Chowdhury,

"I urge you to go on. The Indian Jute Industry needs fundamental knowledge of the fibre as the foundation upon which to build the future, and papers such as those of Prof. Chowdhury and his school of thought of which you are a distinct ornament, can only do good to the economic welfare of the country; as also fulfilling the function of education and of a university."

Stratospheric Ascent for Investigations RAPID CITY (South Dakota). Nov. 11.

After the most minute preparations, the world's

largest balloon, "Explorer II," ascended, this morning. to make stratospheric investigations. The flight is jointly sponsored by the National Geographic Society and the United States Army Air Corps. The balloon had been waiting for perfect weather since October 1. --Reuter.

At 3-20 P.M. Explorer II had reached 60 thousand

Pilots Captain Albert, W. Stevens and Captain Orvil Anderson sent a message by wireless that temperature outside 67 degrees was under zero.- -RAPID CITY.

Nov. 11.

Explorer II reached 72 thousands feet breaking the official world altitude record by over 10 thousand feet and is now descending.

Independence of the Philippines

Washington, Nov. 14. The first step to end the United States' rule in the Philippines was taken when President Roosevelt issued a proclamation terminating the existing Government in the Philippines and establishing a Commonwealth under the constitutional Government. A decade hence, the commonwealth will become completely independent. Reuter.

Indo-German Cultural Co-operation

Professor Meghnad Saha was appointed Corresponding Member of the "Deutsche Akademie" by the

Senate of the Academy in its last annual meeting. The president of the Academy in his letter to Prof. Saha pointed out that the Deutsche Akademie will express by this election its gratefulness and admiration for Prof. Saha's great scientific achievements which are of importance not only to India but also to Germany.

The pioneer for Indo-German cultural co-operation, Dr. Taraknath Das, celebrated in June his 50th birthday. India Institute of the Deutsche Akademie decided on this occasion to name in future one of its annual scholarships "Mary K. Das and Taraknath Das Scholarship" in honour of Dr. Taraknath Das's merits for the promotion of cultural relations between Germany and India. The conditions for the award of this scholarship will be published in the Indian papers in near future along with the announcement of the scholarships of India Institute of the Deutsche Akademie for 1936-37.

The Deutsche Akademie recently arranged lectures by Dr. Sudhir Sen (B.A. Cal., B.Sc. Econ., Lond.) on Indian economics in certain German cities. So spoke Dr. Sudhir Sen in the Chamber of Commerce, Stuttgart, on "Indian Economic Problems" and in Dresden under the auspices of the "Mitteleuropa Institut" and the Chamber of Commerce on "The fight for the Indian Market."—Dr. Sudhir Sen, one of the former scholarship-holders of the Deutsche Akademie, has already published numerous articles in some of the best German papers on Indian Economics; simultaneously he has been preparing a comprehensive book in German on modern India on the request of Verlag Korn Breslau.

The scholarships of the following Indian students were continued for another term:

- V. G. Menon, Technical University of Munich.
- A. K. Mitra, University of Munich.
- B. K. Kar, University of Leipzig.
- K. P. Mukhopadhyay, University of Heidelberg.
- N. I. Khan, University of Bonn.
- P. Narayanamurthy, Technical University of Danzig.
- A. K. Ghose, Technical University of Dresden.

Dacca Muslin in Allahabad Exhibition

ALLAHABAD, Nov. 13.

The All-India Swadeshi Exhibition held at Allahabad between October 24 and November 8, was concluded yesterday. About 80,000 people visited the exhibition and sales of articles on the exhibition grounds by stall-holders amounted to nearly Rs. 2 lakhs.

The exhibit which attracted the visitors most was a piece of Dacca Muslin cloth measuring 10 by 6 yds, and weighing 15 tolas, hand-spun and hand-woven and of 200 count. It took 6 months to spin its yarn and its weaving charges were Rs. 35 and the 'dhobi' charge Rs. 5. Brojendra Lal Saha of Dacca spun its yarn.—United Press.

First Indian Deputy Mayor, Finsbury

LONDON, Nov. 13.

Dr. C. L. Katial has been elected Deputy Mayor of Finsbury.

He is the first Indian to hold such an office in the Metropolitan borough.—Reuter.

"Cultural Interchange between India and China"

The Indian Social Reformer of November 16 writes:

Two eminent scholars from these lands [China and Japani, now or recently in India, have declared that India is held in high esteem in their countries for the spiritual and cultural benefits derived in ancient times. India, China and Japan constituted a single cultural unit and was known as San Goku. In our own time, Dr. Hu Shih, father of Chinese Nationalism, has founded and is directing the Crescent Moon Society and the Crescent Moon Magazine dedicated to the memory of Dr. Rabindranath Tagore's visit to China. Professor Tan Yun-Shan, in his eloquent and learned lecture delivered at Shantiniketan and published in the current Modern Review, said: "As for the Poet's ideal and hope to unite Asiatic cultures and to revive the Indian and Chinese cultural relationship, all of our Chinese scholars have the sincerest sympathy with him; and our leading scholars and leaders have also cherished for long the same idea and are willing to co-strive for the common goal with joint endeavours. Now is the time for India and China to resume and strengthen their cultural relationship." Professor Yone Noguchi, the famed Japanese Poet, who arrived in Calcutta on Sunday, spoke of Japan's friendship for India through Buddhism. India is thus historically cast for the part of mediator between these two great countries but she cannot fill that tole except as an Asiatic nation acting on her own impulses and instincts. Indian Swaraj will be a poor thing if it does not leave her full freedom to serve the world as peace-maker which her genius and history mark her out to be.

"Nationalism and Islam"

The same Bombay weekly notices another article in our last number partly thus:

In an article published in the current number of the Modern Review, Pandit Jawaharlal Nehru asks. with reference to Sir Mahomed Iqbal's theory of the solidarity of Islam, how it is affected by the growth of nationalism in Turkey, Egypt, Persia, Afghanistan, Iraq, and, probably also, Arabia. The question, he observes, is relevant even for a non-Muslim. For on the answer to it depends the political, social and economic orientation of Indian Muslims and their reactions to modern ideas and thought currents. He adds: "Islam being a world community, its policy must also be a world policy, if it is to preserve that sense of solidarity." The report of the proceedings of the first Conference of European Muslims held in Geneva of which we reproduce a part from Islam of Lahore, is even more suggestive of the weakening of pan-Islamism which bulked so largely in Indian and European politics before the War. It is not generally known that there is a considerable Muslim population in the Balkan States who do not enjoy any special rights as a community. The Geneva Conference passed a special Resolution thanking the Czecho-Slovakian Government for the specially favourable treatment accorded to its Muslim subjects. The French delegate complained of the treatment of its Muslim subjects by France.

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Ancient India and Abyssinia

On the ethnological and historical relations hetween Ancient India and Abyssinia, the following passages will be of interest—writes Mr. M. Krishnamachariar in The Hindu of Madras. November 9:

1. "Ethiopia and Hindustan were possessed or colonised by the same extraordinary race." Sir W. Jones, "Asiatic Researches" I. p. 426.

2. The Abyssinians (Abussinians) originally migrated to Africa from the banks of Abusin, a classical name for the Indus. Heeren's "Historical

Researches" II. p. 310.

3. Ethiopians emigrating from the River Indus settled in the vicinity of Egypt .- Eusebius, "Meroe."

4. Cuvier assigns the reign of Amenophis as the epoch of the colonization of Ethiopia from India.

Discours" p. 18.

- 5. "At the mouths of the Indus dwell a seafaring people active, ingenious, and enterprising as when. ages subsequent to this great movement, they themselves, with warlike denizers of the Punjab, were driven from their native land to seek the far distant climes of Greece. The commercial people dwelling along the coast that stretches from the mouth of the Indus to the Corce, are embarking on that emigration whose magnificent results to civilization, and whose gigantic monuments of art, fill the mind with mingled emotions of admiration and awe. These people coast along the shores of Mekran, traverse the mouth of the Persian Gulf, and again adhering to the sea-board of Oman, Hadramant, and Yeman (Eastern Arabia). they sail up the Red Sea; and again ascending the mighty stream that fertilises a land of wonders. found the kingdoms of Egypt, Nubra and Abyssinia. These are the same stock that, centuries subsequently to this colonization, spread the blessings of civilization over Hellas and her islands."-Pococke's "India in Greece," p. 42.
- 6. The ancient geographers called by the name of Ethiopia all that part of Africa which now constitutes Nubia, Abyssinia, Sanaor, Darfur and Dongola. Count Bjornstjern's "Theogony of the Hindus," p. 168.
- 7. "Philostratus introduces the Brahman Iarchus by stating to his auditor that the Ethiopians were originally an 'Indian race' compelled to leave India for the impurity contracted by slaying a certain monarch to whom they owed allegiance."—Pococke's "India in Greece," p. 200.

8. "The Ethiopians, a colony of the Indians, pre-

served the wisdom and usage of their forefathers and acknowledged their ancient origin." Ibid, p. 205.

9. Colonel Tod in "Rajasthan" (II. p. 309) says:
"A writer in the 'Asiatic Journal' (Vol. IV, p. 325) gives a curious list of the names of places in the interior of Africa, mentioned in Parks's 'Second Journey,' which are shown to be all Sanskrit, and most of them actually current in India at the present

For further information the reader is referred to H. Sarda's "Hindu Superiority" and Heeren's

"Asiatic Nations."

Dr. Ambedkar's Advice to "Harijans"

With reference to Dr. Ambedkar's advice to he "Harijans" to renounce Hinduism and adopt some other religion which will give them social equality, The Jewish Chronicle of Bombay writes:

It is far from the policy of this journal to enter into the field of Indian politics but we fear that Dr. Ambedkar's advice to his harijan followers to renounce Hinduism and adopt any other religious faith that treats all its followers alike or to create a new faith is not as simple as it appears, nor would it cradicate the curse of untouchability and caste restrictions under which his followers are labouring. We say this in the light of Jewish history.

It is a known fact that Jews often suffer many disabilities on account of their religion so much so that several Jews have cowardly renounced their religion and gone over to the dominant faith in order to cujoy all rights and privileges which a Jew does not enjoy. What is the outcome? The converted Jew is always considered different from the rest. He is looked down upon and considered a stranger. He is not trusted. Whenever the opportunity presents itself, it is thrown into his face that he is a convert, as a result of which he repents for having changed his religion. We have not to go very far to cite an instance to support our case. There has been no Jewish community that has assimilated as much as the German Jewish community. In fact, a large number considered themselves to be more German than the Germans themselves. They gave up their Jewish identity. What was the outcome? Herr Hitler came out with his 'Aryan theory' which struck the death blow even to the assimilated Jews.

Jews have been advised to remain Jews and fight for their rights. We fear that Dr. Ambedkar's advice to cure the curse of untouchability is a nostrum that will bring untold misery to his followers. The best that they can do is to stick to their guns and fight for their rights and sooner or later they will attain

their end.

Ishan Chandra Ghosh

Ishan Chandra Ghose was known in his lifetime as a distinguished officer of the Bengal Education Department, a scholar and an author of many Bengali books. He was born in a poor family and lost his father at the age of nine. He was indebted for his education, therefore, to the help which he received from others and to the scholarships which he won by his industry and his keen intellect. He was headmaster of Hare School in Calcutta and of the Normal School at Hughli and effected considerable improvements in these institutions. He was the author of many text-books showing originality of treatment. But he will be best remembered by his monumental Bengali translation of the Buddhist Jatakas from Pali, which language he learned at an advanced age specially for making that translation. It took him sixteen years' single-handed labour to complete that translation. For the publication of the work he spent Rs. 12,000, without getting any appreciable portion of it from the sale proceeds.

He was a keen and successful man of business and was a Director of several joint-stock com-

panies. He made good use of the wealth he acquired. During his lifetime few knew of his many charities. He spent large sums for antimalarial work in his native village and founded there a charitable dispensary named after his mother and a Middle-English School named after his father. He also excavated a big tank there, built a temple, constructed a road and sunk a



Ishan Chandra Ghosh

tube-well. At Kasauli he built a bungalow in memory of his wife, for patients resorting to that place for Pasteur treatment. At Jadabpur consumptives' hospital he endowed a bed in memory of his daughter. In his will he has left instructions for devoting a great part of his wealth to benevolent purposes.

When he was alive his son Professor Prafulla Chandra Ghosh donated Rs. 30,000 to the Calcutta University, as desired by him, for translating oriental classics into Bengali.

A Deaf-mute Artist

Indian artist belonging to the province of Orissa, which he has recently graduated and is now an Research Institute, Calcutta, in the Biology



Mr. Bipm Bihari Chaudhuu

A. R. C. A. His is a remarkable achievement. He has recently returned to India.

Prabhas Chandra Basu

Dr. Prabhas Chandra Basu, M.B., M.Sc., P.R.S.. a young anthropologist, barely thirty-one years of age, is no more in the land of the living. Dr. Basu was a distinguished scholar. He not only stood First Class First in the B. Sc., and M.Sc., examinations of the University of Calcutta. but was also a distinguished scholar of the Medical College, Bengal, and was awarded the medical college scholarship. He stood first with honours in Dental Surgery. He was awarded numerous scholarships, gold medals and prizes. He was the first Medical Graduate to obtain the Premchand Roychand Scholarship. His research work and his many papers on Anthropology and Ethnology published by the Asiatic Society of Mr. Bipin Bihari Chaudhuri, a deaf-mute Bengal, Zoological Survey of India, and Bosc Research Institute, had won for him the admirawent to England to finish his training. There he tion of distinguished scientists of India and joined the Royal College of Art, London, from abroad. Dr. Basu was attached to the Bose

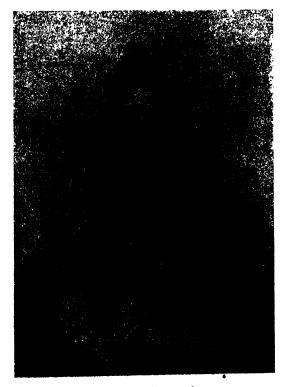


Prabnas Chandra Basu

Department and was the principal collaborator of Dr. B. S. Guha, Anthropologist, Zoological Survey of India, Calcutta, in writing many papers on aboriginal Indian tribes. He was an amiable and public-spirited young man with enthusiasm for philanthropic work and was noted for his ascetic simplicity.

The Vaishnava Saint Santadas

The Vaishnava Saint Brajavidehi Santadas Bawaji of Brindaban passed away last month at

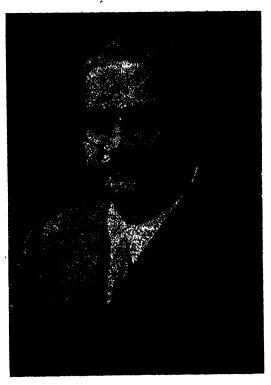


Brajavidehi Santadas

the age of 76. Before becoming a sannyasin he was known by the name of Tarakishor Chaudhuri. He was a High Court Vakil in Calcutta and enjoyed an extensive practice. He was a friend and contemporary of the nationalist leader Bipin Chandra Pal. Mr. Pal's autobiography contains references to him. He was a profound scholar and a truly spiritual-minded man. He became mahant of the Nimbarka sect of Vaishnavas after the demise of his guru Kathia Bawa. He is the author of many religious books in Bengali.

All-India Bengali Cultural Reunion

The thirteenth session of *Prabasi Bangasahiya* Sammelan will be held at New Delhi, during the last week of this month. Though this Reunion bears a name which means that it is a literary



Sir N. N. Sirear

gathering of Bengalis living outside Bengal, it has in reality a wider outlook, as music and the fine arts are included in its scope and Bengalis, living in Bengal also take part in it. It is, therefore, an All-India cultural gathering of the Bengali-speaking people. Last year it was held in Calcutta, and the Poet Rabindranath Tagore delivered the inaugural address and Sir Lal Gopal Mukherji was the general president. This year

the Bengalis residing in Delhi have very appropriately chosen Sir N. N. Sircar the chairman of the reception committee with a strong committee to help him, Major A. C. Chatterji, I.M.S., being the general secretary. The names of the general president and the sectional presidents will be announced in due course.

Ladies take part in the general and sectional sittings and have, besides, a separate section of their own, of which Srimati Sailabala Devi, wife of Dr. J. K. Sen, has been chosen chairwoman of the reception committee. No better choice could have been made. Last year she presided over the ladies' section in Calcutta. She is a poetess whose poems are noted for their simple devotional appeal.

Professor Sylvain Levi

In Professor Sylvain Levi of the University of Paris the world has lost perhaps the greatest Indologist and orientalist living. He had a special knowledge of Indology and of the Chinese



Prof. Sylvain Levi

and Tibetan languages, literatures, history and cultures. He was for some time professor of Indology and Sinology in Visvabharati, and he and Madame Levi became very popular with the students and staff of that University and the families resident in the neighbourhood. Though he was 72 at the time of his death, he maintained to the last the alertness and enthusiasm of youth. Madame L. Morin writes:

He died at work, as a soldier dies on the battlefield. At a meeting, while he was talking to one of the members present, he was suddenly struck as if by lightning, and death was immediate.



Photo by Haripada Roy
Mons. and Mme. Sylvain Levi
at Santiniketan

For long years, Monsieur Sylvain Levi had been a Professor at the College de France. He was the President of the Department of Religious Sciences in the Ecole des Hautes Etudes, the President of the Aslatic Society in France and of the Association Francaise des Amis de l'Orient. He was also the organiser and animator of the Paris Institute of Indian Civilization, which has been such a lively nucleus of Indian lore ever since its creation. In one word, Professor Levi was the head and heart of Oriental Studies in France.

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Professor Levi's scientific authority was great, but his moral influence was no less powerful. His work as the President of the Universal Jewish Alliance, his untiring devotion to the relief organizations in favour of the Jews taking refuge in France because of persecution in other countries are a splendid contribution in the field of social service.

As a pupil of the great Bergaigne, he studied the Sanskrit language and literature with passionate interest and enthusiasm. Later on he was also to learn Tibetan, Chinese, and other languages of the East. Professor Levi was more than once sent on missions to eastern countries, India, Japan and Siberia. He was for some time the Director of the Franco-Japanese House at Tokyo.

Professor Sylvain Levi's chief works are: "The Indian Theatre," "Buddhacharita," "The Doctrine of the Sacrifice in the Brahmanas," "Nepal, the Hobogirin," "A Dictionary of Buddhism," "After Chinese and Japanese sources," "India and the World," "Several Translations of Indian Sacred Texts such as the Mahayana-Sutralamkara," etc.

It is difficult to give an idea of Professor Levi's generosity to Indians in Paris. Busy as he was, he managed to answer every letter, and to give a hearty welcome to any of his students who required information, as well as to Indian visitors in Paris who asked him for an appointment. Similarly he was never known to refuse a letter of introduction. These details may appear as little things, but they testify to his noble and generous heart. Countless Indian students finished their studies here, only thanks to his encouraging advice, and in several cases to the financial help that he procured for them. And all this was done quietly, almost in secret, so that the person concerned never felt delicate about it.

A public meeting was held in Calcutta in his memory, at which, among others, the following ladies and gentlemen were present:

Miss Josephine MacLeod, Ramkrishna-Vevakananda Asram, Belur, M. P. Dubois, Consul-General, France, Mr. T. Vimalananda, Mahabodhi Society, Srimati Indira Devi Ghaudhuri, Mr. Jatindra Chakrabarty, Mr. S. Deb, Swami Vimuktananda, Sir Jadunath Sarkar, Professor Dr. U. N. Ghosal, Mr. P. Choudhuri, Pandit Vidhushekhara Bhattacharya Sastri, Professor Dr. P. C. Bagchi, Mr. Hari Mohan Basu, Dr. Kelides, Nor. and Professor Dr. Suniti Professor Dr. Kalidas Nag, and Professor Dr. Suniti Kumar Chatterii

The following resolutions were passed:

- 1. This Meeting records its sense of profound sorrow at the lamentable death of Professor Sylvain Levi, the great Indologist and Orientalist, a distinguished educationist and savant, a warm friend of Indians and Indian culture.
- 2. This Meeting further resolves that a copy of this resolution signed by the President and the Members present be forwarded to Mme. Levi and her family through the "Les Amis de Paris," Greater India Society, Mahabodhi Society, National Council of Education and other cultural Associations.
- 3. This Meeting also resolves that a committee consisting of Mr. P. Choudhuri, Dr. Suniti Kumar Chatterji, Dr. Kalidas Nag, Dr. U. N. Ghosal, Sir Jadunath Sarkar, Mr. Jatindra Chakrabarty and Prof. S. Surhawardy be formed to devise ways and means for perpetuating his memory.

Rameshwar Prasad Varma

Rameshwar Prasad Varma, the young artist Bihar, died prematurely last month. He belonged to a family of hereditary artists. His father, Babu Ishwari Prasad Varma, an artist of



Rameshwar Prasad Varma

repute, who is still alive, held a high post in the Calcutta Government School of Art. Rameshwar Prasad Varma went to England after obtaining a training in India and spent about five years abroad, where his work was appreciated by competent critics. He intended to start a school of art in Patna. It is greatly to be regretted that he has not lived to do it.

Gopal Krishna Devadhar

All India—and particularly the Bombay Presidency-mourns the loss of Gopal Krishna Devadhar. He was a great organiser and worker with a great heart and an even temper. With him work was worship. His enthusiasm was a steadily burning fire which supplied energy for the various activities which kept him busy till he was struck down by a fatal illness. He was a widower for the last few years of his life. Few knew how he felt the loss of his partner in life.

In all that he did he was above caste and creed and party. No brief biographical sketch can do justice to his personality and career.



Gopal Krishna Devadhar

The following paragraphs contain the salient facts relating to his life:

Mr. Gopal Krishna Devadhar was born in 1871 and received his early education in the New English School at Poona and later on in the Wilson College, Bombay. He took his M.A. degree in 1904 and afterwards served as Principal of the Aryan Educational Society High School, of which he was the Chairman of the Managing Board till his death. Early in life he came under the influence of Lokamanya Tilak and Mr. Gokhale. Finally he joined Mr. Gokhale in his public work in 1904 and was one of the first to join the Servants of India Society, which was founded by Mr. Gokhale in 1905. He organised the Bombay Social Service League, which has today a large body of life-workers. He was awarded the Kaiser-i-Hind medal in 1914 in recognition of his social service work and the C.I.E. in 1927.

In 1918 he toured in England and the Continent as a member of the Indian Press Delegation.

He was the founder, honorary organiser and general secretary of the Poona Seva Sadan, a society started in 1919, soon after his return from foreign

travel, and which has now more than 20 branches all over India. This Society offers women a comprehensive adult and vocational education. At the time of his death, Mr. Devadhar was engaged in completing a building for the Seva Sadan, worth a lakh of rupees, for nurses' training class. Before he fell ill, a month ago, he was also busy in arrangements for celebrating the Silver Jubilee of the Seva Sadan, in a fitting manner.

For a number of years he was the General Secretary of the Indian National Social Conference and presided over the last conference held in Madras, 1933. When the Mopla Rebellion broke out in Malabar in 1921, Mr. Devadhar and his colleagues went to Malabar and organised relief work for the refugees, a fact well known to all. After the relief work was over, Mr. Devadhar organised the Malabar Reconstruction Work, which has now opened a number of rural uplift centres in the interior of Malabar.

He was one of the pioneers of the Co-operative Movement in the Bombay Presidency and took a leading part in organising the Bombay Central Co-operative Institute, of which he was the Vice-President for a long time. He was connected also with the Bombay Provincial Bank as a director till his death. He was a member of several co-operative committees of inquiry started by the Madras, Mysore, Travancore and Cochin Governments.

He was the Vice-President of the Servants of India Society since the death of Mr. Gokhale and was its president for over 6 years, from the time the Rt. Hon. V. S. Srinivasa Sastri vacated that office for reasons of health and duties abroad. During his period of presidentship, he gave a new orientation to the policy of the Society by emphasising the need for rural uplift and for raising the average capacity and character of the Indian masses.

From his early days he was interested in Labour uplift and started the Debt Redemption Society in Bombay. He had also been constantly fighting against the social disabilities of the untouchable. He took a leading part in the Harijan activities at the instance of Mahatma Gandhi and was the President of the Maharashtra Harijan Sangh.

As president of the Deccan Agricultural Association, he gave very valuable evidence before the Ro/4l Agricultural Commission and the Government of India elected him three times as a member of the Agricultural Research Council. He also interested himself, latterly, in the agricultural problems of Travancore and Cochin. In 1924 he organised the South Indian Flood Relief Fund in Bombay and collected a large amount for the relief of the sufferers in South India. During the cyclone havor in South Arcot and Tanjore in 1933, he was of great assistance to workers in giving relief to the people. Years ago he had done valuable famine relief work in the U. P.

He was a great believer in institutional work and in building up in the country the highest type of character and capacity for public work. His mission in life had been to uplift women, the depresse i classes, the labourers and the peasants. The work of the foreign missionaries appealed to him most and he always used to say that, while other leaders were engaged in the task of achieving national freedom, it was equally an important duty to nationalise social service work. His heart was fully of love for all and he was ever willing to help any Indian who sought his assistance. He leaves behind him two sons and four daughters.

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'Professor Yonejiro Noguchi in Calcutta

Professor Yonejiro Noguchi, the distinguished Japanese poet, who has come to deliver a course of lectures in the Calcutta and other Universities, arrived in Calcutta on the 11th November last and has already finished his lectures here. He has become popular here, as his many engagements testify. Interviewed by press representatives, he made a statement, in the course of which he said:

I am here more to learn from you than to teach you. There is nothing more audacious, I know, than to think that a child can teach his mother. When I accepted the kindly invitation your Universities honoured me with, I was brought at once to retrospection and then to self-analysis. I wondered and said, "What am I?" But my mind grew gradually composed and even relieved, when I thought that each person is not without his idiosyncrasy developed, wisely or unwisely, under the background with which he shares his fate. If I go to India, I thought, I will take nothing but my own soul, simple and naked, and lay it open before her people to be examined freely. If I can ever teach them and receive their returned courtesy, that will be the unexpected joy that makes this life worth living.



Sincerely yours

As regards Buddhism, which is the connecting link between Japan and India, the Poet observed:

I came to you, let me confess, with only imagination which hardly touches knowledge, because even what I know of Buddhism, your ancient religion that is dying out, I understand, in your country today, is limited and shabby. When I say that Japan knows India through Buddhism, that means that we know nothing about your present condition. But it is not without delight that we Japanese are still loyal with unflugging faith, to Buddhism, which the Emperor Kimmei of the middle sixth century legally sanctified; the many hundred thousand Buddhist temples that flourish even today with pagodas and bell-towers may be taken for a symbol of the reverence we gladly pay to you. Once in an essay on Nikko I said: "It is not too much to say that India begins right here in Nikko, in the same sense that modernized Tokyo of the present day is spiritually a part of London or New York."

He next proceeded to give some idea of his Indian programme:

As one of my Indian programmes I look forward with a great pleasure, when my work is done in Calcutta, to a pilgrimage to Buddha Gaya and Sarnath where, beckoned by the scenes of great events in Buddha's life, my mind would promptly hum the holy name to which I have been accustomed since my childhood. Not being a religious student, I do not know how far apart Buddhism is from Hinduism; but when the faithful believer of the latter hastens to the Ganges for self-mortification, I would be reminded, I think, of the austerities which Buddha practised before he arose with "Enlightenment." Again I do not know what the philosophy of Yoga is, although an Indian friend tried to teach me in Japan; if it means, as one of its beliefs, the withdrawal of the senses from external changes, I perfectly agree with it; for once I wrote: "Let me go to the forest, not to write epigrams, but to walk between the law written by life in a trance." I feel happy in the anticipation of finding many beliefs in common with

His lectures in Calcutta have all been open

to the public.

We do not know whether any of his poems, which are written in English, have been translated into any Indian vernacular except Bengali. In Bengali there are metrical translations of some of his poems which were made more than twenty years ago by the late poet Satyendranath Datta. They were included in his Mani-manjusha, published in 1322 B.E. One of his translations appeared in our Prabasi in 1319 B.E., that is, some twenty-three years ago.

Presentation of Buddhist Relics to Sarnath Vihara

The fourth anniversary of the great Buddhist temple of Mulagandha Kuti Vihara at Sarnath was celebrated last month. It was a big fair

attended by both Buddhists and Hindus. About 400 Buddhist pilgrims came to Benares from Japan, China, Germany, Ceylon, Czechoslovakia, Burma, Siam, and Chittagong in Bengal. The gathering of Hindus from Benares and other places was large. The most important function was the presentation of relies to the temple by Mr. Blakiston, director-general of archaeology, on behalf of the Government of India. These relics were found at Mirpur Khas in Sind in 1910 by the late Mr. Henry Cousens of the archaeological survey department. In the course of an interesting and informative speech Mr. Blakiston stated "that the relic in all probability was a body relic of the Buddha himself and the funeral ashes perhaps those of Upagupta, the famous religious preceptor, who was especially instrumental in spreading the doctrine among the people of Sind."

Sir Phillip Chetwode on Dr. Moonje's Public School

Those who have doubts as to whether Government would allow any public schools to be started of which military training is a part of the courses may be reassured on reading the following letter which Sir Phillip Chetwode, the late Commander-in-Chief, has written to Dr. B. S. Moonje, who intends to establish such a school:

"I am quite certain that from the army point of view, we shall never get that constant supply of young men which is essential for the army unless more and more public schools are started in India; and I can only hope that the one in which you are personally interested will set an example that will be followed all over the country. I have great pleasure in enclosing a donation of Rs. 100, wishing you every success."

Dr. Moonje has already got a donation of Rs. one lakh for his school from the gentleman popularly known as Pratap Seth, and expects to be able to collect more.

Aristocracy and Military Leadership

In his last speech to the Council of State as Commander in Chief, Sir Phillip Chetwode said that India had the men who after proper training could become military leaders and command armies but that they did not join the military schools. The men he referred to belonged to the class designated the "natural leaders of the people"—the aristocracy and the ruling families. It is not denied that some of their scions possess undeveloped military talent. But in every country, including India, great military leaders have been horn in humble

families. Napoleon Bonaparte was not a born aristocrat, nor Wellington, nor Clive. Sivaji the founders of the Scindia and Gaikwad families Hyder Ali and Tipu Sultan had no royal ancestry. In France, from among her 2000 foundlings per annum, many attain the rank of admiral, general captain, and other officers.

Muslim Fishermen in Assam

It has been repeatedly pointed out in this Review that there are so-called "untouchables" among Muslims also. In the course of a statement submitted to the Hammond Committee by the Muslim fishermen of Sylhet in Assam, who form 25 per cent of the total Muhammadan population of that district, they say:

"In spite of theoretical equality other Mussalmans do not enter into matrimonial alliances with us. The fishermen and other Mussalmans form different punches, even neighbours belonging to the two different communities are not permitted to belong to the same social 'punch,' so that members of our community are not invited to any social dinners..."

The Sylhet Chronicle observes:

In short this community represent the Muslim harijans. It is very important to realise that just at present all the members of this community do not live by catching and selling fish. Some of them have gone in for higher education and have taken to other professions. But it seems acquisition of knowledge and property has not benefited this community anyway. They are still being treated as a separate caste on account of their birth! The considerations that led to the reservation of seats for the Hindu harijans apply equally here. The interests of this community do not appear to be safe in the hands of the caste Muslims. We only hope that after this revelation this community will not go unrepresented.

Primary Education in Travancore

Perhaps the Travancore State spends a larger part of its revenue on education than any other State or British Province in India. The Travancore Government makes primary education the first charge on educational funds, and spends 58.3 per cent of the total educational expenditure on it. Over 99 per cent of the expenditure in primary education is borne by the State in Travancore as against 50 per cent in Madra, 61 per cent in Bombay, 33 per cent in Bengal.

Husband and Wife Awarded Nobel Prize for Chemistry

The Nobel Prize for Chemistry has been awarded to Professor Joliot of Paris and his wife Madame Curie Joliot, daughter of Madame Curie. The daughter has taken after the mother—Madame Curie got one Nobel Prize jointly with her

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Thusband, and another for her own individual harmony. The following touching message from tesearches.

Mrs. Louise W. Carnegie was read out by

Vobel Prize for Physics

The Nobel Prize for Physics has been awarded to Professor James Chadwick of Cambridge in accognition of his discovery of the neutron.

Restricting Calcutta University Franchise

The Bengal Education League has submitted the following just and reasonable memorandum to tovernment on the proposed restriction of the Calcutta University Franchise:

It is a matter for extreme regret that while an attempt has been made to widen the franchise generally in so far as the Provincial field is concerned in the new scheme of constitutional reforms, in the case of the franchise of the Calcutta University a different policy is proposed to be followed, viz., restricting the franchise of the Calcutta University constituency for the Bengal Legislative Assembly under the new Constitution to members of the Senate and registered graduates alone in place of graduates of seven years' standing as at present. There can be no justification, in the opinion of the Bengal Education League, for the proposed restriction of the franchise, inasmuch as this will have the effect "narrowing down the electorate for the University seat from about eleven thousand voters to less than four hundred."

The existing franchise was fixed on the recommendation of the Joint Parliamentary Committee on the Montagu-Chelmsford Reforms. It may naturally be expected that the long period that has elapsed since then and the experience that has been gained during this time fully entitle the public to expect that instead of reducing the franchise within the narrowest possible limits, the authorities would widen it so that graduates of five years' standing may be allowed to vote instead of seven years only as at present.

The Bengal Education League urges that the reactionary proposal to restrict the franchise of the Calcutta University to Fellows and those registered graduates only who have paid their fees for the two preceding years be rejected and the existing system widened on the line suggested in this Memorandum.

Andrew Carnegie Centenary

The first birth centenary of Andrew Carnegie, he promoter of world peace movements, was appily celebrated at the University of Calcutta Autosh Hall) under the auspices of the International Relations Club. The speeches and tibutes naturally developed into a veritable ymposium on the problems of world peace and he urgent need of organising peace education. Intinguished ladies and gentlemen, Indians, auropeans and Americans, participated in the totolom which, true to the spirit of Andrew arnegie, breathed an atmosphere of peace and

Mrs. Louise W. Carnegie was read out by Dr. Kalidas Nag, the Hony. Secretary of the Centenary Committee: "It gives me great pleasure to know that Mr. Carnegie's Centenary will be celebrated in India on Nov. 25th this year. My husband was such a believer in world brotherhood that every indication of the growth of that ideal is most gratifying, and I pray that every effort to promote mutual understanding and goodwill may draw the world closer together, until there is no East or West and we are all one in our desire to understand one another's point of view, while living at our highest and best. My earnest good wishes go to the International Relations Club of the Calcutta University." Dr. Nag announced that a series of meetings will be held in different parts of India and he thanked the different branches of the Carnegie benefactions for their interest in the development of International Relations Clubs in India and for the valuable reports, books and monographs presented to the Club by the Carnegie Endowment for International Peace, the Carnegie Corporation of New York, the Carnegie Institution of Washington, the Carnegie United Kingdom Trust as well as of the Scottish Universities, including the Dumfernline Trust of Carnegie's native village.

Mr. Carnegie paid a visit to India and, after his return, gave his impressions in several articles contributed to periodicals. In one of them, which appeared in *The Nineteenth Century and After*, August, 1908, he wrote: "I do not believe God ever made any man or any nation good enough to rule another man or another nation."

Dr. W. S. Urquhart, Principal of the Scottish Church College and Chairman of the Reception Committee, in his thoughtful address gave a brilliant character-sketch of Carnegie who introduced a new era by making Justice the basis of the production and distribution of wealth.

The Hon'ble Sir Manmatha Nath Mukherjee, the Acting Chief Justice of Bengal, in his Presidential Address, emphasised the importance of Carnegie's work in connection with the development of "Arbitration" as the only civilized method of settling disputes between man and man, and nation and nation.

Dr. C. E. Turner, Chairman, Health Section of the World Federation of Education Associations, observed that associations like the International Relations Club of the Calcutta University could do much to bring about better understanding between peoples of different races.

Mr. W. C. Wordsworth, Editor of the Statesman, in a thought-provoking speech exposed the hollowness of the arguments of the milita-

rists who pretend to make armaments the basis for peace.

Mrs. Kiron Bose, Secretary of the National Council of Women of India, brought her feeling tribute to Carnegie and his loyal wife on behalf of the growing womanhood of India. She was followed by Mrs. Leeloff of the International Peace League who vigorously attacked the lethergy of menfolk to organize peace education for children, for, she rightly observed: "it was for the children of the future and not the hardened middle-aged utilitarians to develop peace as an instrument of human collaboration.

Womanhood of America was also ably rerepresented by Mrs. Martha Fincke, professor of Music, Mt. Holyoke College, who struck a note of optimism by pointing out that several influential groups of individuals are patiently and loyally serving the cause of peace against tremendous odds. Mrs. Marion Brown Shelton, a talented poetess, equally emphasised the need of co-operative work in peace education, utilizing specially the best forms of cinemas for that purpose.

Prof. Benoy Kumar Sarkar and Dr. Ankelsaria, in their moving speeches urged the rising generation to follow the examples of Carnegie and very appropriately cited instances to show that Carnegie's spirit is manifest to-day in India through the generous benefactions of Indian donors like Premchand Roychand, Sir T. N. Palit, Sir Rash Behari Ghose and others.

Profiteering in Electric Supply

Last month a good deal of evidence was given before the Calcutta Electric Supply Corporation Charges Advisory Committee in relation to the price of electricity. One of the witnesses, Mr. I. E. Gilbert, argued that it was now admitted in the Corporation's reply that "Coal was cheap---Rs. 6 a ton. It was also on record that Labour was cheap. But on the management side up went the graph of expenditure. He maintained that much could be done to improve this part of the costs." "Mr. Gilbert contended that there was obviously something very high shown or spent on management in the Calcutta outfit."

The following extracts, taken from his evidence, show how dear electricity is in Calcutta and its neighbourhood:

"Thirty-six millions of Great Britain's population live in areas where electricity can be obtained. . .

"Thirty millions of this number can obtain electricity on a two-part tariff at 1d. per unit or less. . . .

"Twenty millions at %d. per unit or less. . . .

"Ten millions at ¼d. per unit or less. . . .

"Nearly 350 undertakings are selling electricity

at 1d. per unit or less.". -Electrical Times.

On the 4th June, 1935, Capt. Cazalet asked the Minister of Transport in the House of Parliament if he could state the rates charged for electricity in Manchester, Leeds and Edinburgh, as also in any other four reral districts.

The following is the answer by Mr. Hore-Belisha, Minister of Transport:

District -Unit rate of two-part tariff for domestic

Manchester -1/2d. (half penny). Leeds-1/2d. (half penny). Edinburgh \1/2d. (half penny). Rural areas:

Norfolk - ¼d. (three-quarter penny).

N. Riding of Yorks—1d. (one penny). Bucks--3/d. (three quarter penny).

Wilts & Berks-14d. (one and quarter penny). - Electrical Review '35.

In this connection attention may be drawn to an article in the November number of Science and Culture dealing with Public Supply of Electricity, in which it has been shown that the electric supply companies in our country are profiteers.

Bengal Administration Report for 1933-34

A copy of "Report on the Administration or Bengal, 1933-34 (with a summary of political and general events for the calendar year 1934)" was "forwarded" to us "by order of the Government of Bengal" on the 11th of November last. On account of the rather late publication of these official reports, they lose their news value to considerable extent. Hence, as there is no dearth of fresh news of great importance, these reports are not discussed as they ought to be. What must also to some extent contribute to the disinclination of publicists to discuss them is the fact that nobody appears to be responsible for the opinions expressed therein. For, in the introduction to the Report under comment it is stated

"The Report is published under the authority and with the approval of the Government of Bengal, but this approval does not necessarily extend to every particular expression of opinion."

Nevertheless, we shall refer to a few ite in this Report.

Government's Communal-mindedness

In the Bengal Administration Report for 1933-34, page 220, we read:

"Nationality of editors.-563. Information about caste or nationality of the editors is not available in many cases. But the broad division into Hind Moslem and Christian may be taken as clear, and this division there were 622 Hindu (includs Brahmo), 68 Moslem and 72 Christian publications.

Are Hindus, Moslems and Christians different "nationalities" or "castes"?

This anxiety to ascertain and publish the been prosecuted for personally until the matter of the editors seems sentenced to long terms of improvements to be a new development in the official mind; does not always come out who gave the for, we do not find any such paragraph in the stuff. Report for 1931-32.

Is there any census of Jewish, Protestant, ism runs as follows: Roman Catholic, and other editors in Great Britain?

The paragraph, however, has its value. It shows, according to the official interpretation of and deduction from such statistics, that the majority community in Bengal is very slightly affected by seditiousness, being surpassed in this respect even by such a small community as the Christians. Of course, the small output of periodical and current literature by a community also shows the low level of its culture and education. But that does not matter. That it is not seditious makes it supremely fit for being the sub-ruling community in the province under British domi-

As the official mind has developed such intellectual curiosity in relation to the journalistic productivity of different religious communities,

statistical inquiry and research would be the percentage of revenue contributed by the different communities and the amounts specially spent for them out of public funds.

Fiscal productivity and fiscal hunger are important fields of research.

"Terrorism" in Bengal

Part I of the Bengal Administration Report, 1933-34, gives a "general summary of events for the calendar year 1934." It consists of 45 pages. Out of these 45, 12 are devoted to an account of non-official "terrorism" in Bengal, indicating the space it fills in the official mind. The opening the policy of internment. sentence of this section tells us:

"Although the action taken during the previous year under the powers possessed by the executive had enabled the authorities to a large extent to prevent outrages and to keep the outward manifestations of terrorist activity under control, recruitment was still going on in full vigour, chiefly through the circulation of terrorist literature to impressionable youths either privately or through libraries, and clubs, designed ostensibly to promote mental and physical

There is an impression prevalent in Bengal that terrorist literature is circulated by informers and agents provocateurs also. Government should inquire whether this impression is entirely base- dition of Bengal is a predisposing circumstance. lead or not. For our part, we have already warned If this diagnosis is correct, terroristic change of madents ad young men not to accept suspected heart can be brought about by political changes literature from anybody. Many of them have and economic betterment.

The concluding paragraph devoted to terror

"Though the situation in Bengal has Improved the improvement will last only so long as constant pressure is maintained. Terrorism has not jet beck eradicated from Bengal, and never will be and by special legislation. But it has been, and always be, kept in check by the firm use of the powers granted by special legislation. The only hope of its disappearing lies in a complete change of heart on the part of the terrorists and those who sympathise with the terrorists. Reference has already been made to the improvement in the public attitude towards terrorism. If this attitude can be inhimatined, then there is every hope that with the help of police action terrorist activities will eventually be brought to an end as they were in 1918. But the terrorist parties are not yet as crippled as they were in 1918, and there is still unfortunately every indication that the leaders who are interned are determined to recommence the organization of revolution the moment they are released." P. xxxii, Bengal Administration Report, 1933-34.

This paragraph contains an emphatic asser tion that special registation has not succeeded in eradicating terrorism from Bengal and will never succeed in doing so. But the claim is put forward that it has kept it in check and will always be able to do so. So this statement is a defence of and a plea for special legislation. Such being the case, publicists cannot use this paragraph as an indirect confession of failure on the part of Government to deal with terrorism. For it only amounts to saying that special legislation has done all that it is claimed on its behalf. The paragraph also gives an indication that the policy of internment will not be given up.

We do not support either special legislation or

For the total disappearance of terrorism the official mind depends on a complete change of heart on the part of the terrorists and those who sympathise with the terrorists. But the Report does not say or suggest how this change of heart will take place or be brought about. If terrorism he without any cause or causes, the terrorists' future change of heart, if any, may also be causeless. But if terrorism has some causes, the terrorists' future change of heart must also be produced by some causes. The non-official public in Bengal believe that the principal cause of terrorism is political, and that the economic con-

Offences Against Women

The latest Bengal Administration Report observes:

"It is deplorable that offences against women coming under sections 366 and 354 of the Indian Penal Code again show an increase. There were 52 cases more compared with the figure of the previous year, or an increase of 7.5 per cent."

The official mind tries to derive some consolation—we do not—from the fact that

"The increase reported in 1932 as compared with Indian Population Conference 1931 was 94 or 15.7 per cent, so that though the position is far from satisfactory the rate of increase has declined."

The increase in 1933 took place in 16 districts, that is, in the greater part of Bengal.

We are told.

"The matter is one which continues to engage the attention of Government, and the question whether the Whipping Act of 1909 should not be amended so as to make persons convicted of offences against women liable to the punishment of whipping is now under examination."

"The attention of Government" will give the public satisfaction when it produces adequate results. In the words "now under examination," how many days, weeks, months, or years is the word "now" equivalent to?

The Report gives the figures for the offences coming under sections 366 and 354 of the Indian Penal Code, i.e., kidnapping or abduction of women, and use of criminal force to women with intent to outrage their modesty. It does not give the figures for offences coming under section 376 (rape by a person other than the husband), for which 231 persons were tried.

Punishment for gang rape should include forfeiture of property. Those persons also ought to be tried and punished, if found guilty, who harbour offenders and conceal victims.

Sometimes the girls and women victimised are never traced. In such cases, the property of the offenders, if proved guilty under any of the sections referred to above, should be confiscated.

All-India Oriental Conference

Mysore, Nov. 28. In connection with the seventh session of the All-India Oriental Conference which will be held in Mysore, at the end of December, the following persons have been elected as presidents of the several sectional meetings to be held under the auspices of the conference:

Vedic section-Dr. Lakshman Sarup, Lahore. Iranian-Mr. Anklesaria. Bombay. Islamic—Dr. Naizamuddin, Hyderabad. Classical Sanskrit—Dr. S. K. De, Dacca. Philosophy-Professor Hirayanna, Mysore.

Prakrit-Dr. P. L. Vaidya, Bombay. History---Rev. Henry Heras, Bombay. Archaeology—K. N. Dikshit, Delhi. Ethnology—Rai Bahadur Ramaprasad Chanda, Rajshahi, Fine Arts-Dr. Abanindra Nath Tagore, Calcutta. Philology-Dr. V. S. Suktankar, Poona. Dravidian Languages-Rao Bahadur R. Narasinhacharya, Mysore. Indo-Aryan Languages---Dr. Suniti Kumar Chatterjee, Calcutta.-United Press.

It has now been decided to hold the fire Indian Population Conference on January 27 and 28 in Lucknow, with Sir U. N. Brahmachari as General President under the auspices of the Institute of Population Research, India, which was organized in February last. Dr. Radha Kamal Mukerjee, Head of the Department of Economics and Sociology, Lucknow University, is the convener of the Conference.

The Conference will devote itself to a discussion of problems of social biology, hygiene, vital statistics, nutrition, production and population trends in the different provinces, on which the institute has been inviting papers and research work.

Has the Incredible Happened?

A book in English entitled "Can the Hindus Rule India?" by James Johnston, M.A., printed by F. J. Ashelford, St. Helier, Jersey, and published by P. S. King and Son, Limited, Orchard House, Westminster, London, has been forfeited by the Bengal Government on the ground that the said book contains matter which promotes or is intended to promote feelings of enmity or hatred between different classes of His Majesty's subjects, and which is deliberately and maliciously intended to outrage the religious feelings of the class of His Majesty's subjects who are Hindus by insulting the religion or the religious beliefs of that class, the publication of which is punishable under sections 153A and 295A of the Indian Penal Code.

Books which give offence to Hindus-for instance, "Mother India" by an America... woman-are not usually proscribed. Hence, one is led to suspect that "Can the Hindus Rule India?" perhaps tends to bring the British Government into hatred or contempt, besides being offensive to the Hindus. We say "perhaps," as we have not seen the book.

Birth-Control

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Mrs. Margaret Sanger, the American champion of artificial methods of birth-control, come out to India at the invitation of the Indian Women's Conference. We do not like artificial methods of birth-control,

md therefore do not advocate them. But Member of the Anthropologische Gesellschaft apart from our dislike and objections, we Vienna, who had the charge of the Census think artificial methods of birth-control can- India, 1931, writes: not for years and decades benefit those to whom small families would be of advantage. What is called scientific birth-control requires some expenditure to purchase the things required and some knowledge to use them. Considering the utter destitution of the masses in India, one cannot say that they can spare even a pie to buy these things. As regards knowledge, 29 per thousand less than three in a hundred of the female

population of India, are literate.

The ladies who move resolutions in favour of artificial birth control in women's meetings and who vote for them, generally belong to the class of the aristocracy and the upper middle class and can bring up comparatively large families. So it is not poverty which stands in the way of their rearing many children. They do not like to take the trouble to mother many boys and girls. As for the poverty-stricken masses, we have shown that scientific birth ontrol, even if it were quite unobjectionable, cannot be practised by them because of their poverty and ignorance. Besides, those who talk of birth control for them do not know in what small single-room hovels crores of them live. Can birth control methods be adopted with any decency in such hovels?

Birth-control by continence is necessary.

is difficult, but not impossible.

Material and intellectual progress and cultural advancement make men and women interested in many things besides a mere animal existence. For this reason and because of some biological and psychological factors, intellectual and cultured people, even if they do not practise birth-control, often have small families. Therefore, those who do not want India to be overpopulated would do well to raise the standard of living of the masses and educate them to be Purposes telligent and cultured citizens.

. Whatever the case may be in other countries, he practice of artificial hirth-control in India y the classes which have the means and knowledge o do so, would result in a dwindling intellectual and cultured class and in their being swamped by m illiterate and poverty-stricken huge mass of lumanity. Therefore, in this country it is the luty of the intelligentsia to rear as large families is possible in order that they may become

ervants of the people.

The remedy for over-population which we ave indicated above is not imaginary or fantastic.

It has been clearly demonstrated in Europe that a rise in the standard of living is normally accompanied by a fall in the birth-rate, and the same principle no doubt operates in this country; but, even while we must admit the truth of Bacon's aphorism that "Repletion is an Enemy to Generation," a more superfluity of food supply is not enough, as it only chables the possessor to breed up to the subsistence level again. In order that a higher standard of living may affect the rate of reproduction it is apparent that not only is an increase in education and culture involved, since it seems definitely established that intellectual activity acts as a check upon fertility, but also the psychological appreciation of a higher probability of survival. Recent studies of the population problem in the Pacific by Rivers, Pitt-Rivers, Roberts and others have clearly demonstrated the importance of psychological factors as affecting the increase or decrease of the population, and although the environment is generally entirely different in India, that is no reason for supposing that psychology is any less important here in its action on the rate of reproduction. It is also likely that a changed outlook, in which a greater value was attached to the goods of this world and less regard paid to the speculative possibilities of the next, would operate in the same direction; but it seems doubtful if a materialistic standpoint would commend itself to Indian culture." Page 32, Census of India, 1931, Vol. I, Part I.

The following paragraph is taken from a lecture on "Biology and the State" recently delivered at the University of Manchester by It Professor J. Graham Kerr, Regius Professor of Zoology at Glasgow:

> "There were around us examples of the result of. familiarizing matters of sex. In that evil work a conspicuous part was played by the literature of birth control. Through it was being disseminated a deadly poison, the effects of which must necessarily tend towards the extinction of some of the great races of the world."

Muslim Husbands and Wives at Cross

All the Muslim women leaders whose speeches we have seen reported in the papers speak as non-communalist nationalists, whereas almost all male Muslim leaders are communalists. What is the explanation? We do not think there is no domestic peace in leading Moslem families.

Of course, we appreciate the division of labour, and cannot say that we cannot at all understand the arrangement.

Viresalingam Memorial at Rajahmundry

On the 24th of November last a life-size Many scientists support it. For example, Dr. J. statue of the late Rao Bahadur K. Viresalingam Hutton, D.Sc., F.A.S.B., Corresponding Pantulu Garu was unveiled at Rajahmundry in service of man as he did.

Pantulu Garu has been rightly called the Father of Andhra Renascence, the Father of Telugu Prose, the "Conscript Father" in the Commonwealth of Modern Telugu Literature, and the Father of Modern Public Life in Andhradesha. He was a sincere theist, "The root of his life was religion." "The many and far-reaching ramifications of his prolific energy were forth-puttings" of "an intense theistic passion." He believed that the whole man should move forward, and he exemplified that belief in his life.

His health was never robust. And yet one is astonished at the mere volume and range of his literary efforts—not to speak of their merit. His works, including his autobiography, have been published in twelve volumes. And they are of various kinds-from farces, comedies and serious dramas and novels to biographies, scientific disquisitions of various kinds, philosophical, ethical and religious discourses and pamphlets meant for women. The cry of the child widow appealed to him most. He got many of them remarried and settled in life. He founded a Widow Marriage Association, and a Widow's Home which is maintained with the proceeds of the endowment which he has left. He founded a High School and housed it in a building of its own which cost him Rs. 75,000. He gave Rajahmundry a Town Hall, a Public Library, and a Prarthana Mandir-all built at his own expense. He founded the Hitakarini Samaj and left to it by his will property worth some half a lakh. And yet he was only a Telugu pandit in a college, a journalist and an author of Telugu books. Journalism he made a power for good, cleansing the Augean stable of the public life of his time by its means. No wonder that he was subjected to much persecution and his life was sometimes in danger. But being lionhearted, he could never be deflected from the year, on the same subject, the Joint Committee path of duty.

him in a way in which Bengalis have not yet standard of living is low and can scarcely be honoured Rammohun Roy.

Miss Maude MacCarthy's Poems

issue some poems by Miss Maude MacCarthy- 1931, literate persons number 95 per thousand in private life Mrs. John Foulds. We had the aged 5 and over-males 156 and females 29. pleasure of publishing some of her literary work

the presence of a vast gathering. So far as show- many years ago. So far back as forty years ago, ing him honour in this way is concerned, those when she was "a slip of a girl," she was acclaimed who revere and appreciate him have done their as a "child prodigy violinist." She is not a mere duty. But they will have to prove their continued performer of other people's creations but is also loyalty to him by devoting themselves to the "a creator of new forms of musical expression,"

> "The new forms of musical expression referred to were based on Indian music; for Miss MacCarthy has visited India some years previously, and had discovered a new world of music . . . Miss MacCarthy soon became, as the Daily Telegraph, London, put it, "the acknowledged exponent in Europe of Indian

Thus writes Dr. J. H. Cousins in The States.

Miss MacCarthy is also a poet, likewise a Dramatist -a writer of "Mystery" plays and one of the forces in the renaissance of the puppet-drama in England."

Great Britain as Maker of "The Glory that is India"!

At a garden party given under the auspices of the East India Association by Mr. C. G. Hancock to meet Sir Malcolm Hailey, Mr. Hans cock said in welcoming his guests:

"On an occasion like this it is well to remember that it was a bandful of London merchants who laid the foundation of our greatness in India something like three hundred years ago and gave to India greater prosperity and freedom than it had ever enjoyed even in the golden ages of Asoka or Akbar. It is to the genius of Great Britain that is due 'the glory that is India'."

If the expression 'the glory that is India' is meant to be applied to present-day India, it must be due to her great material prosperityassuming that it exists—and, to a greater extent. to all her children being educated, cultured and enlightened.

As regards her material and intellectual condition, it was written about two decades ago in the official Report on Constitutional Reforms. popularly known as the Montagu-Chelmsford Report, that "the immense masses of the people are poor, ignorant, and helpless far beyond the standard of Europe." (Section 132). And last on Indian Constitutional Reform wrote in their The people of Andhradesha have honoured Report, Vol. I, Part I, page 2, "the average compared even with that of the more backward countries of Europe. Literacy is rare outside urban areas, and even in these the number of literates bears but a small proportion to the total We are glad to be able to publish in this population." According to the Census of India,

If Britishers wish to boast that the present

glorious condition of India is due to the genius fact we find Thornton writing in it of Great Britain, they can certainly please them of Ancient India:

The civilized intellectuals of the world no doubt sometimes speak of 'the glory that is India. referring to her past. For example, Lord Curzon, as Viceroy of India, said in his Delhi Durbar address in 1901:

"India has left a deeper mark upon the history, the philosophy, and the religion of mankind, than any other terrestrial unit in the universe."

This India of the past was not "due to the genius of Great Britain."

Max Muller writes in his book on what India has to teach the Western peoples:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we here in Europe may draw the corrective which is most wanted in order to make our inner life more perfect, more universal, in fact more truly human, again I should point to India."

spoke of ancient India, which was not made by

the genius of Great Britain.

This ancient India, not made by Great Britain, gave the world the decimal system of notation, the foundation of modern mathematics and of much modern science. She created the beginnings of nearly all of the sciences and carried some of them to remarkable degrees of developments, thus leading the world. Her architecture and sculpture were unsurpassed by those of any other country. She excelled in music and painting also. Her arts and crafts supplied her own requirements and those of many a country far and near. She produced great literature, great arts, great philosophical systems, great religions. and great men in every department of life,-rulers, statesmen, financiers, scholars, poets. generals, colonizers, ship-builders, skilled artisans, and craftsmen of every kind, agriculturists, industrial organizers and leaders in far-reaching trade and commerce by land and sea. And this she did when nobody had heard of the existence of Great Britain.

British Imperialists say and pretend to believe that they have made India wealthy. But government. the real truth is that it was because of the abundance of her natural products and manufactured Lord Willingdon on India's Tutelage goods that European merchants came here. ing thereby that its inhabitants have purchasing of his reply to the address presented by the Munipower and also things to sell. Merchants do not cipal Board, he said: go to deserts to buy and sell. As a matter of

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"Ere the pyramids looked down upon the of the Nile, when Greece and Italy, those crad European civilization, nursed only the tenants of wilderness, India was the sear of wastik grandeur. A busy population had covered the with the marks of industry; rich crops of the coveted productions of nature annually rewarded toil of the husbandman. Skilled artisans cons the rude products of the soil into fabrics of unrival delicacy and beauty. Architects and sculptors joins in constructing works, the solidity of which has in in some instances, been overcome by the evolution of thousands of years. . . . The ancient vision of India must have been one of extraordinal magnificence."

Dr. Benjamin Heyne in his statistical frag ments on Mysore said, "The steel of India decidedly the best I have met with.

As regards India enjoying more freedom than it ever did before, it is certainly a novel brand of freedom which she enjoys, seeing that her children have no vioce whatever in their own destiny, that any small political or civic rights they enjoy are purely "favours" which Britain in her "kindness" "graciously grants" them, and that; Here again the eminent Oxford orientalist Britain does not admit that any such rights belong to them of right as human beings. They have no final power in any essential matter. The seat of authority is not in India.

On the other hand, in ancient India even absolute monarchs had checks and restraints on their power. And absolute monarchy was by ne means the only or the prevailing form of government all over the country in all ages. As we have repeatedly pointed out in this Review, republics existed in India at least as early as the days of the Buddha (6th century B.C.) and as late as the 4th century A.D. They were situated in the extensive region stretching from the Punjab in this west to Bihar in the east and from Nepal in the north to the southern borders of the Central Provinces. Democracies existed in South India also. The republican form of government in ancients India had a duration of at least a thousand years... No other country, ancient or modern, has had, republics for so long a period. The spirit of: freedom and democracy manifested itself in her Vedic elective kingship, in her caste fraternities, in Buddhist church government and in village-

Lord Willingdon, the Viceroy, Merchants go to a country to sell and buy, imply- Lucknow, on the 28th November last. In course

'I am fully aware that the coming reforms do not

meet in full measure the aspirations and wishes of Robbing Peter to Pay Paul? many, by they undoubtedly constitute a great advance and throw open a wide avenue by which the people of India can show the measure of their capacity and progress."

We flatly deny that the coming so-called "reforms" have met in full measure the aspirations and wishes of any. We assert that they constitute a great step backward. But that is not what we want to lay stress upon in this note.

Lord Willingdon and other British Imperialists do not perhaps understand how galling and insulting the attitude of superiority of the political schoolmaster-examiner assumed by Britishers towards Indians is to the latter. The former should know that Indians are not political babies. They are entitled to rule themselves and quite taught Brough the medium of his or her mother capable of doing so, if left alone. Besides, if their capacity is to be measured, Englishmen are not in a position to measure it impartially; be- of the League of Nations . It is hoped, therefore, cause they are interested in prolonging, if not that the N.-W. F. P. Government will withdraw perpetuating, the dominance of themselves and the unjust and unstatesmanlike order banning the subjection of Indians. It is not we Indians Curmukhi and Hindi in primary schools in all alone who think that we are capable. Many but the two lowest classes. Of course, even if foreigners, including have said so. It makes us ashamed whenever will not be crushed. Even the former despotic we have to quote their testimony. But we shall governments of Russia, Austria and Germany do so again in some future issue in some detail

Health of Mrs. Kama'a Nehru

We are re-assured to learn from a Berlin telegram of the 29th November last that, after a set-back, Mrs. Kamala Nehru's health has been improving again

Italy and Ethiopia

It would seem, in spite of Italian denials, that there has been recently a turn of the tide in favour of Ethiopia and that Italy has had some reverses.

A Paris telegram, dated the 29th November, says that M. Laval has informed Sig. Cerruti, the Italian ambassador, that France would stand by Britain in the event of Italy taking any warlike measures against Britain, including attack on British warships, because such action would mean war not only against Britain but against the League and France. As it is believed that Mussolini will resist new sanctions with force. there is some apprehension of a sort of world war breaking out.

Japan and China

Perhaps taking advantage of the European situation arising out of the Italo-Ahyssinian war, to women. It is astonishing how the merest Japan has been trying to establish overlordship crumbs can satisfy women. Is it because they over China and extending her empire there.

Just as in the various Provinces in succession there has been legislation to arm the executive with so-called emergency powers, so bills are being introduced and passed in different provincial legislative councils ostensibly to wipe out or reduce the debts of the cultivating classes It would be good, if the raivats could be freed from debts without confiscating what legally belongs to the lenders and without virtually hitting particular communities and rewarding others.

Banning of Hindi and Gurmukhi

It is the natural right of every child to be tongue. And it is recognized in the Minority Cuarantee Treaties concluded under the auspices Englishmen, the order is not rescinded. Hindi and Gurmukhi could not crush Polish in Poland when under their sway

Women's Conference at Allahabad

Lady Wazu Hassan, Chanwoman of the Women's Conference, welcomed the delegates,

Mrs. Pandit, Vice-President, in welcoming Lady Maharat Singh, President, said that women all over the world were making themselves heard but Indian women still lagged far behind their sisters in other countries, though the urge of progress had come to them also. "If this Conference heiped even a little in the joint effort to free not only our sex and our country but humanity from the shackles that bound them, this Conference had justified its existence."

Lady Maharaj Singh, during the course on her presidential address, said that the coming reforms opened out great opportunities for women and they should begin to educate themselves for the work that lay before them. The President advocated the formation of girl guides and the education of Harijans. Among the resolutions adopted was one requesting the British Parliament to safeguard the interests of women by making provision in the Instruments of Instructions that women should be given chances of association in the administration of every province and also the Central Government.

When Lady Maharaj Singh said that the coming reforms opened out great opportunities for women, she spoke like the wife of a Government servant. For the so-called reforms will not open out great opportunities either to men or have been hitherto starved?

rachi Women's Conjerence

At the Karachi Women's Conference, Mrs. Mehta presiding, the following important regulations were adopted:

This Conference looks with alarm upon the increasing number of abduction of girls and hoys taking place in Sind and also the growth in immoral traffic. It requests the authorities and the public to co-operate with one another to suppress this crime and traffic. It is further of the opinion that a special staff should be appointed by the Government for this purpose.

This Conference makes a special appeal to the Government to liquidate illiteracy in the country by introducing free and compulsory education as a part of the scheme of the new constitutional reforms.

This Conference notes with extreme regret that the provisions of the Sarda Act are being violated wholesale throughout the country. (a) by parties going to certain Indian States, (b) and by the majority of cases of violation of the Act going unreported to the authorities altogether.

This Conference appeals to the Rulers of Indian States, and specially to the Mir Saheb of Khairpur in Sind, to pass a law for their States on the lines of the Sarda Act. It also appeals to the public to start Vigilance Committees to look after the proper enforcement of the law and to the Government to make the offences under the Act cognisable.

This Conference whole-heartedly supports the Hindu Women's Inheritance Bill. It appeals to the members of the Central Legislatures to support the Bill.

This Conference makes earnest appeal to the women of Sind to join hands with those who are working in the cause of Harijan uplift .-- United Press.

An Armed Procession

Last month in Lahore there was a procession of 60,000 Muhammadans with drawn swords and other weapons. What was the object of this procession? Why did the Government allow it. when half a dozon or a dozen Bengali young men with sticks are not allowed to come together in many places in Bengal? Are Bengalis a martial people and the Panjabis not?

Unrest in Egypt

There is unrest among Egyptians, who are dissatisfied with British tutelage. Has Mussolini any idea of fomenting or exploiting this unrest?

Agra University Convocation

Unemployment among the educated, the part University education plays in life and the line which should be adopted in order to minimise the prevailing distress in the country were some of the subjects which Sahabji Maharaj Anand Sarup touched upon in the course of his address at the eighth annual convocation of the Agra

petroe: is the soly passes the solutions. With more of train superation, can easily raise the general level of mits teeming millions, create, its teeming millions, create, its superations, the habit of clear and deep this appreciating new values, and turn the manufacture of the paper from its present. inpulse of its people from its present dis the direction of Truth."

He added:

"Mine are the hopes of one who pins his sound practical experience and the trend of events. For, has not University education, of all its faults and failings, transformed did ditions here in India during the last fifty fee o, and are not all our present political social industrial leaders, our authors and poets, artistic architects, philosophers and scientists, of whom country is so justly proud, one and all, the proof our colleges?"

Discussing unemployment among the ed, he said:

"I would readily admit that there is considerable unemployment in the country in these days, but the same time I would beg leave to point out it Universities are not employment-securing or biting procuring agencies. I see absolutely no justificat lor restricting University education.

Government Delimitation Scheme to Hamper Congress ?

It is not unnatural for Covernment officially see that as few of their opponents, the Const politicians, enter the legislature, as possible.

The general impression that electoral areas as been so hamed under delimitation schemes carrons local Governments as to hamper Coarre-andidates and facilitate matters for their rivals apposing groups seems to be seriously engaging utention of the Congress Parliamentary Bosses.

Pandit Govind Ballabh Pant, general secretary the board, has circularized the various pro-Congress committee asking the latter to collect available materials on delimitation proposals. submit to the hoard a comprehensive states thereon to enable the board to sift and example the materials collected. It is emphasised that will consistently with the declared policy towards new constitution the Congress committee consistent make representations before the Hammond mittee, it is nevertheless advisable to take of the situation with a view to arriving at an account esumate of official schemes of delimitation.

Congressmen who are members of Assembly or of some provincial council or other move resolutions and make speeches on the These are in effect representations. The criticisms of Government measures sare, virtually representations. Therefore, instead standing on their dignity, Congress committee would do well to submit representations to the alsing the advantages of education the Indian Delimitation Committee and Sight the Government scheme in other ways

recently of Parties Amount to ndian's Colliery Rusiness

M. W. C. Banetjes, who is a noted Colliery owner, has contributed to some dailies a poper on the Ruin of Indian Collieries," which he con power, will it act up to this resolution? cludes by suggesting some remedies.

Not only should the taisings from the Railway cofficies be not increased, but, in the interest of the public, avenues found to curtail them. The 15 per cent public, avenues tound to curan them. Inc 13 per cent sucharge on freight should be sholished at once and a reduction in railway freight effected. In view of the sacrifices suffered by the Bengal collicries and from those in the difference in hasic freight from the linear and Bihar collicries and from those in the life preference is the bengal and Bihar collicries the bihar bengal and bihar collicries the bihar biha deserve it. Necessary protective duty should be imposed not only on foreign coal but also on foreign trade oil used as fuel.

TEXTILE INDUSTRY'S DUTY.

The Tariff Board rightly suggested that the textile industry should purchase its requirements from within the country as far as practicable. It this is not insisted upon, the Bombay and Ahmedabad millowings, getting 50 per cent, protection against papeages and 20 per cent, against British piece-goods would thrive at the cost of Bengal and perpetuate the injustice they have been perpetrating in the name of Swadeshi. These non-Bengalee mills sell cloths worth Rs. 12 crores a year in Bengal every year. The time has come for a clear understanding and a decision about our future course of action.

British Lobour Votes for Constituent Assembly for India

LONBON, Oct. 5. (By Air Mail).

India came into prominence for discussion at the thermoon. The conference had before it a Resolution both Mrs. Freser, delegate from the London University

about Party.
Mrs. Fraser's Resolution asked the Conference to mathem its support for Indian's right to self-determisarion and seff-government. It also condemned the lastic policy of the National Government and the continued repression in India. Mrs. Fraser in moving her resolution declared that the only way in which self-determination for India could be implemented say by the convening of a Constituent Assembly; sometimes of the representatives of the people of helic and elected by adult suffrage. She led a second stack on the Aules Minosity Report of the lastic Select Countities. She felt it was instrumentable with the policy haid down by the Labout Party is the last policy haid down by the Labout Party is the last policy haid down by the Labout Party is the last second of the Experience Major Attless the last accepted the resolution of Mrs. France But and the Report He said Managed Assembly allow delegates that the Party and distance of the lastic Managed Assembly allow delegates that the Party and delegates the Party and del lation and self-government. It also condemned the

polity of the fact to his best ability, a suggestion which was received with derisive theory. The result that was continued that the result.

If and when the Labour Party comes in

The Mohmands and Ethiopians

In the course of a letter addressed by the Secretary of the League Against Imperialism to Mr. Baldwin, the British premier, on the subject of the military operations in the N.W. Frontier, the former says:

The position of the Mohmand tribes is that they, unlike Ethiopia, are muchle to appeal to the League. of Nations. But, nevertheless, the British Government are signatories of the Covenant of the League of Nations at the same time as being signatories of the Kelloga Pact. Under the terms of the Kelloga Pact the British Covernment pledged itself to renounce war as an instrument of national policy in favour of submitting all disputes to international arbitration.

The European writer wants that hostilities a against the Mohmands should be suspended and the dispute between the British Government and the tribes referred to arbitration.

We are pleased to find that crying in the wilderness is not a special failing of Indian publicists.

Why Potential Indian Army Leaders Are Not Forthcoming

Sir Philip Chetwode, Commander-in-Chief, concluded his last speech in the Council of State on the 24th of September last in the following words:

I know you have got these young men in India. They are there. They are fit to lead your a my but they are not coming forward and I can only hope that what I have said today may be taken note of throughout India and that you will get them.

What have the Government done to get them? Every possible inducement is offered to young Britons to come forward to serve in India in the civil and military services, and they come as British patrious Mercenaries cannot, as a rule, make instern. Philes there is self-rule in light, and unless those lindians who adopt military career hed that they are serving, not bear their away seemitry, how can one expension bet the best can of them, and how can one get the best tree of military students. Enjoy pleasant bath in Winter

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